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ARCANA CŒLESTIA.

ARCANA CŒLESTIA.

THE HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED,

BEGINNING WITH THE BOOK OF GENESIS :

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS
AND IN THE HEAVEN OF ANGELS

Translated from the Latin of

EMANUEL SWEDENBORG,

Servant of the Lord Jesus Christ.

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GENESIS.

CHAPTER THE TWENTIETH.

2495. THAT there is in the Word an internal sense which does not appear in the letter, has been said and shown above in many places, the nature and quality of which sense is manifest from what has been explained in the foregoing chapters of Genesis throughout: Nevertheless, as those few at this day who believe the Word, are still ignorant that it contains such a sense, it may be expedient further to confirm the same: the Lord thus describes the consummation of the age, that is, the last time of the Church, "*Immediately after the affliction of those days, the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved,*" Matt. xxiv. 29; Mark xiii. 24; that sun here does not signify sun, nor moon moon, nor stars stars, but that the sun signifies love to the Lord, and charity towards our neighbor, the moon faith grounded in love and charity, and the stars the knowledges of good and truth, was shown, n. 31, 132, 1053, 1521, 1529—1531, 2120, 2441; thus by those words of the Lord, is signified, that in the consummation of the age, or in the last time, there shall no longer be any love, or any charity, consequently no longer any faith: that this is the sense of those words, appears from similar words of the Lord in the Prophets, as in Isaiah, "Behold the day of Jehovah cometh, to set the earth for a desert, and He shall destroy the sinners thereof from out of it; for *the stars of the heavens* and their constellations shall not shine with their light; *the sun shall be darkened* in his arising, and *the moon shall not cause light to shine,*" xiii. 9, 10; where also the subject treated of is concerning the last time of the Church, or, what is the same thing, concerning the consummation of the age: so in Joel, "A day of darkness and of thick darkness, a day of cloud and of obscurity, before Him the earth was moved, the heavens trembled, the *sun and the moon* were blackened, and the stars gathered together their splendor," ii. 2, 10; speaking on the same subject: again, in the same Prophet, "*The sun shall be turned into darkness, and the moon into blood,* before the great and ter-

rible day of Jehovah cometh," ii. 31; again, in the same Prophet; "The day of Jehovah is near, *the sun and the moon* are blackened, and *the stars* have withdrawn their splendor," iii. 14, 15; so in Ezekiel, "When I shall extinguish thee, I will cover the heavens, and I will blacken *the stars* thereof, I will cover *the sun* with a cloud, and *the moon shall not cause her light to shine*, I will blacken all *the luminaries of light* in the heavens, and I will give darkness upon thy land," xxxii. 7, 8. In like manner in the Revelation, "I saw when he opened the sixth seal, when behold! there was a great earthquake, and *the sun* became black as sackcloth of hair, and the whole *moon* became as blood, and *the stars fell upon the earth*," vi. 12, 13; and again, "The fourth angel sounded, so that the third part of *the sun* was smitten, and the third part of *the moon*, and the third part of *the stars*, and the third part of them was darkened," Rev. viii. 12. From these passages it may appear, that the words of the Lord in the Evangelists imply the same thing as the words of the Lord in the Prophets, viz., that in the last times there shall be no charity, or faith; and that this is the internal sense, as also appears yet further in Isaiah, "*The moon* shall blush, and *the sun* shall be ashamed, because Jehovah of Sabaoth shall reign in mount Zion, and in Jerusalem," xxiv. 23; that is, faith shall blush, which is the moon, and charity shall be ashamed, which is the sun, because of their nature and quality; it cannot be said of the moon and sun, that they blush and are ashamed: so in Daniel, "The horn of the goat grew towards the south, and towards the east, and grew even to the *host of the heavens*, and it cast down of the host, and of *the stars*, to the earth, and trod them down," viii. 9, 10; where it must be obvious to every one, that the host of the heavens does not signify host, nor stars stars.

CHAPTER XX.

1. AND Abraham journeyed thence towards the land of the south, and he dwelt between Cadesh and Schur, and he sojourned in Gerar.

2. And Abraham said to Sarah his wife, this is my sister; and Abimelech king of Gerar sent and received Sarah.

3. And God came to Abimelech in a dream by night, and said unto him, behold thou wilt die because of the woman whom thou hast received, and she is married to a husband.

4. And Abimelech had not approached near to her, and he said, Lord, wilt thou also slay a just nation?

5. Did he not say to me, this is my sister, and she also herself said, he is my brother; in the rectitude of my heart, and in the immunity of my hands, I have done this.

6. And God said to him in a dream, I also have known that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against me, therefore I did not give thee to touch her.

7. And now bring back the man's wife, because he is a Prophet, and shall pray for thee, and thou shalt live; and if thou dost not bring her back, know thou, that dying thou shalt die, and every one appertaining to thee.

8. And in the morning Abimelech rose early [*in matutino*], and called all his servants, and spake all those words in their ears, and the men feared exceedingly.

9. And Abimelech called to Abraham, and said unto him, what hast thou done to us, and wherein have I sinned against thee, that thou hast brought upon me, and upon my kingdom. a great sin? Thou hast done with me deeds which shall not be done.

10. And Abimelech said to Abraham, what hast thou seen that thou hast done this word?

11. And Abraham said, because I said, surely there is no fear of God in this place, and they will kill me because of the word of my wife.

12. And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me.

13. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, this is thy goodness which thou shalt do with me, at every place whither we shall come, say to me, he is my brother.

14. And Abimelech took flock and herd, and men-servants, and maid-servants, and gave to Abraham, and restored to him Sarah his wife.

15. And Abimelech said, behold my land before thee, dwell in what is good in thine eyes.

16. And he said to Sarah, behold I have given a thousand of silver to thy brother, behold it is to thee a covering of the eyes for all who are with thee, and with all, and she was vindicated.

17. And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth.

18. Because JEHOVAH in shutting shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.

THE CONTENTS.

2496. IN the twelfth chapter above, the subject treated of was concerning Abraham's sojourning in Egypt, by which was signified the Lord's instruction in scientifics, when He was yet a child; the subject now treated of is concerning Abraham's sojourning in Gerar, where was Abimelech, by which is signified, in like manner, the Lord's instruction, but in the doctrinals of charity and faith. The doctrine of charity and faith is here especially treated of with respect to its origin, viz., that it is spiritual from a celestial origin, but not from a rational.

2497. The state of the Lord is treated of, in which He was when He first instructed Himself in the doctrinals of charity and faith; the state itself is signified by Cadesh and Schur; the doctrine of faith by Abimelech king of Gerar, verses 1, 2. That He first thought concerning the rational principle, that it was to be consulted, verse 2. That still it was not consulted, verses, 3, 4, 8, 9. The reasons why he thought so, verses 5, 6, 10—13. That the doctrine of charity and faith is spiritual from a celestial origin, verse 7. That he was thus instructed; and that then all things rational and also scientific served Him, like a covering or clothing, verses 14—16. And thus doctrine was perfect, verse 17. Which would have been otherwise, had it been derived from the rational principle, verse 18.

 THE INTERNAL SENSE.

2498. THAT the historical truths contained in this chapter, like all other parts of the Word, involve Divine arcana, may appear from this consideration, that Abraham now again says that his wife was his sister, for he had said the same when he came into Egypt, addressing Sarah at that time in these words, "*Say, I pray, thou art my sister,*" Gen. xii. 13: nor was this the case with Abraham only, but also with Isaac, when he came to Gerar; for he also then said that Rebecca, his wife, was his sister, "*The men of the place asked concerning his wife, and he said, she is my sister,*" Gen. xxvi. 6, 7; in which chapter also many similar things occur; so that like historical occurrences are three times related, which would never have been the case, unless for some secret reason respecting the internal sense.

2499. Verse 1. *And Abraham journeyed thence towards the land of the south, and dwelt between Cadesh and Schur, and he sojourned in Gerar.* Abraham journeyed thence toward the land of the south, signifies the Lord's progression in the goodnesses and truths of faith; Abraham is the Lord in that state: and dwelt between Cadesh and Schur, signifies his state in particular; Cadesh is the affection of interior truth proceeding from things rational; Schur is the affection of exterior truth proceeding from scientifics: and he sojourned in Gerar, signifies instruction thence in the spiritual things of faith.

2500. *Abraham journeyed thence toward the land of the south*—that hereby is signified the Lord's progression in the goodnesses and truths of faith, appears from the signification of journeying, as denoting to advance forward, see n. 1557; and from the signification of the land of the south, as denoting the good and truth of faith, see n. 1458. Above, in the twelfth chapter, it was said of Abraham, that he journeyed in going and journeying toward the south, when he went into Egypt, verses 9, 10; by which was signified, in an internal sense, that the Lord, when a child, advanced into goodnesses and truths as to the science of knowledges,* see n. 1456, 1459; here it is now said, that he journeyed toward the land of the south, by which is signified a further and more interior progression, which is into goodnesses and truths as to the doctrine of faith, wherefore it is here said *the land of the south*, because land [or earth] in its proper sense signifies the Church, which is the object for which doctrine is designed, see n. 566, 662, 1068, 2117, 2118. As to what in general concerns the Lord's instruction, the nature and manner thereof are plainly discoverable from this chapter in the internal sense, wherein it appears, that it was effected by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine [principle], which He implanted in Divine intelligence and wisdom, and this even to the perfect union of His human [principle] with His Divine; this way of becoming wise is not possible to be conferred on man, inasmuch as it was an influx from the Divine Itself, which was the Lord's inmost [principle], as appertaining to the Father, of whom He was conceived; consequently proceeding from essential Divine Love, which the Lord alone possessed, and which consisted in a desire to save the whole human race: it is an arcanum, at this day scarce known to any one, that in essen-

* It may here be proper to remind the reader, that the author frequently makes a distinction between what he calls science [*scientia*] and knowledge [*cognitio*]; by science he understands in general whatever comes to the notice of the mind from the objects of sense; by knowledge he means all such external notices as immediately respect goodness and truth, whether derived from the Holy Scriptures or elsewhere. Knowledge, therefore, according to the particular sense in which it is used by our author, is the science of goodness and truth.

tial love there is wisdom and intelligence, but the quality of the latter will depend on the former; the ground and reason why in love there is wisdom and intelligence, is, because all influx is into love, or what is the same thing, into good, consequently into the very essential life of man; hence come the wisdom and intelligence of the angels, which are ineffable; hence also the wisdom and intelligence of men who are principled in love to the Lord, and charity towards their neighbor; these latter, although they do not perceive it with themselves during their life in the body, yet come into it after death, by reason that it is contained in essential love, and in essential charity, see n. 2494. But as to what concerns the Lord's love, it was infinitely above the love in which the angels are principled, being the Divine love Itself, wherefore He had in Himself a supereminence of all wisdom and intelligence, into which, however, as being born a man, and to advance as a man according to Divine Order, He successively introduced Himself, that thus He might unite His human [principle] to the Divine, and might make it Divine, and this by His own proper power.

2501. That Abraham is the Lord in that state, appears from the representation of Abraham as denoting the Lord, and in the present case the Lord in that state, as also above, n. 1893, 1965, 1989, 2011, 2172, 2198.

2502. *And dwelt between Cadesh and Schur*—that hereby is signified His state in particular, appears from the signification of dwelling, as denoting to live, concerning which see n. 1293; this appears also from what goes before, where it is said, that Abraham journeyed thence toward the land of the south, by which is signified the Lord's progression into the goodnesses and truths of faith, and now it is said, that he dwelt between Cadesh and Schur, by which of consequence nothing else can be signified but the state of the Lord in particular, which is described by Cadesh and Schur, whereof we shall now proceed to speak.

2503. That Cadesh is the affection of interior truth proceeding from things rational, and Schur the affection of exterior truth proceeding from scientifics, may appear from the signification of Cadesh and Schur; that Cadesh signifies truth which is the subject of contention, was shown, n. 1678, consequently it signifies contention about truth, from what origin it is, whether from the rational principle, as is evident from what follows; but whereas all truths appertaining to the Lord were from a celestial origin, Cadesh hence signifies the affection of truth. There are appertaining to every man truths rational, and truths scientific; truths rational are interior, but truths scientific are exterior; these truths are distinct from each other, just as the two memories of man spoken of, n. 2469—2473; hence it follows, that the affections of truth are also two, one interior, which is of things rational, the other exterior, which is of things scientific;

the affection of interior truth proceeding from things rational is what is here signified by Cadesh; but the affection of exterior truth proceeding from things scientific is signified by Schur; that Schur signifies scientific truth, may be seen, n. 1928. That names in the Word signify nothing else but things, was proved above, n. 1224, 1264, 1876, 1888, and in many other places.

2504. *And sojourned in Gerar*—that hereby is signified instruction thence in the spiritual things of faith, appears from the signification of sojourning, as denoting to be instructed, concerning which see n. 1463, 2025; and from the signification of Gerar, as denoting the spiritual principle of faith; Gerar is mentioned in some places in Genesis, as in chap. x. 19; chap. xxvi. 1, 6, 17, 20, 26; and in those places signifies faith, and this by reason that Gerar was in Philisthæa, and by Philisthæa is signified the science of the knowledges of faith, see n. 1197, 1198; and Gerar was the place where the king of the Philistines dwelt, hence it is that by Gerar is signified faith itself, n. 1209; and by the king of Gerar the essential truth of faith, for king in an internal sense is truth, see n. 1672, 2015, 2069; thus by Abimelech, of whom more will be said presently, is signified the doctrine of faith. In general there are intellectual things of faith, there are rational things of faith, and there are scientific things of faith; they thus succeed each other, and proceed in order from interiors to exteriors: the things of faith, which are inmost, are called intellectual; the things thence proceeding are called rational; the things again proceeding hence are the scientifics of faith. These things are comparatively (to use the language of the learned) as what is prior to what is posterior, or, what is the same thing, as what is superior to what is inferior, that is, as what is interior to what is exterior. It appears indeed to man as if the scientific principle of faith is first, and by virtue thereof the rational principle afterwards exists, and lastly, the intellectual, and this by reason that man proceeds in this order from childhood; but still the intellectual principle flows continually into the rational, and this into the scientific, which man is ignorant of; for in childhood the influx is obscure, in adult age more evident, and at length, when man is regenerated, it is clearly manifest that such an order has place, and still more manifest in another life, see n. 1495. All these things are called spiritual, which are thus distinguished into degrees, and succeed in such an order; the spiritual things of faith are all truths which are derived from good, that is, from a celestial origin; whatever is derived from a celestial origin, is a spiritual principle of faith.

2505. Verse 2. *And Abraham said to Sarah his wife, this is my sister: and Abimelech king of Gerar sent, and received Sarah.* Abraham said, signifies the Lord's thought: to Sarah his wife, signifies truth spiritual conjoined to celestial: this is my sister,

signifies truth rational: and Abimelech king of Gerar sent, signifies the doctrine of faith: Abimelech is the doctrine of faith which has respect to things rational: and received Sarah, signifies an affection of consulting the rational principle.

2506. *Abraham said*—that hereby is signified the Lord's thought, appears from the signification of saying in the historical parts of the Word as denoting to perceive, and also to think, see n. 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287.

2507. *To Sarah his wife*—that hereby is signified truth spiritual conjoined to celestial, appears from the signification of Sarah a wife, as denoting truth intellectual conjoined to Divine Good, or, what is the same thing, truth spiritual conjoined to celestial, see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, what spiritual is, and what celestial, hath been often shown above, see n. 1155, 1577, 1824, 2048, 2088: that is called celestial which appertains to good, that is, which appertains to love to the Lord, and charity towards our neighbor; and that is called spiritual, which appertains to truth, that is, which appertains to faith grounded in love and charity.

2508. *This is my sister*—that hereby is signified rational truth, appears from the signification of sister, as denoting intellectual rational truth, concerning which see n. 1495. That rational truth is a sister, can appear only from a consideration of the ground of celestial marriage; for the derivations from that marriage are connected together in like degrees of nearness, as consanguinities and affinities on earth, concerning which see n. 685, 917, and this with an indefinite variety. The essential celestial marriage exists only between Divine Good and Divine Truth; hence with man there is conceived an intellectual, rational, and scientific principle, for without conception by virtue of the celestial marriage, man cannot be endued either with intellect, or reason, or science, consequently he cannot be a man: in proportion, therefore, to what he derives from the celestial marriage, in the same proportion he is a man. In the Lord Himself is the celestial marriage, inasmuch that the Lord is that very marriage, being the essential Divine Good, and at the same time Divine Truth: angels and men are in the celestial marriage in proportion as they are principled in love to the Lord, and in charity towards their neighbor, and in proportion as they are thence principled in faith, that is, in proportion as they are principled in the Lord's good, and thence in truth, and in this case they are called daughters and sons, and amongst each other sisters and brethren, but this with a difference. The reason why rational truth is called sister is because it is conceived by an influx of Divine Good into the affection of rational truths; the good which is thence in the rational principle, is called brother, and the truth which is thence is called sister; but this will better

appear from what is said by Abraham in verse 12 of this chapter, "And also she is truly my sister; she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me."

2509. *And Abimelech, king of Gerar, sent*—that hereby is signified the doctrine of faith, appears from what was said above, n. 2504, viz., that by Philisthæa is signified the science of the knowledges of faith, n. 1197, 1198; by Gerar, which was in Philisthæa, is signified faith, n. 1209, 2504; by king, the essential truth of faith, n. 1672, 2015, 2069; hence by Abimelech is signified the doctrine of faith, but the doctrine of faith which has respect to things rational, as will appear from what follows.

2510. That Abimelech is the doctrine of faith which has respect to things rational, may appear from this consideration, that he had respect to Sarah, not as the wife of Abraham, but as the sister, and by Sarah as a sister is signified rational truth, n. 2508; the same also is evident from what follows, where the subject treated of is concerning the doctrine of faith, whether it derives its origin from the rational principle, or from the celestial; hence Abimelech signifies the doctrine of faith which has respect to things rational. Doctrine is said to have respect to things rational, when nothing else is acknowledged as truth of doctrine, but what may be conceived or comprehended by reason, so that the rational principle is made the judge or examiner of all things appertaining to doctrine; but that the doctrine of faith is not derived from a rational, but from a celestial origin, is taught in what follows in the internal sense.

2511. *And received Sarah*—that hereby is signified an affection of consulting the rational principle, appears from the signification of Sarah as a sister, as denoting rational truth, see n. 2508; also from the signification of receiving her, as denoting affection towards her, consequently an affection of consulting the rational principle. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, whether it was expedient to consult the rational principle, or not; the reason why His first thought was such, is, because the Lord advanced according to all Divine Order, and it was needful He should put off whatever was human, into which He was born, and which He derived from the mother, that He might put on the Divine; this was the case in respect to this human thought, whether the rational principle was to be consulted in doctrinals of faith.

2512. Verse 3. *And God came to Abimelech in a dream by night, and said unto him, Behold thou wilt die, because of the woman whom thou hast received, and she is married to a husband.* God came to Abimelech, signifies the Lord's perception concerning the doctrine of faith: in a dream by night, signifies

that it was obscure : and said unto him, signifies thought thence derived : behold thou wilt die, because of the woman, signifies that the doctrine of faith would be none, if the rational principle was consulted as to the things contained in that doctrine : and she is married to a husband, signifies that the doctrine of true faith, together with what is contained therein, is joined with a celestial principle.

2513. *God came to Abimelech*—that hereby is signified the Lord's perception concerning the doctrine of faith, appears from the signification of God's coming, and from the signification of Abimelech ; that God's coming signifies to perceive, is evident, for perception is nothing else but the Divine coming, or influx into the intellectual faculty : that Abimelech signifies the doctrine of faith, was shown above, n. 2504, 2509, 2510.

2514. *In a dream by night*—that hereby is signified that the perception was obscure, may appear from the signification of a dream, and also of night ; dream, when the subject treated of is concerning perception, signifies somewhat obscure in respect to what is perceived when awake, and more so when it is said a dream by night. The reason why the Lord's first perception is called obscure, is, because it was in the human [principle], which He was to put off, and whose shades He was to disperse ; the Lord's perceptive faculty, although derived from the Divine [principle], was yet in the human [principle], which is of such a nature, that it does not immediately receive essential light, but successively, as the shades are dispersed which are therein ; that He brought Himself into a less obscure principle as to the doctrine of faith, is signified by God's coming again to Abimelech in a dream, where night is not mentioned, verse 6 ; and that He afterwards attained to a clear perception, is signified by Abimelech in the morning rising early.

2515. *And said unto him*—that hereby is signified thought thence derived, viz., from perception, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above, n. 2506. Inasmuch as it is here said, that thought was thence derived, it may be expedient briefly to show how the case is with respect to thought : there are thoughts from perception, thoughts from conscience, and thoughts from no conscience ; *thoughts from perception* have place only with the celestial, that is, with those who are principled in love to the Lord ; this is the inmost ground of thought with man, and is that which has place with the celestial angels in heaven ; perception from the Lord is the principle by which and from which the thought of such exists ; to think contrary to perception, is a thing impossible. *Thoughts from conscience* are inferior, and have place with the spiritual, that is, with those who are principled in the good of charity and faith as to life and as to doctrine ; to think contrary to conscience is to

such also a thing impossible, for this would be to think contrary to goodness and truth, which is dictated to them from the Lord by conscience. But *thoughts from no conscience* have place with those who do not suffer themselves to be inwardly ruled by goodness and truth, but by evil and the false, that is, not by the Lord, but by themselves: these believe, that they think as much within themselves, as those who think from conscience and perception, by reason that they do not know what conscience is, still less what perception is, but the difference is as great as between hell and heaven. They who think without conscience, think from lusts and phantasies of every kind, consequently from hell, or if at any time they think otherwise, it is only from a ground of external decorum, for reputation's sake; but they who think from conscience, think from the affections of goodness and truth, consequently from heaven. With respect to the Lord's thought, it transcends all human understanding, for it was immediately from the Divine [essence, or principle].

2516. *Behold, thou wilt die because of the woman*—that hereby is signified that the doctrine of faith would be none, if the rational principle was consulted as to the things contained in that doctrine, appears from the signification of Abimelech (who is here meant by thou) as denoting the doctrine of faith; and from the signification of dying, as denoting to become none; and from the signification of sister, who is here called woman, as denoting the rational principle, see n. 2508; hence then, by Abimelech dying because of the woman, is signified, that the doctrine of faith would become none, if the rational principle was consulted. The reason why no doctrine of faith is from the rational principle, is, because the rational principle is in the appearances of good and of truth, which appearances are not truths in themselves, as was shown above, n. 2053, 2196, 2203, 2209; moreover the rational principle has underneath it fallacies, which arise from external sensual things confirmed by scientifics, and which cast a shade upon those appearances of truth. The rational principle for the most part is merely human, as may also appear from its nativity; hence then it is, that no doctrinal of faith can be devised, much less be established, from that principle, but must be grounded in the essential Divine [principle] and the Divine-human of the Lord: this is its origin, and indeed in such a sort, that the Lord is essential doctrine and therefore in the Word is called the Word, the truth, the light, the way, the door; and what is an arcanum, every doctrinal is grounded in Divine Good and Divine Truth, and hath in it the celestial marriage; where this is not the case, the doctrinal is not a genuine doctrinal of faith; hence it is, that in every particular of the Word, whence doctrine is derived, there is a resemblance of a marriage, see n. 683, 793, 801. The doctrine

of faith appears indeed, in the literal or external sense of the Word, as if it received many things from the rational principle, yea from the natural, but the reason of this appearance is, because the Word is designed for man, to whose use it is thus accommodated, nevertheless in itself it is spiritual from a celestial origin, that is, from Divine Truth joined with Divine Good. That doctrine would become none, in case the rational principle was to be consulted as to the things contained in the doctrine, will be illustrated by examples presently.

2517. *She is married to a husband*—that hereby is signified that the doctrine of true faith is spiritual, and together with the things contained in it, is joined to a celestial principle, appears from the signification of being married to a husband. Husband, when named in the Word, signifies good, and in this case wife signifies truth: it is otherwise when husband is called man [*vir*], in this case man signifies truth, and wife signifies good, see n. 915, and in other places; here, therefore, married to a husband signifies that truth was joined to good, in such a manner, that truth also was good: the same further appears from the signification of Sarah a wife, as denoting spiritual truth, and from the signification of Abraham, as denoting celestial good, each being divine, see n. 2501, 2507; and whereas Sarah signifies spiritual Divine Truth, the essential doctrine of true faith is also understood by Sarah a wife, for doctrine is derived from truths. Hence it is evident, that married to a husband denotes, that the doctrine of true faith is spiritual, and together with what it contains, is joined to a celestial principle.

2518. Verse 4. *And Abimelech had not approached near to her; and he said, Lord, wilt thou also slay a just nation?* Abimelech had not approached near to her, signifies that in the doctrine of faith rational truth was not consulted in any manner: and he said, Lord, wilt thou also slay a just nation, signifies would the good and truth of doctrine be extinguished?

2519. *And Abimelech had not approached near to her*—that hereby is signified that in the doctrine of faith rational truth was not consulted in any manner, appears from the signification of Abimelech, as denoting the doctrine of faith, see n. 2504, 2509, 2510; and from the signification of approaching near to her, viz., to Sarah as a sister, as denoting to touch, or to consult in any manner rational truth, which is a sister, see n. 1495, 2508. The reason why the rational principle was not consulted in any manner, is, as was said above, because the doctrinals of faith are all from a Divine principle, which is infinitely above the rational human principle: the rational principle receives from the Divine its good and its truth; the Divine principle may enter into the rational, but the rational cannot enter into the Divine; just as the soul may enter into the body and form it, but the body cannot enter into the soul; or as light may

enter into shade, and modify it variously into colors, but shade cannot enter into light. Nevertheless, in consequence of its appearing at first, as if the rational principle ought to be present because this is what receives the Divine principle, therefore this thought at first occurred, whether the rational principle should not be consulted at the same time: the Lord, however, revealed and replied to Himself, that thus doctrine would become none; wherefore the rational principle was not consulted, which is here signified by these words, that Abimelech had not approached near unto her.

2520. *And he said, Lord, wilt thou also slay a just nation?* that hereby is signified, would good and truth be extinguished? appears from the signification of nation, as denoting good, see n. 1259, 1260, 1416; and whereas it is predicated of the nation of Abimelech, by whom is signified the doctrine of faith, by a just nation is here meant both good and truth, for each is of doctrine. That these words were spoken from a zeal of affection, or love towards the whole human race, is evident; that love directed the Lord's thoughts, when He was yet in the maternal human [principle]; and although he perceived from the Divine [principle] that the doctrine of faith was only from a celestial origin, yet, out of regard to mankind, who receive nothing but what they can form some idea of from the rational principle, it was here said, "wilt thou also slay a just nation," whereby is signified, would the good and truth of doctrine be extinguished? That man does not receive any thing, unless he can form some idea thereof from his rational principle, may appear from the ideas which he entertains concerning Divine arcana; there always adheres thereto some idea grounded in worldly things, or in things analogous to what is worldly, by which idea they are retained in the memory, and reproduced into thought, for man, without an idea grounded in worldly things, is incapable of thinking at all; wherefore if naked truths from a Divine origin were proposed to him, they would in nowise be received, but would exceed all his comprehension, consequently his belief also, especially with such as are principled in external worship. To illustrate this, the following examples may suffice: the essential Divine [principle] cannot abide except in what is Divine, consequently except in the Lord's Divine-human [principle], and thereby be with man; but if the rational principle was consulted, it would say, that the essential Divine [principle] is capable of abiding in the human principle of every one. Again; there is nothing holy but what proceeds from the Lord; consequently from the Divine [principle] which is one; but if the rational principle was consulted, it would say that there were other sources of holiness. Again; man does not live from himself, he does not do good from himself, neither does he believe truth from himself, nay, he does not think from himself,

but good and truth are from the Lord, whereas evil and the false are from hell; and what is more, hell, that is, they who are in hell, do not think from themselves, but receive thus the good and truth of the Lord; yet if the rational principle was consulted, it would reject these truths as inconceivable. So in the case of recompense, that no one is recompensed merely because he does good and teaches truth, the external being of no avail, but only the internal, in proportion to the affection of good in doing good, and to the consequent affection of truth in teaching truth, and this in proportion as they are not grounded in man's self; and so in a thousand other cases, in which if the rational principle was consulted, it would reject them, because it could not comprehend them. Inasmuch as the rational human principle is such, therefore the Word is written according to man's conception, yea, even according to his genius and temper; hence it is that the internal and external senses of the Word differ from each other, as may plainly enough appear from the Word of the Old Testament, where several things are said according to the apprehension and genius of the people who lived at that time: it is on this account that so little mention is made concerning a life after death, concerning eternal salvation, and concerning the internal man; for such was the nature of the Jewish and Israelitish people, amongst whom the Church at that time was instituted, that if those things had been openly declared, they would not only not have understood them, but would also have derided them. In like manner, if it had been openly declared to them, that the Messiah, or Christ, would come to save their souls to eternity, they would also have rejected this truth as without foundation, as may appear at this day from the same nation, before whom if mention be made of any thing internal, or spiritual, and that the Messiah shall not be the greatest King on earth, it is derided. This was the reason why the Lord spake in like manner as the Prophets throughout, and some things by parables, as he Himself saith in Matthew, "I speak to them by parables, because seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; the seeing and the hearing are they who are within the Church, who although they see and hear, yet do not understand: and in John, "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with the heart, and convert themselves, and I should heal them," xii. 40; by converting themselves, and being healed, is implied, that still they would afterwards reject, and would thereby profane, which is attended with eternal damnation, see n. 301—303, 582, 1008, 1010, 1059, 1327, 1328, 2051, 2426: nevertheless the Lord laid open the interior things of the Word in many places, but only for the wise.

2521. Verse 5. *Did he not say to me, this is my sister; and*

she also herself said, he is my brother; in the rectitude of my heart, and in the immunity of my hands, I have done this. Did he not say to me, signifies exculpation for so thinking: this is my sister, signifies that it was the rational principle which should be consulted: and she also herself said he is my brother, signifies that the rational principle itself so dictated, that celestial good should be adjoined to it: in the rectitude of my heart, signifies that it was so thought from innocence and simplicity of good: and in the immunity of my hands I have done this, signifies from the affection of truth, and thus from every faculty.

2522. *Did he not say to me*—that hereby is signified exculpation for so thinking, appears from every particular contained in this verse, and also from the signification of saying, as denoting to think, concerning which see n. 2506.

2523. *This is my sister*—that hereby is signified that it was the rational principle which should be consulted, viz., that he so thought, appears from the signification of sister in this chapter, as denoting rational truth, concerning which see n. 2508. In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to perceptions and thoughts, for these things were foreseen and provided, as being from the Divine [principle], for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how He successively put off the human [principle] and put on the Divine. Unless these things had been exhibited as present to the angels by the Word, and also by all the rites and ceremonies in the Jewish Church, the Lord would have been obliged to have come into the world immediately after the decline of the most ancient Church, which is called Man, or Adam, for the prophetic declaration concerning the Lord's coming was made at that time, see Gen. iii. 15; and what is more, the human race which existed at that time could not have been saved. With respect to the Lord's essential life, it was a continual progression of the human [principle] to the Divine, even to absolute union, as hath been frequently said above; for in order that He might fight with the hells, and overcome them, it was needful that He should fight from a human [principle], inasmuch as there can be no combat with the hells from the Divine [principle]; therefore He was pleased to put on the human [principle] as another man, to be an infant as another, to grow up into sciences and knowledges, which were represented and signified by the sojourning of Abraham in Egypt, chap. xii., and now in Gerar, thus as another man to cultivate the rational principle, and thereby dissipate the shade thereof, and introduce it into light, and this by His own power: that the Lord's progression from the human [principle] to the

Divine was such, can be doubted by no one, who only considers, that He was an infant, and learned to speak as an infant, &c.; but there was this difference between the Lord and other men, that the essential Divine [principle] was in Him, as being conceived of Jehovah.

2524. *And she also herself said, he is my brother*—that hereby is signified, that the rational principle itself dictated that celestial good should be adjoined to it, may appear from the signification of sister, who is here understood by *she herself*, as denoting the rational principle, see n. 1495, 2508; and from the signification of brother, as denoting the good of truth, see n. 367, 2508: for the case with respect to Divine Good and Divine Truth is this; they are united to each other as in marriage, whence comes celestial marriage, and conjugal love even to inferior nature; but the good and truth of the rational principle are not joined together with each other as in marriage, but in consanguinity, as brother and sister; because the rational principle as to truth is conceived by the influx of Divine Good into the affection of sciences and of knowledges, see n. 1895, 1902, 1910; whereas the good of the rational principle is conceived by the influx of Divine Good into that truth, which then becomes the essential good of charity, which is the brother of faith, or, what is the same thing, of truth, see n. 367. Hence it appears, that the good of the rational principle is from the Divine Good, but the truth thereof is not from the Divine Truth, for the truth of the rational principle is procured by sciences and knowledges, which is insinuated by things of sense both external and internal, consequently by an external way; hence it is, that many fallacies, originating in the things of sense, adhere to the truths thereof, which cause them not to be truths; nevertheless, whilst the Divine Good flows into them, and conceives them, they then appear as truths, and are acknowledged as truths, although they are merely appearances of truth: in this case, the essential good in those truths is modified according to the shades there, and become a good of such a quality as the truth is; this is one arcanum, which lies concealed in these words, that the rational principle thus dictated, that celestial good should be adjoined to it.

2525. *In the rectitude of my heart*—that hereby is signified that it was so thought from innocence and simplicity of good may appear from the signification of rectitude, and also of heart; rectitude, in the original tongue, is expressed by a term, which signifies also integrity and perfection, and likewise simplicity; but signifies love and charity, which have relation to good, as is well known; hence it is, that in rectitude of heart denotes from innocence and simplicity of good.

2526. *And in the immunity of my hands have I done this*—that hereby is signified from the affection of truth, and thereby

from every faculty, appears from the signification of immunity, and also of hands; immunity, in the original tongue, is expressed by a term, which also signifies cleanness and purity; hands are predicated of truth, and signify power, consequently faculty, see n. 878. In the rectitude of my heart and the immunity of my hands I have done this, signifies therefore that the thought was grounded in innocence and simplicity of good, and in the affection of truth, consequently in every faculty: and the ground of such signification is this; good is good by virtue of innocence, and truth is true by virtue of good, and when these are in their order, then there is all or every faculty. That these things are involved in these words, is evident, for a right, or entire, or perfect heart, by which is signified good, cannot be unless innocence be in good, as it was said; hence it becomes simple good: and immune, or clean, or pure hands, which are predicated of truths, cannot be unless good be in truths, as was also said, that is, unless the affection of truth be therein; when thought is thus derived from innocence, and simplicity of good, and from the affection of truth, then it is derived also from every faculty or power, which is also signified by hands, see n. 878.

2527. Verse 6. *And God said to him in a dream, I have also known, that in the rectitude of thy heart thou hast done this, and also I prevented thee from sinning against me, therefore I did not give thee to touch her.* God said to him in a dream, signifies perception less obscure: I have also known, that in the rectitude of thy heart thou hast done this, signifies here, as above, that it was so thought from innocence and simplicity of good, consequently that he was not in fault: and also I prevented thee from sinning against Me, signifies that no hurt was occasioned: therefore I did not give thee to touch her, signifies that the rational principle was not at all consulted.

2528. *God said to him in a dream*—that hereby is signified perception less obscure, appears from what was said and explained above, n. 2514. The reason why in this chapter the name God is used, and not Jehovah, only in the last verse, is, because the subject treated of is concerning things spiritual, that is, the doctrinals of faith, for on such occasions the name God is adopted; but when the subject treated of is concerning things celestial, or love and charity, then the name Jehovah is adopted, see n. 709, 732, 2001.

2529. *I have also known, that in the rectitude of thy heart thou hast done this*—that hereby is signified that it was so thought from innocence and simplicity of good, appears from what was said above, n. 2525, 2526, where the same words occur. No mention is here made, as above, of immunity of the hands, the reason whereof is grounded in this arcanum, that in the affection of truth, which is signified by immunity of the

hauds, there was somewhat of a human principle; for truth was insinuated into the Lord also by the human principle of His nativity, whereas good was from the Divine [principle] alone, as may appear from the existence of the rational principle as to good and as to truth, see n. 2524.

2530. *And also I prevented thee from sinning against Me*—that hereby is signified that no hurt was occasioned, viz., that in the doctrine of faith the rational principle was not consulted, as also presently follows, may appear without explication.

2531. *Therefore I did not give thee to touch her*—that hereby is signified that the rational principle was not at all consulted, appears from the signification of giving to touch, as denoting to consult, as also to approach to her, verse 4, n. 2519; and from the signification of Sarah as a sister, who is here understood by *her*, as denoting the rational principle, see n. 1495, 2508. In order that it may be further known how the case is with the doctrine of faith, as being spiritual from a celestial origin, it is to be observed, that that doctrine is Divine Truth grounded in Divine Good, consequently Divine throughout. What is Divine is incomprehensible, as being above every understanding, even that of angels; nevertheless this Divine, which in itself is incomprehensible, by means of the Lord's Divine-human [principle], is capable of flowing into the rational principle of man, and in this case it is received there according to the truths which are therein, consequently in a different manner with different persons. In proportion therefore as truths with man are more genuine, in the same proportion also the Divine [principle] which flows in is more perfectly received, and in the same proportion man's intellectual principle is enlightened. In the Word of the Lord are essential truths, but in the literal sense thereof are truths, which are accommodated to the apprehension of those who are principled in external worship; whereas in its internal sense are truths accommodated to those who are internal men, viz., who as to doctrine, and at the same time as to life, are angelical: the rational principle of these latter is hence so far enlightened, that the illumination is compared to the brightness of the stars and of the sun, Dan. xii. 3; Matt. xiii. 43. Hence it is evident, of what importance it is that interior truths be known and received: these truths may indeed be known, but they cannot be received, except by those who are principled in love or in faith to the Lord; for the Lord, as He is Divine Good, so He is Divine Truth, consequently He is essential doctrine, inasmuch as whatever is in the doctrine of true faith, has respect to the Lord, and also has respect to the kingdom of heaven and the Church, and the things relating to the kingdom of heaven and the Church; but all these things are the Lord's, and are intermediate ends, by which the ultimate end, that is, the Lord, is regarded. That the Lord

is essential doctrine as to truth and good, consequently that He alone is regarded in doctrines, He Himself teaches in John, where He says, "I am the way, the truth, and the life," xv. 26, 27; way is doctrine, truth is every thing appertaining to doctrine, life is the essential good which is the life of truth: and that love and faith in Him are receptive, He teaches again in John, where it is written, "His own received Him not; but as many as received, to them gave He power to become the sons of God, believing in his name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 11—13; the born of God are those who are principled in love and thence in faith.

2532. Verse 7. *And now bring back the man's wife, because he is a Prophet, and shall pray for thee, and thou shalt live; and if thou dost not bring her back, know thou that dying thou shalt die, and every one who appertaineth to thee.* Now bring back the man's wife, signifies that he should render the spiritual truth of doctrine pure and untainted by the rational principle: because he is a Prophet, signifies that he thus should be taught: and he shall pray for thee, signifies thus revelation should be made: and thou shalt live, signifies that thus doctrine should have life: and if thou wilt not bring her back, signifies here, as before, if he should not render the spiritual truth of doctrine pure and untainted by the rational principle: know thou that dying thou shalt die, signifies that the doctrine of truth and good would be none: and every one who appertains to thee, signifies all things which related thereto, together.

2533. *And now bring back the man's wife*—that hereby is signified, that he should render the spiritual truth of doctrine pure and untainted by the rational principle, appears from the signification of wife, as denoting spiritual truth, see n. 2509, 2510; and from the signification of the man's, as denoting essential doctrine, for Abraham, by whom the Lord in that state is represented, when he is named man (*vir*), signifies celestial truth, which is the same thing as doctrine from a celestial origin, for man (*vir*)* in an internal sense is the intellectual principle, see n. 158, 265, 749, 915, 1007, 2517. Hence it is evident that to bring back the man's wife is to render the spiritual truth of doctrine pure and untainted; that it was to be pure and untainted by the rational principle, appears from this consideration, that Abimelech, who was to bring back, signifies doctrine that has respect to things rational, or, what is the same thing, the rational things of doctrine, see n. 2510. It was said above, that although the doctrine of faith is in itself Divine, and thus above all human comprehension, yea even above the comprehension of angels, yet nevertheless in the Word it is dic-

* See Note, Vol. I, n. 156, concerning the precise signification of the Latin word *vir*.

tated according to the comprehension of man in a rational manner. The case in this respect is like that of a parent, who, in the instruction of his infant children, explains all and each of his instructions according to their genius and capacities, although he himself thinks from an interior or deeper ground, otherwise it would be teaching what would not be learnt, or like casting seed on a rock: this is the case also with the angels, who in another life instruct the simple in heart, and who, notwithstanding their being principled themselves in celestial and spiritual wisdom, still do not elevate themselves above the comprehension of those whom they teach, but speak simply with them, rising by degrees in their instructions according as they are received; for if they were to speak from angelic wisdom, the simple would not at all comprehend them, consequently they would not be led to the truths and good things of faith; the case would be the same, if the Lord had not taught in the world in a rational manner according to man's comprehension; nevertheless the Word is elevated to the understanding of angels in its internal sense, and yet in that highest elevation, in which it is presented before the angels, it is infinitely beneath what is Divine; hence it is manifest what the nature of the Word is in its origin, and consequently in itself, and thus, that it involves more in every part of it, than the universal heaven is capable of comprehending as to a small portion thereof, although in the letter it appears so trivial and unpolished. That the Lord is the Word, inasmuch as the Word is from Him, and He is in the Word, appears from John, "In the beginning was the Word, and the Word was with God, and God was the Word; in it was life, and the life was the light of men: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth," i. 1, 4, 14: see also Revelation xix. 11, 13, 16. And inasmuch as the Lord is the Word, He is also doctrine, for there can be no other doctrine, which is essentially divine.

2534. *Because he is a Prophet*—that hereby is signified that thus he would be taught, appears from the signification of a Prophet. Prophet is frequently mentioned in the Word, and in the sense of the letter signifies those to whom revelation is made, also abstractedly the revelation itself; but in an internal sense it signifies one who teaches, also abstractedly the doctrine itself which is taught; and whereas the Lord, as it was said, is essential doctrine, or the Word which teaches, He is named Prophet, as in Moses, "*A Prophet shall Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey,*" Dent. xviii. 15, 18; it is said *like unto Me*, because the Lord was represented by Moses as well as by Abraham, Isaac, Jacob, David, and others; and inasmuch as an expectation prevailed of His appearing, therefore it is said in

John, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that *Prophet* which should come into the world," vi. 14. Inasmuch as the Lord in a supreme sense is a Prophet, and "the testimony of Jesus is the spirit of *prophecy*," Rev. xix. 10; it is from this ground that Prophet, in the internal sense of the Word, signifies one that teaches, also abstractedly doctrine, as may evidently appear from the following passages: "Thou, child, shalt be called the *Prophet of the Highest*," Luke i. 76, which words were spoken by Zacharias concerning his son John the Baptist; and that he was not a Prophet, but one that prepared the way by teaching and preaching the Gospel concerning the Lord's coming, He Himself declares in the following passage, "They asked him, What art thou? art thou Elias? but he said, I am not; art thou a *Prophet*? He answered no; wherefore they said to him, Who art thou? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord," John i. 21—23. So in Matthew, "Many will say in that day, *have we not prophesied* by thy name?" vii. 22; where it is evident that by prophesying is signified to teach. So in the Revelation, "It is needful that thou *prophecy* again upon people, and nations, and tongues, and many kings," x. 11; where to prophesy denotes to teach; what is meant by people, nations, tongues, and kings, has been said before, and shown in numberless places. Again, "The nations shall tread down the holy city forty and two months, but I will give to my two witnesses that *they may prophecy* a thousand two hundred and threescore days, clothed in sackcloth," Rev. xi. 2 3; where also to prophesy denotes to teach: so in Moses, "Jehovah said to Moses, see, I have given thee a God to Pharaoh, and Aaron thy brother shall be thy *Prophet*," Exod. vii. 1; where Prophet denotes one that should teach or say what Moses should dictate: so in Joel, "I will pour out my spirit upon all flesh, and your sons and your daughters *shall prophecy*," ii. 28; where to prophesy is to teach: so in Isaiah, "Jehovah hath poured out upon you the spirit of slumber, and hath closed your eyes, the *Prophets*, and your heads, *them that see*, hath He covered, and the vision of all is become to you as the words of a sealed book, which they give to one that knoweth letters, saying, read this, I pray, and he saith, I cannot, because it is sealed," xxix. 10, 11; where by Prophets are meant those who teach truth, and by them that see are meant those who see truth, who are said to be covered, when they know nothing of truth, and see nothing of truth; inasmuch as in old times they were called Prophets who taught, therefore also they were called seeing (or seers), because to see signified to understand, see n. 2150, 2325; that they were called *seeing* (or seers), may be seen 1 Sam. ix. 9; 2 Sam. xxiv. 11; they were also called *men of God*, from the signification of man (*vir*),

see n. 158, 265, 749, 915, 1007, 2517; that they were called men of God, may be seen 2 Kings i. 9—16; chap. iv. 7, 9, 16, 21, 22, 25, 27, 40, 42; chap. v. 8, 14, 20; chap. xiii. 19; chap. xxiii. 16, 17. That by Prophets in an internal sense are signified those who teach, appears from Jeremiah, chap. xxiii. throughout; and from Ezekiel, chap. xiii. throughout, where the subject particularly treated of is concerning Prophets; the same appears also from many other places where mention is made of Prophets: hence also by false Prophets are signified those who teach what is false, as in Matthew, “In the consummation of the age, many *false Prophets* shall arise, and shall seduce many; false Christs shall arise, and *false Prophets*, and shall give great signs, and shall deceive, if possible, even the elect,” xxiv. 11, 24; where by false Prophets are meant those who teach what is false; the same is understood by the *false Prophet* in the Revelation, chap. xvi. 13; chap. xix. 20; chap. xx. 10. Hence also it may appear, how much the internal sense of the Word is obscured by the ideas which are conceived from the representatives of the Jewish Church; for whensoever Prophet is mentioned in the Word, there instantly occurs the idea of Prophets, such as existed at that time, which idea is a great hindrance to the perception of what is signified by them; but in proportion to man’s increase in wisdom, the idea conceived from those representatives is more easily removed; as for example, where mention is made of temple, they who think from a deeper ground of wisdom, do not perceive the temple which was at Jerusalem, but the temple of the Lord; so in the case of the mountain of Zion, or Zion, they have no perception of that which was at Jerusalem, but of the Lord’s kingdom; and where Jerusalem occurs, they do not think of that city which was in the tribe of Benjamin and Judah, but of the holy and heavenly Jerusalem.

2535. *And will pray for thee*—that hereby is signified that thus revelation will be made, appears from the signification of praying: prayer considered in itself is discourse with God, and at such time a certain internal intuition of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man’s internals towards God; but this with a difference according to man’s state, and according to the essence of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only celestial and spiritual things as its object and ends, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed; in the present case this is more especially signified, because it is said of a Prophet, and by Prophet is meant the Lord, whose

prayer was nothing else but internal discourse with the Divine [principle], and at the same time revelation; that revelation attended the prayer of the Lord, appears from Luke, "It came to pass, when Jesus was baptized, and *prayed*, that heaven was opened," iii. 21. And again, "It came to pass, that Jesus took Peter, James, and John, and went up into a mountain *to pray*; and as *He prayed*, the fashion of His countenance was changed, and his raiment was white glistering," Luke ix. 28, 29. So in John, "When He prayed, saying, Father, glorify Thy name, then came there a voice from heaven, I have both glorified it, and will glorify it again," xii. 27, 28; where it is evident, that the prayer of the Lord was discourse with the Divine [principle], and revelation at that time.

2536. *And thou shalt live*—that hereby is signified the life of doctrine, may appear without explication.

2537. *And if thou wilt not bring her back*—that hereby is signified, if he should not render spiritual truth pure and untainted by the rational principle, appears from what was said above, n. 2533, where the same words occur.

2538. *Know thou that dying thou shalt die*—that hereby is signified that there would be no doctrine of truth and of good, may also appear from what was said above, n. 2516; where similar words occur: in like manner it appears that every one who appertains to thee signifies all things relating thereto, viz., to doctrine; the ground and reason why every one signifies every thing, or all things, in an internal sense, is, because persons in the Word signify things, consequently every one who appertained to Abimelech signifies every thing, or all things, relating to doctrine. From what has been said, then, it is evident what is the internal sense of the words contained in this verse, viz., that he should render the spiritual truth of doctrine pure and untainted by the rational principle, and that thus he should be taught, and revelation would be made to Him, and hereby doctrine would have life; but if he did not render the spiritual truth of doctrine pure and untainted by the rational principle, then the doctrine of truth and good would be none, as to all and singular the things appertaining thereto: the case with doctrine is this; so far as the truths thereof are believed from a mere human ground, that is, from a sensual, scientific, and rational ground, so far the doctrine is none; but so far as the sensual, scientific, and rational ground is removed, that is, so far as the truths of doctrine are believed apart from such ground, so far the doctrine becomes alive, for so far a Divine [principle] flows in; the things appertaining to the human principle are what hinder influx and reception: but it is one thing to believe from a rational, scientific, and sensual ground, or to consult those principles in order to believe; and it is another thing to confirm and corroborate what is believed, by things rational, scientific,

and sensual ; the difference in these two cases will appear from what follows, being treated of in an internal sense in this chapter.

2539. Verse 8. *And in the morning Abimelech arose early and called all his servants, and spake all those words in their ears, and the men feared exceedingly.* In the morning Abimelech arose early, signifies clear perception, and the light of confirmation from celestial good : and called all his servants, signifies things rational and scientific : and spake all those words in their ears, signifies exhortation to confirming proofs thence derived, so that they might be led to obey : and the men feared exceedingly, signifies exhortation even to their being averse to [viz., whatever might defile the truth of doctrine.]

2540. *In the morning Abimelech rose early*—that hereby is signified clear perception, and the light of confirmation from celestial good, appears from the signification of rising in the morning ; also from the signification of Abimelech, and of early [*in matutino*] ; what is signified by morning, was shown, n. 2333, 2405 ; whence it is evident that in the present case it signifies clear perception, as is manifest also from the series of the things treated of, in that the perception was at first obscure, see n. 2513, 2514 ; and afterwards was less obscure, see n. 2528 ; that Abimelech signifies the doctrine of faith which has respect to things rational, may be seen above, n. 2509, 2510 ; lastly, what is signified by early [*matutinum*] appears from the signification of morning ; inasmuch as it is here said, “In the morning he rose early,” it not only signifies clear perception, but also the light of confirmation from celestial good, for it is from celestial good that the confirming light of truth is derived ; hence then it may appear what is signified by these words. The reason why so much is said, in the internal sense of the Word, concerning the perception which the Lord had in the human [principle], and concerning His thought respecting the rational principle in the doctrine of faith, is, not only what was mentioned above, but also because it is angelical to have a distinct thought of the various things relating to the Lord’s life in the world, and how He put off the rational human [principle], and made it Divine by His own proper power ; and at the same time concerning the doctrine of charity and faith, what its nature and quality is when the rational principle mixes itself therewith ; besides several other things which constitute the interiors of the Church and of man, and which thence depend ; these things appear of small consequence to man, whose care and concern are in worldly and corporeal things, and possibly he may think them of no benefit or advantage to him, nevertheless they are precious to the angels, whose care and concern are in celestial and spiritual things ; their ideas and perceptions respecting these things are ineffable : hence it is manifest, that very many things,

which are of small consequence in man's eye, because they transcend his comprehension, are esteemed by the angels as of the highest value, because they enter into the light of their wisdom; and on the other hand, those things which appear most valuable to man, as being of a worldly nature, and thus adapted to his comprehension, are lightly esteemed by the angels, as being out of the sphere of the light of their wisdom: this is the case respectively with the internal sense of the Word in many passages.

2541. *And he called his servants*—that hereby are signified things rational and scientific, appears from the signification of servants in the Word, concerning which more will be said presently at verse 14, n. 2567. There are in man, who is in the kingdom of the Lord, or who is a kingdom of the Lord, things celestial, things spiritual, things rational, things scientific, and things sensual, all which are in due subordination to each other; things celestial and spiritual have the pre-eminence, and are of the Lord; things rational are subordinate and subservient thereto; things scientific again are subordinate and subservient to things rational; lastly, things sensual are subordinate and subservient to things scientific; the things which are subservient, or which serve, are respectively servants, and in the Word are called servants; that such a subordination exists, is unknown to man, who thinks only from things sensual and scientific; and he who has any knowledge thereof, is yet in a most obscure idea, being as yet in things corporeal, whereas the angels have ideas on this subject the most distinct; for a thousand, yea ten thousands of distinct ideas with the angels form but one single obscure idea with man; as for example, in regard to what is here said, "That Abimelech called his servants, and spake all those words in their ears, and that the men feared exceedingly," the angels perceive herein deeper arcana than man can conceive, or even believe, viz., how the Lord reduced things rational and scientific to obedience, and this in such a sort, that He not only rendered things rational and scientific obedient, but also the affections arising in opposition to the celestial and spiritual things of doctrine, for these being subdued, things rational and scientific were reduced to obedience, and at the same time to order: these arcana are most common and familiar to the angels, which yet possibly to man are most obscure, or unintelligible.

2542. *And spake all those words in their ears*—that hereby is signified exhortation to confirming proofs thence arising, so that they might be led to obey, may appear from the series of things treated of in an internal sense, and also from the signification of ears; first it may appear from the series of the things treated of, there being several confirming proofs, which accede to whatever the rational principle acknowledges, for it is led to acknowledge only in consequence of such confirming proofs,

and hence it is, that when things rational are reduced to obedience, exhortation is made to attend to whatever things may confirm such obedience, such confirming things being ever at hand, and as it were rising up. The same may appear from the signification of ears, which in the internal sense of the Word signify obedience: this signification is grounded in the correspondence which exists between hearing and obeying, which correspondence lies hid in the very expression to hear, and especially in the expression to hearken; the origin of this correspondence is from another life, where they who are obedient and dutiful belong to the province of the ear, yea, correspond to hearing itself, which is an arcanum heretofore unknown; but these things will better appear, when we come to speak hereafter, by the Divine Mercy of the Lord, concerning correspondence: that ears have such a signification, may appear from several passages in the Word; suffice it at present to adduce only this from Isaiah, "Make the heart of this people fat, and make *their ears* heavy, and close up their eyes, lest peradventure they should see with their eyes, and *hear with their ears*, and their heart should understand," vi. 10; where to see with the eyes is to understand, and to hear with the ears is to perceive with affection, consequently to obey: and where the Lord saith, "He that hath *an ear to hear, let him hear*," Matt. xi. 15; chap. xiii. 9, 43; Luke viii. 8; chap. xiv. 35; nothing else is signified.

2543. *And the men feared exceedingly*—that hereby is signified exhortation even to their being averse to [viz., whatever might defile the truth of doctrine], appears from the signification of fearing in this passage, and from the signification of men: fearing or fear, like every other affection, involves in it several things, although it appears simple, viz., the loss of life, of reputation, of honor, and of gain in worldly things; but the loss of good and of truth, and consequently of life, in celestial things; and inasmuch as it involves in it these things, it involves also an aversion to those things which have a tendency to destroy good and truth, and this the more especially in proportion as man is the more principled in the affection of good and truth; the aversion is opposite to the affection, wherefore here by fearing is signified to be averse to; how great the Lord's aversion was, appears from the zeal with which the things contained in the subsequent verse are uttered, which zeal was in favor of doctrine, that it might be undefiled by every thing rational and scientific: that the men signify things rational and scientific, or intellectual things of every sort, was shown, n. 158, 265, 749, 915, 1007.

2544. Verse 9. *And Abimelech called Abraham, and said unto him, what hast thou done to us and what have I sinned against thee, that thou hast brought upon me and upon my king-*

dom a great sin? thou hast done with me deeds which shall not be done. Abimelech called Abraham, and said unto him, signifies the Lord's thought from the doctrine of faith: what hast thou done to us, and what have I sinned against thee, signifies self-reproof for having so thought: that thou hast brought upon me and upon my kingdom a great sin, signifies that hereby the doctrine of faith and all doctrinals were in the greatest danger, thou hast done with me deeds which shall not be done, signifies horror.

2545. *Abimelech called Abraham, and said unto him*—that hereby is signified the Lord's thought from the doctrine of faith, may appear from the representation of Abimelech, and also of Abraham, and from the signification of saying, spoken of above. What it is to think from the doctrine of faith, cannot be explained to the apprehension, for the perception thereof can fall only on angelical ideas, to which it is exhibited in so great a light with celestial representatives, that scarce any thing can be described; as may appear, if it should be said, that the Lord's thought was from intellectual truth, which was above the rational principle, which He thence looked down upon; but that the perception from which He thought was from Divine Truth; in this case few would be able to comprehend what was meant.

2546. *What hast thou done to us, and what have I sinned against thee*—that hereby is signified self-reproof for having so thought, may appear from the affection and zeal prevalent in these words (concerning which see above, n. 2543), by reason that the rational principle and the scientific were desirous to arise and to enter, and thus to have somewhat common in the doctrine of faith, which is Divine.

2547. *That thou hast brought upon me and upon my kingdom a great sin*—that hereby is signified that the doctrine of faith and all doctrinals were in danger, appears from the signification of Abimelech, who is here meant by *me*, as denoting the doctrine of faith, and from the signification of kingdom, as denoting the truth of doctrine or a doctrinal. That kingdom in an internal sense signifies the truths of doctrine, and in an opposite sense the falses of doctrine, appears from the Word, as in Jeremiah, "He is the former of all things, and the sceptre of his inheritance, Jehovah of Zebaoth is His name; Thou art my battle-axe, arms of war, and I will disperse in Thee *nations*, and destroy in Thee *kingdoms*," li. 19, 20; speaking of the Lord, who, it is plain, was not to disperse nations, nor destroy kingdoms, but those things which are signified by nations and kingdoms, viz., evils and falses which relate to doctrine: so in Ezekiel, "Behold, I will receive the sons of Israel from amongst the nations whither they have gone, and will gather them from all around, and will bring them into their own land; I will make them into

one *nation* in the land, in the mountains of Israel, and they shall all have one king for a king, and they shall be no longer two *nations*, and they shall not be divided any more into two *kingdoms*," xxxvii. 21, 22; Israel here denotes the spiritual Church; nation denotes the good of that Church, or of doctrine; that nations are goodnesses, may be seen, n. 1259, 1260, 1416, 1849; kingdom denotes the truths thereof: that by nations and kingdoms somewhat else is here signified than nations and kingdoms, is manifest, for it is said of the sons of Israel, or the Israelites, that they should be gathered together and brought into the land, who yet being dispersed amongst the nations went into the nations: so in Isaiah, "I will confound Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion, *city* against *city*, *kingdom* against *kingdom*," xix. 2; where Egypt denotes reasonings from scientifics concerning the truths of faith, see n. 1164, 1165, 1186; city denotes doctrinals, in the present case such as are heretical, see n. 402, 2268, 2449; kingdom denotes what is false in doctrinals; hence city against city and kingdom against kingdom denotes that heresies and false principles should combat with each other; in like manner as is signified by these words which the Lord spake concerning the consummation of the age, "*Nation* shall be excited against *nation*, and *kingdom* against *kingdom*," Matt. xxiv. 7; to denote evils against evils, and falses against falses. The things which Daniel prophesied concerning four kingdoms, chap. ii. 37—46; chap. vii. 17 to the end; and concerning the kingdoms of Media and Persia, chap. viii. 20 to the end; and concerning the kingdoms of the king of the south and of the king of the north, chap. xi.; and the things which John also in the Revelation saw concerning kings and kingdoms, have no other signification, denoting only states of the Church as to truths and falses; monarchial states and states of the kingdoms of the earth, in the sense of the latter, are states of the Church and of the Lord's kingdom in an internal sense, in which sense are contained only things spiritual and celestial; for the Word of the Lord, considered in itself, is merely spiritual and celestial, but in order that it may be read and comprehended by men of all natures and qualities whatsoever, the things which relate to heaven are delivered and made manifest by such things as exist here on earth.

2548. *Thou hast done me deeds which shall not be done*—that hereby is signified horror, appears from the affection prevalent in these words, also from the series of the things treated of, viz., that he was averse to whatever might defile the truth of doctrine, see n. 2543; and also that he reproved himself out of zeal, n. 2546; and in the present case that he conceived horror.

2549. Verses 10, 11. *And Abimelech said to Abraham, what hast thou seen that thou hast done this word? And Abraham*

said, because I said, surely there is no fear of God in this place, and they will kill me because of the word of my wife. Abimelech said to Abraham, signifies further thought from the doctrine of faith: what hast thou seen that thou hast done this Word, signifies a looking into the cause: and Abraham said, signifies perception which was an answer: because I said, surely there is no fear of God in this place, signifies thought derived from perception, that they had no regard for spiritual truth in that state in which they were: and they will kill me because of the word of my wife, signifies that thus the celestial things of faith would also perish, if they thought that spiritual truth alone was capable of being joined to celestial good.

2550. *And Abimelech said to Abraham*—that hereby is signified further thought from the doctrine of faith, appears from what was said above, n. 2545; where nearly the same words occur; its being here repeated signifies further thought, and that concerning the cause: what is meant by thought from the doctrine of faith may be seen, n. 2545.

2551. *What hast thou seen that thou hast done this word*—that hereby is signified a looking into the cause, appears without explication, and it is also manifest from what follows, where the cause is declared. The reason why it is thus exhibited in order, in the internal sense, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rational principle whether it should be consulted, is, because it is angelical to think on those subjects in such a series: the internal sense of the Word is designed more especially for the angels, consequently it is adapted to their perceptions and thoughts; they are in the enjoyment of their delights, yea of their blessednesses and happinesses, when they think of the Lord, of His Divine and human [principle], and of the latter how it was made Divine, for at such times they are encompassed about with a celestial and spiritual sphere, which is full of the Lord, so that it may be said that they are in the Lord; hence nothing is to them more blessed and more happy, than to think agreeably to the things appertaining to that sphere and the affection thence derived; at such times also they are instructed and perfected, especially in regard to this circumstance, how the Lord by degrees, as He grew up, made the human [principle] into which He was born, Divine, by His Own proper power, consequently how by sciences and knowledges, which He revealed to Himself, He perfected His rational principle, successively dispersed the shades thereof, and let it into the Divine Light; these and innumerable other things are presented before the angels in a celestial and spiritual manner, with thousands and thousands of representatives in the light of life, whilst the Word is reading. But these things, which are so precious to the angels, are to man as things of no

importance, being above their comprehension, consequently in the shade of their understanding; and on the other hand, those things which are precious in the eyes of men, as are the things connected with this world, are of no importance to the angels, being beneath their state, consequently in the shade of their wisdom; thus, what is surprising, the things which fall into a shade with man, and are almost objects of his contempt, pass into light with the angels, and enter into their affection, as is the case with several things appertaining to the internal sense of the Word.

2552. *And Abraham said*—that hereby is signified perception which was an answer, appears from the signification of saying in the historical parts of the Word, concerning which much hath been said above, as in n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287. With respect to the Lord's thought from the doctrine of faith being signified by what Abimelech said to Abraham, but perception, which was an answer, being signified by what Abraham said, the case is this; perception is a superior principle, and appertained to the Lord as flowing immediately from the essential Divine [principle], but thought is an inferior principle, and appertained to the Lord as flowing from His intellectual principle; and whereas perception was the principle from which thought was derived, therefore the answer of thought was from perception: this may be illustrated by somewhat similar in the case of man; the celestial man cannot think but from perception, and the spiritual man cannot think but from conscience, see n. 2515; the perception of the former, like conscience, is from the Lord, and it does not appear to the celestial man whence it is, but the thought of the latter is from the rational principle, and appears to the spiritual man as derived from himself; thus also when he thinks on any subject from the rational principle, in such case the conclusion of the thought, or the answer, comes from perception, or from conscience; consequently he is answered by the Lord, according to the state of his life, according to his affection, and according to the truth of doctrine conformably implanted and impressed.

2553. *Because I said, surely there is no fear of God in this place*—that hereby is signified thought derived from perception, that they had no regard for spiritual truth in that state in which they were, appears from the signification of the fear of God, as denoting a regard for Divine or spiritual truth; and from the signification of place, as denoting state, concerning which, see n. 1273—1275, 1377. The real case is this; man is incapable of comprehending any pure spiritual and celestial, that is, Divine doctrinal, because it infinitely transcends his comprehension, consequently also his faith; all the thoughts of man are terminated in natural things which appertain to his sensual

principles, and whatsoever is not said from and according to those principles, that is not comprehended by him, but is lost and perishes, like boundless vision falling on the ocean or the universe; wherefore if doctrinals were expounded to man in any other way than in agreement with those principles, they would in nowise be received, consequently no regard would be had for them, as may plainly enough appear from many particulars in the Word, where things purely Divine, for the same reason, are expounded naturally, yea sensually, as where it is said that Jehovah hath ears, hath eyes, hath a face, hath affections like those of man, hath anger and other such things: this was more especially the case when the Lord came into the world; men at that time did not even know what was meant by a celestial and spiritual principle, nor had they any notion of an internal principle; their minds were wholly immersed in terrestrial and worldly things, consequently in externals, as was the case with the Apostles themselves, who conceived that the Lord's kingdom would be like a kingdom of this world, and therefore requested that they might sit, one on His right hand, and another on His left, and supposed for a long time, that they should sit on the twelve thrones judging the twelve tribes of Israel, not yet knowing that in another life they could not judge even the least principle of a single man, see n. 2129 to the end. An attention to this state of the human race was the reason why it was at first considered by the Lord, whether the rational principle was to be consulted in the doctrine of faith, and this in consequence of His love, which required that the salvation of all might be provided for, and that the Word might not perish.

2554. *And they will kill me because of the word of my wife*—that hereby is signified that thus the celestial things of faith would also perish, if they thought that spiritual truth alone could be joined to celestial good, appears from the signification of killing, as denoting to perish; and from the signification of wife, as denoting spiritual truth joined with celestial good, concerning which see n. 2507. This is another reason why the Lord at first considered, whether the rational principle was to be consulted in the doctrine of faith, and the case herein is this; Divine Good, which is here called celestial good, is united, as it were, in marriage with Divine Truth, which is here called spiritual truth, see n. 2508; and although Divine Good is thus united to Divine Truth alone, it nevertheless flows into interior truths, and joins itself with them, but not as by a marriage; yea, it even flows into scientific and sensual truths, which are scarce any thing but fallacies, and joins itself with them; if it were not so, no man could possibly be saved: see what is said on this subject, n. 1831, 1832. It was with a view to the conjunction of Divine Good with the latter and the former truths, and

to the salvation of man thereby, that the Lord came into the world, for without the Lord's human [principle] made Divine, there could not have been any conjunction, but by Him conjunction is effected. Besides this arcanum, there are several other arcana contained in these words, "They will kill me because of the word of my wife," by which words is signified, that hereby the celestial things of faith would perish, if it was conceived that spiritual truth alone could be joined to celestial good; one of these arcana is, that celestial good would also perish, if no regard was had to spiritual truth, for celestial good perishes on the rejection of spiritual truth: Another of these arcana is, that unless mention had been made by the Lord of the worship of the Father, although there is no access to Him but by the Son, and he who seeth the Son seeth the Father, John xiv. 8—12, the worship of the Son would not have been received; not to mention many other arcana.

2555. Verses 12, 13. *And also she is truly my sister, she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me. And it came to pass, when God caused me to depart out of the house of my father, and I said to her, this is thy goodness which thou shalt do with me, at every place whither we shall come, say to me, he is my brother.* And also she is truly my sister, signifies that rational truth had such affinity: she is the daughter of my father, but not the daughter of my mother, signifies that the rational principle is conceived of celestial good as a father, but not of spiritual truth as a mother: and she became a wife to me, signifies that spiritual truth is joined with what is celestial by means of rationality: and it came to pass when God caused me to depart out of the house of my father, signifies when he left the scientific principle and the appearances thence derived, with the delights thereof, which are here the house of his father: and I said to her, signifies thought at that time: this is thy goodness which thou shalt do with me, signifies that hence he should then have this comfort: at every place whither we shall come, signifies all things which he should afterwards conclude concerning rational truth: say to me he is my brother, signifies that it should be said that rational truth was adjoined to celestial good.

2556. *And also she is indeed my sister*—that hereby is signified that rational truth had such an affinity, appears from the representation of Sarah as a sister, as denoting rational truth, concerning which see n. 2508; and also from what immediately follows, as treating of the birth of the rational principle, and its consequent affinity. In general it is to be observed, that all and each of the things appertaining to a man truly rational, that is, a regenerate man, whether they be the things of his affections, of his perceptions, or of his thoughts, are connected with each other as it were by consanguinity and affinity: for they

are so arranged, that they mutually respect each other as families of one house, and this in a most distinct manner, in consequence whereof they are reproduced according to the affinities in which they are constituted; this is an effect of the influx of heaven, that is, of the Lord through heaven: with a man who is truly rational, that is, who is regenerate, all things are arranged in an order like that which prevails in heaven, and this by virtue of influx; hence man has the faculty of thinking, of concluding, of judging, and of reflecting, which is so wonderful as to exceed all human science and wisdom, and infinitely to surpass the analytic forms of reasoning which the industry and art of man have from that faculty deduced. The reason why these things have been heretofore unknown is, because mankind have not believed that all things appertaining to the affections, to the perceptions, and to the thoughts, are the effects of an influx, from hell if they be evil, and from heaven if they be good, thus that they have connection with those things which are out of man; when nevertheless the real truth is, that man, as to his spirit, is so joined together with those things which are without him, that in case the connection was broken, he must instantly perish; which may be known also from this consideration, that there is no such thing in creation as an independent unconnected existence, nor could any thing continue to exist in such a state.

2557. *She is the daughter of my father, nevertheless not the daughter of my mother*—that hereby is signified that the rational principle is conceived of celestial good as a father, but not of spiritual truth as a mother, may appear from the conception of the rational principle, as being effected by an influx of celestial Divine Good into the affection of sciences, concerning which see n. 1895, 1902, 1910. Two arcana are herein contained; one is, that man's rational principle is conceived of celestial Divine Good as a father, and that otherwise no rational principle can exist; the other is, that the rational principle is not conceived of spiritual truth as a mother: in respect to the first of these arcana, viz., that man's rational principle is conceived of celestial Divine Good as a father, and that otherwise no rational principle can exist, it may appear from what was said above, n. 1895, 1902, 1910; and also from what may be known to every considerate man; for it is well known that man is born into no science, nor into any rational principle, but only into the faculty of receiving them; also, that he learns and imbibes all things by degrees as he grows up, and this especially by means of the senses of hearing and seeing, and in proportion as he learns and imbibes, in the same proportion he becomes rational: that these things are effected by a bodily way, that is an external way, inasmuch as they are effected by seeing and hearing, is evident; but what man is unacquainted with, in

consequence of not reflecting upon it, is, that there is continually an influx of somewhat from within, which receives those things that thus enter and are insinuated from without, and arranges them in order; that which enters by influx, and which thus receives and arranges, is celestial Divine Good, which is from the Lord, hence the things received from without have their life, hence they have their order, and hence, as was said, they have their consanguinities and affinities with each other; from this it may appear, that man's rational principle is from celestial Divine Good as a father, according to what is said in this verse, "She is the daughter of my father." In respect to the other arcanum, viz., that the rational principle is not conceived of spiritual truth as a mother, it may appear from what was said above, n. 1902; for if spiritual truth, like celestial good, entered by influx from within, then man would be born to a complete and perfect rational principle, and at the same time to a complete and perfect scientific principle, so that he would have no occasion to learn any thing; but whereas the nature of man is such, that he is hereditarily in all evil, and consequently in every false principle, and thus that he would adulterate and profane essential truths, if they also entered by influx from within, and would thereby perish eternally, therefore it is provided of the Lord, that nothing of truth enters by influx through man's internal, but only through his external; hence it may appear that man's rational principle is not from spiritual truth as a mother, according to what is said in this verse, "Nevertheless she is not the daughter of my mother." According to like order it pleased the Lord that His rational principle also should be formed, to the intent that He might make human things Divine in Himself by His Own proper power, and might implant and unite Divine spiritual truth with Divine celestial good, and Divine celestial good with Divine spiritual truth.

2558. *And she became a wife to me*—that hereby is signified that spiritual truth was joined with what is celestial by means of rationality, appears from the representation of Sarah as the wife of Abraham, as denoting spiritual truth conjoined with celestial good, concerning which see n. 2507; and from the representation of the same as a sister, as denoting rational truth, concerning which see n. 2508; hence by becoming a wife from being a sister is signified, that by means of rationality spiritual truth was conjoined with what is celestial: how the case is in this respect, may appear from what was just now said above, n. 2557.

2559. *And it came to pass when God caused me to depart from the house of my father*—that hereby is signified when he left the scientific principle and the appearances thence derived, with the delights thereof, which are here the house of his father, appears from the signification of departing, as denoting to leave;

and from the signification of house, as denoting good, see n. 2233, 2234, in the present case the good of delight arising from the appearances of scientific and rational things, for every delight appears as good: the reason why by the house of his father are here signified the delights of things scientific and rational, consequently of their appearances, is, because they are predicated of Abraham, when he departed from the house of his father, for at that time Abraham with the house of his father worshipped other gods, see n. 1356, 1992; hence it is that it is said in the plural number, "*God caused* me to depart*;" it might be rendered also, and this agreeably to the original, *gods caused me to wander*, but whereas the Lord is represented by Abraham, we shall render it, *God caused me to depart*: inasmuch as the first scientifics, and rationals thence derived, were human with the Lord, tainted with what was hereditary from the mother, consequently not purely Divine, therefore they are represented by Abraham's first state; but how far representations extend, may be seen, n. 665, 1097, 1361, 1992.

2560. *And I said unto her*—that hereby is signified thought at that time, appears from the signification of saying, as denoting to think, concerning which much has been said above.

2561. *This is thy goodness which thou shalt do with me*—that hereby is signified that hence he should then have this comfort, may appear from what goes before, and from what follows, thus without further explication.

2562. *At every place whither we shall come*—that hereby are signified all things which he should afterwards conclude concerning rational truth, appears from the signification of place as denoting state, concerning which see above, n. 1273—1275, 1377; the state of the thing which is here treated of, is the state of conclusion respecting rational truth, that it should be said that rational truth was adjoined to celestial good, according to what follows.

2563. *Say to me he is my brother*—that hereby is signified, that it should be said that rational truth was adjoined to celestial good, may appear from what was said above, n. 2524, where nearly the same words occur.

2564. Verse 14. *And Abimelech took flock and herd, and men-servants and maid-servants, and gave to Abraham: and restored to him Sarah his wife.* Abimelech took, signifies that the doctrine of faith: flock and herd, signifies was enriched with rational and natural good things: and men-servants and maid-servants, signifies also with rational and natural truths and the affections thereof: and gave to Abraham, signifies to

* The word *caused* in the original is plural, but as our language makes no distinction herein between the plural number and the singular, it is impossible to express any distinction in the translation.

the Lord: and restored to him Sarah his wife, signifies when the Divine-spiritual [principle] was adjoined to the Divine-celestial.

2565. *And Abimelech took*—that hereby is signified the doctrine of faith, appears from the signification of Abimelech, as denoting the doctrine of faith, concerning which see n. 2504, 2509, 2510.

2566. *Flock and herd*—that hereby is signified that the doctrine of faith was enriched with rational and natural good things, appears from the signification of flock and herd; they within the Church are called flock, who are truly rational, that is, internal men; hence it is that by flock are signified also, in the abstract, essential-rational, or internal goodnesses, concerning which signification of flock, see n. 343, 415, 1565; but they within the Church are called herd, who are natural, that is, external men; hence also by herd are signified, in the abstract, essential-natural or external goodnesses, concerning which signification of herd, see n. 2180; that such things are signified by beasts, was shown, n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179: by Abimelech's taking and giving is signified that the doctrine of faith was enriched, for by Abimelech, as was said, is signified the doctrine of faith.

2567. *And men servants and maid-servants*—that hereby is signified an enriching also with rational and natural truths, and likewise with the affections thereof, appears from the signification of men-servants and maid-servants; mention is frequently made in the Word of men-servants and maid-servants, and thereby are signified in an internal sense such things as are respectively inferior and more vile, as rational and natural things are in respect to spiritual and celestial things; by natural truths are meant scientifics of every kind, for these are natural: that such is the signification of men-servants and maid-servants, appears from the internal sense of the words where they are mentioned, as in Isaiah, "Jehovah will have mercy on Jacob, and will yet choose Israel, and will place them on their own ground, and the sojourner shall adhere to them, and they shall adjoin themselves to the house of Jacob, and the people shall accept them, and shall bring them to their own place, and the house of Israel shall inherit them for themselves on the ground of Jehovah for *men-servants* and *maid-servants*," xiv. 1, 2; Jacob here denotes the external Church, Israel the internal, the sojourner those who are instructed in truths and goodnesses, see n. 1463, 2025. *men-servants* and *maid-servants* denote natural and rational truths with the affections thereof, which were to serve the Church meant by Jacob and Israel; that Jacob and Israel, or the Jews and Israelites, are not here understood, is manifest, for these being dispersed amongst the Gentiles became themselves Gentiles; the Jews indeed still entertain this idea, and

expect, according to the letter, that sojourners shall adhere to them, that people shall bring them, and shall be to them for men-servants and maid-servants, when yet the prophetic parts of the Word do not at all treat about Jews and Israelites, where mention is made of them by name; this may be plain to them from this consideration, that it is everywhere declared of Israel, as well as of Judah, that they should be brought back. Again, in the same Prophet, "Behold Jehovah making the earth void, and making it empty, and He shall spoil the faces thereof, and shall cause the inhabitants thereof to disperse, and as the people shall be, so the priest, as the *man-servant* so his master, as the *maid-servant* so her mistress," xxiv. 1, 2; where earth denotes the Church, see n. 662, 1066, 1850, which is made void, and made empty and its faces spoiled, and its inhabitants dispersed, when there are no longer in it interior truths and goodnesses, which are the people and the priest, nor exterior truths and goodnesses, which are the man-servant and the maid-servant, and this comes to pass when external things have dominion over internal: again, in the same Prophet, "I will bring forth seed out of Jacob, and out of Judah an inheritor of my mountains, and my elect shall possess it, and my *men-servants* shall dwell there," lxx. 9; Jacob here denotes the external Church, Judah the internal-celestial Church, the elect the good things thereof, men-servants the truths thereof: so in Joel, "I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy; also upon the *men-servants* and *maid-servants* in those days will I pour out my spirit," ii. 28, 29; speaking of the Lord's kingdom, where to prophesy denotes to teach, see n. 2534; sons denote essential truths, see n. 489, 491, 533, 1147; daughters essential goodnesses, see n. 489—491; men-servants and maid-servants denote interior truths and goodnesses, on which the spirit of Jehovah is said to be poured out, when they accede and conform thereto; in this and other passages it does not so plainly appear that such things are signified by men-servants and maid-servants, both on account of the common idea suggested by the names men-servants and maid-servants, and on account of the apparent historical relation with which those names are connected: so in John, "I saw one angel standing in the sun, who cried with a loud voice, saying to the fowls that fly in the midst of heaven, eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all that are free, and of *men-servants*, and of small, and of great," Rev. xix. 17, 18; that the flesh of kings, of captains, of the mighty, of horses, of them that sit on them, of the free, and of men-servants, which were to be eaten, is not here meant, is evident, but the internal and external truths of the Church, which were made flesh to them. That men-

servants signify truths, and maid-servants goodnesses, which are subservient, and thus serve spiritual and celestial truths and goodnesses, appears still more manifest from the laws enacted in the representative Church respecting men-servants and maid-servants, all which laws have respect to the state of the Church, and of the Lord's kingdom, in general and in particular, showing how inferior goodnesses and truths, which are natural and rational, were to serve spiritual and celestial, consequently Divine goodnesses and truths; as where it is said, that an *Hebrew man-servant*, and an *Hebrew maid-servant*, in the seventh year should be free, and that on such occasion they should be presented with gifts from the flock, from the floor, and from the wine-press, Exod. xxi. 2, 6; Deut. xv. 12—15; Jerem. xxxiv. 14; that the wife should be free, if she entered with him into service, but if the master gave him a wife, that then the wife and the children should be the master's, Exod. xxi. 3, 4; that a poor brother if purchased should not serve servilely, but as an hired servant and a lodger,* should go forth in the jubilee, together with his children, Levit. xxv. 39—43; that if a brother should be purchased by a sojourner, a lodger, he might be redeemed, and that he should go forth in the year of jubilee, Levit. xxv. 47, and the following verses; that men-servants and maid-servants might be bought of the nations round about, and of the sons of lodgers who were sojourners, and that they might be their perpetual possession, and that they might have rule over them, but not over the sons of Israel, Levit. xxv. 44—46; that if a man-servant was unwilling to depart from service, his ear should be bored through with an awl at the door, and he should be a servant forever; so also in the case of a maid-servant, Exod. xxi. 6; Deut. xv. 16, 17; that if any one should smite his man-servant or his maid-servant with a rod, and he should die, he should be avenged; but if he survive for a day or days, he should be free, because he is his money, Exod. xxi. 20, 21; if any one should smite the eye, or the tooth, of a man-servant, he should go forth free, Exod. xxi. 26, 27; that if an ox should gore a man-servant or a maid-servant, and he should die, the owner should give to their master thirty shekels, and the ox should be stoned, Exod. xxi. 32; that a man-servant should not be shut up, who had escaped from his master, but should dwell in the place where it was pleasing to him, neither should he be afflicted, Deut. xxiii. 15, 16; that a man-servant bought with silver and circumcised should eat of the passover, Exod. xii. 44; that the daughter of any one when bought should not depart from service as men-servants; if she was evil, that her master should not sell her to a stranger; if she should be betrothed to his son, that she

* See the note on verse 45, in the 12th chapter of Exodus.

should be as a daughter; if he should take another, that he should not diminish her food, her covering, and her marriage due; if he should not do these things, that she might then go out free without money, *Exod. xxi. 7—12*: all these laws derive their origin from the laws of truth and good in heaven, and have relation thereto in an internal sense, but partly by correspondences, partly by representatives, and partly by significatives; nevertheless, when the representatives and significatives of the Church, which are the most external and lowest principles of worship, were abolished, the necessity of those laws also ceased: if therefore those laws were to be unfolded by the laws of the order of truth and good, and by representatives and significatives, it would plainly appear, that by men-servants nothing else is signified but rational and scientific truths, which are of an inferior kind, and therefore ought to serve spiritual truths; and that by maid-servants are signified the goodnesses of those truths, which goodnesses, as being of an inferior sort, ought indeed to serve, but in a different manner, which is the reason why some of the laws enacted concerning maid-servants differ from those enacted concerning men-servants; for truths considered in themselves are more servants than goodnesses. By *the law respecting a king* in Samuel, neither is any thing else signified in an internal sense, but the law of truth, and also the law of the false principle, when it begins to have dominion over truth and over good, as may appear from the explication of the words by which it is described, “This shall be *the law of the king* who shall reign over you, he shall take your sons, and appoint them for himself to his chariots, and to his horsemen, and they shall run before his chariots; he shall take your daughters for confectioners, and for cooks, and for bakers; your *men-servants*, and your *maid-servants*, and your best young men, and your asses, shall he take and make for his work; he shall take the tenth of your flock; at length *ye shall be for servants*; and ye shall cry in that day because of your king, whom ye have chosen to you, and Jehovah will not answer you in that day,” *1 Sam. viii. 11, 13, 16—18*: that by king is signified truth, may be seen above, n. 1672, 2015, 2069; thus in an opposite sense kings signify things not true, that is, falses; by sons whom he should appoint for himself to his chariots and to his horsemen, are signified the truths of doctrine, which should be subservient to the principles of what is false, which are chariots and horses; by daughters, whom he should take for confectioners, cooks, and bakers, are signified the good things of doctrine, by which he would sweeten those things and make them favor him; by men-servants and maid-servants, young men, and asses, by whom he should do his work, are signified things rational and scientific, whereby he would confirm those things; by flock, of which he would take the tenth, are signi-

fied the remains of good which he would violate ; and by their being for servants is signified, that he would cause the celestial and spiritual things of the Word to serve as confirmations to his false principles, and the evils of his lusts, instead of their being exalted to dominion ; for there is nothing but what may be brought to confirm false principles, whilst the things which do not favor them are fa'sely applied, unfairly interpreted, perverted, or rejected ; wherefore it is added, if ye shall cry in that day because of your king, whom ye have chosen to you, Jehovah will not answer you in that day.

2568. It was said above in this chapter, that doctrine would become none, if the rational principle was consulted, n. 2516, 2538, and that it was not consulted, n. 2519, 2531 ; but here it is said, that the doctrine of faith was enriched with goodnesses and truths both rational and natural ; this at first sight may appear contradictory, but still it is not so : how the case was herein, with regard to the Lord, has been said above ; but how it is with regard to man, remains to be now shown : with regard to man, to respect the doctrine of faith from things rational, is very different from respecting rational things from the doctrine of faith : to respect the doctrine of faith from things rational, is not to believe the Word, or doctrine thence deduced, before there is a persuasion wrought from a rational ground that it is true ; whereas to respect things rational from the doctrine of faith, is first to believe the Word, or doctrine thence deduced, and afterwards to confirm the same by things rational ; the former case is inverted order, the consequence of which is that nothing is believed, but the latter case is genuine order, which produces a fuller belief ; the former case is described in these words, "Thou shalt die because of the woman," by which is signified that the doctrine of faith would become none if the rational principle was consulted, n. 2516, 2538 ; but the latter case is described in these words, "Abimelech took flock and herd, and men-servants, and maid-servants," by which is signified, that the doctrine of faith was enriched with goodnesses and truths both rational and natural : much is said in the Word, in its internal sense, concerning these rational and natural goodnesses and truths, especially where Ashur and Egypt are treated of, and the reason is, because whilst doctrine of faith is respected from things rational, that is, is not believed until man is persuaded by things rational that it is true, in this case it not only becomes none, but is even denied as to all its essentials ; whereas, whilst rational things are respected from the doctrine of faith, that is, whilst the Word is believed, and afterwards the essentials of the doctrine of faith are confirmed by things rational, in this case doctrine is preserved alive, and all its essentials are affirmed : there are therefore two principles, one which leads to all folly and madness, another which leads to all intelligence and wisdom ; the former principle

is to deny all things, as when a man says in his heart that he cannot believe such things, until he is convinced of their truth by what he can comprehend or be sensible of; this principle is what leads to all folly and madness, and may be called the negative principle; the other principle is to affirm the things appertaining to doctrine derived from the Word, as when a man thinks and believes with himself that they are true because the Lord has said so; this principle is what leads to all intelligence and wisdom, and may be called the affirmative principle: they who think from the negative principle, the more they consult things rational, scientific, and philosophical, do but so much the more plunge themselves into darkness, till at length they come to deny all things; the reason is, because no one can from things inferior comprehend things superior, that is, things spiritual and celestial, still less things Divine, inasmuch as they transcend all understanding; and moreover in such case, by reason of the prevalence of the negative principle, all things are involved in the negative workings of that principle; but on the contrary, they who think from the affirmative principle, may confirm themselves in things spiritual and celestial by things rational of whatever kind they be, and by things scientific, yea, by things philosophical, as far as lies in their power, all such things being given them for confirmation, and affording them fuller and more extensive ideas. Moreover, there are some persons, who are in doubt before they deny, and there are others, who are in doubt before they affirm; they who are in doubt before they deny, are those who incline to a life of evil, the consequence of which life is, that the more things spiritual and celestial are the objects of thought, so much the more they are denied; but they who are in doubt before they affirm, are those who incline to a life of goodness, to which life when they suffer themselves to be bended by the Lord, they then affirm the truth of things spiritual and celestial, in proportion as they think about them. Inasmuch as the latter sort of persons are further treated of in the verses which follow, we shall, by the Divine Mercy of the Lord, illustrate the subject more particularly, when we come to explain those verses: see below, n. 2588.

2569. *And gave to Abraham*—that hereby is signified to the Lord, appears from the representation of Abraham as denoting the Lord, on which subject much has been said above. “*And restored to him Sarah his wife*”—that hereby is signified, when the Divine spiritual principle was adjoined to the Divine celestial, appears from the signification of Sarah a wife, as denoting spiritual truth adjoined to celestial good, concerning which see above, n. 2507. It is plain, from what has been said, what is the internal sense of the words contained in this verse, viz., that the Lord, when the human [principle] in Him was united to

the Divine, and the Divine to the human, had all knowledge not only of Divine-celestial and Divine-spiritual things, but also of infra-celestial and infra-spiritual things, that is, of things rational and natural; for from the Divine principle, as from the sun of all light, the particulars of all things are seen as present.

2570. Verse 15. *And Abimelech said, Behold my land before thee, dwell in what is good in thine eyes.* Abimelech said, behold my land before thee, signifies the Lord's perception concerning the doctrine of love and charity: dwell in what is good in thine eyes, signifies that He was in every thing where there was good.

2571. *Abimelech said, Behold my land before thee*—that hereby is signified the Lord's perception concerning the doctrine of love and charity, appears from the signification of saying, as denoting to think, concerning which see n. 2506; and from the signification of land (or earth), as denoting the doctrine of love and charity; land (or earth) in an internal sense signifies various things, see n. 620, 636, 1066, but what it signifies particularly, appears from the series of the things treated of; for it signifies the external man of the Church, when heaven signifies the internal man, see n. 82, 913, 1411, 1733; it signifies also the tract of country where the Church is, n. 662, 1066; it signifies the Church itself, and likewise universally the Lord's kingdom in the heavens and in the earths, by reason that the land of Canaan, or the Holy-land, had such a representation, n. 1437, 1585, 1607; the same is also signified by the new heaven and new earth, n. 1733, 1850, 2117, 2118; and inasmuch as it signifies a man of the Church, the Church itself, and the kingdom of the Lord, it also signifies that which is their essential principle, viz., love to the Lord, and neighborly love, for on this they depend, see n. 537, 540, 547, 553, 2130; consequently it signifies the doctrine of love and charity, which is the doctrine of the Church, and which here is the land of Abimelech, for by Abimelech as a king is signified the doctrine of faith, as was shown above, but by his land, whence and where he was, is signified the doctrine of love and charity, whence and where faith is. The ground and reason why heretofore the Lord's thought was employed concerning the doctrine of faith, but now concerning the doctrine of love and charity, is, because the Lord adjoined the human [principle] to the Divine by truths, which appertain to faith, although at the same time by Divine goodnesses, appertaining to love, in those truths, according to the order by which man also becomes spiritual and celestial, but not Divine, so as to have life in himself as the Lord had: howbeit, when the Divine marriage of truth and good, and of good and truth was effected in the Lord, which is signified by Abimelech restoring Sarah the wife to Abraham, n. 2569; then His thought was employed concerning the doctrine of love and

charity, and this also according to Divine order, for when man becomes spiritual and celestial, he then thinks no longer from a principle of truth, but from a principle of good, yet not from Divine good united to Divine truth, as in the Lord's case: this is the reason why the doctrine of love and charity is now first named, although the doctrine of faith considered in itself is the same thing, and the Lord's perception and thought were always from the Divine Love in every particular of faith. Hence it is, that the doctrine of love and charity is real Divine doctrine, and that which was cultivated in the most ancient Churches, and as this made one with the doctrine of faith, they rejected in those Churches such as separated them, see n. 2417.

2572. *Dwell in what is good in thine eyes*—that hereby is signified that He was in every thing where there was good, and in a proximate sense that He was in the good of doctrine, may appear from the signification of eyes, as denoting the intellectual principle appertaining to doctrine; and from the signification of dwelling, as denoting to live, see n. 1293; in the present case denoting To Be, because predicated of the Lord. To be in every thing where there is good, is to be in the omniscience of all things Divine, celestial, spiritual, rational, and natural, and this from the Divine Love, for in the Divine Love is the omniscience of all those things, see n. 2500. Moreover, there is both good and truth of doctrine; the good of doctrine is love and charity, the truth of doctrine is faith; they who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith: but it is one thing to be principled in good, or in love and charity, and another thing to be principled in the good of doctrine; infants, who are principled in love towards their parents and in charity towards other infants, are principled in good, but not in the good of doctrine, consequently not in the truth of doctrine, or in faith; but they are principled in the good of doctrine, who are regenerated by the truths of faith, and these, in proportion as they are principled in good, in the same proportion they are principled in truths, that is, in proportion as they are principled in love and charity, in the same proportion they are principled in faith, and consequently in wisdom and intelligence: the angels, by reason of their being principled in love to the Lord and in mutual love, are also principled in all truth, and thus in all wisdom and intelligence, not only respecting things celestial and spiritual, but also respecting things rational and natural; for by virtue of love, inasmuch as it is from the Lord, they are in the essential principles or fountains of things, that is, in ends and causes; and to see from principles, or from ends and causes, is to see from heaven all things which are beneath, and even the things which are on earth; the case in this respect is comparatively like that of a person on a high mountain, and in a watch-tower

at the top, who can see around, to the compass of several miles, the things which are below, whilst they who are below, especially if they be in a valley, or in a forest, can scarce see to the distance of as many paces : thus also it is with those who are principled in the good of doctrine, in respect to those who are principled in the truth of doctrine separate from good, although the latter think that they see further than the former : but still they see nothing of good, nor any thing of truth, except very slightly and superficially, and this defiled with false principles . nevertheless the wisdom and intelligence of the angels is finite, and in respect to the Divine Wisdom of the Lord most finite, and scarce of any amount ; as may appear from this consideration, that between infinite and finite there is no given proportion, but still a communication by virtue of the Divine Omnipotence ; and also from this consideration, that the Lord is essential good, and essential love, consequently the very esse of good, and the very esse of love which influences the angels, and thus the very esse of their wisdom and intelligence. Hence also it is evident, that the Lord in heaven and in earth is in every thing where good is : they are greatly deceived who suppose that the Lord is in truth separate from good, whereas He is only in good and thence in truth, that is, in love and charity, and thence in faith.

2573. Verse 16. *And he said to Sarah, Behold I have given a thousand of silver to thy brother, behold it is to thee a covering of the eyes for all who are with thee, and with all ; and she was vindicated.* And he said to Sarah, signifies perception from spiritual truth : Behold I have given a thousand of silver to thy brother, signifies the abundance of rational truth adjoined to celestial good : behold it is to thee a covering of the eyes for all who are with thee, signifies that rational truths are like a covering or clothing to spiritual truths : and with all, signifies that the case is the same also with the truths thence derived : and she was vindicated, signifies that thus there was no blame and no hurt.

2574. *And he said to Sarah*—that hereby is signified perception from rational truth, appears from the representation of Sarah as a wife, as denoting spiritual Divine Truth, concerning which see above, n. 2507 ; and of the same as a sister, as denoting rational truth, concerning which see n. 2508 ; and from the signification of saying, as denoting to perceive, concerning which see n. 2506 : what is here said to Sarah as a wife, and also as a sister, as a wife, because she was restored, see n. 2569, as a sister, because it is said, I have given a thousand of silver to thy brother ; and what was said by Abimelech, this was perceived by Sarah in that state, therefore by saying to Sarah is signified to perceive from spiritual truth. That things are here involved, of a more hidden and mysterious nature, than to admit of easy explication, is manifest ; and therefore to explain

them in any degree, it will be necessary that several other things be first explained, as what is meant by spiritual truth, and that the Lord alone had perception from spiritual truth, and that the Lord, as He implanted rational truth in rational good, so He implanted spiritual truth in celestial good, and thus was continually implanting the human principle in the Divine, that in all particulars there might be a marriage of the human with the Divine, and of the Divine with the human : these and several other things ought to be first understood, before the contents of this verse can be so explained as to be of easy comprehension ; for the things contained in this verse are adequate chiefly to angelic minds, which are in the understanding of such things, and for the use of which the internal sense of the Word was intended ; to such minds these things are represented in a celestial manner, and by these things, as well as by what is said above in this chapter, is insinuated how the Lord by degrees cast off the human principle which he had from the mother, till at length He was no longer her son ; that He did not acknowledge her to be His mother, is evident from Matt. xii. 46—49 ; Mark iii. 31—35 ; Luke viii. 20, 21 ; John ii. 4 ; and how He made the human principle Divine by His Own proper power, till He was one with the Father, as He Himself teaches in John xiv. 6, 8—11, and in other places ; these things are exhibited of the Lord to the angels in a clear light, by myriads of ideas and representations, all of them ineffable ; the reason is, because such things, as was said, are adequate to their minds, and when they are in the perception of such things, they are then in the blessedness of their intelligence and in the happiness of their wisdom ; and moreover, inasmuch as there are angels, who, whilst they were men, conceived an idea of the Lord's human principle, as of that which appertains to another man, in order that these may dwell together in another life with the celestial angels (for ideas inspired by the affection of good are the ground of all conjunction in another life), such wrong conceptions are dissipated by the internal sense of the Word, and thus they are perfected ; hence it may appear, how precious the things contained in the internal sense of the Word are to the angels, although possibly they may appear of small consequence to man, who is in so obscure an idea on such subjects, that it can scarce be called an idea.

2575. *Behold I have given a thousand of silver to thy brother*—that hereby is signified the infinite abundance of rational truth adjoined to good, appears from the signification of thousand, as denoting much and innumerable, in the present case what is infinite or in infinite abundance, because it is predicated of the Lord, concerning which signification see below ; and from the signification of silver, as denoting rational truth, concerning which, see n. 1551, 2048 : and from the signification of brother,

as denoting celestial good adjoined to rational truth, as a brother to a sister, see n. 2524, 2557; hence it appears, that by these words, "I have given a thousand of silver to thy brother," is signified the infinite abundance of rational truth adjoined to good; the reason why it was given to good, which is a brother, but not to truth, is, because truth is derived from good, not good from truth: concerning this infinite abundance, see n. 2572. That a thousand in the Word signifies much and innumerable, and when it is predicated of the Lord, that it signifies what is infinite, appears from the following passages: "I Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the third, and upon the fourth, to them that hate Me; and doing mercy to *thousands* that love Me, and keep my commandments," Exod. xx. 5, 6; chap. xxxiv. 7; Deut. v. 9, 10: and in Jeremiah, "Jehovah doing mercy to *thousands*, and repaying the iniquity of the fathers into the bosom of their sons after them," xxxii. 18; where by thousands is not signified any definite number, but what is infinite, for the mercy of the Lord is infinite, as being Divine: so in David, "The chariots of God are *two myriads, thousands doubled*, the Lord is in them, in the holiness of Sinai," Psalm lxxviii. 17; where myriads and thousands denote what is innumerable; so again, "A *thousand* shall fall on thy side, and a *myriad* on thy right hand, it shall not come nigh thee," xci. 7; where thousand and myriad denote also what is innumerable; and inasmuch as the whole Psalm has relation to the Lord, who is meant in the Psalms by David, therefore thousand and myriad here denote all who are His enemies: so again, "Our garners are full, affording store from food to food, our flocks bring forth a *thousand* and *ten thousand* in our streets," Psalm cxliv. 13; where also a thousand and ten thousand, or a myriad, denote things innumerable: again, "A *thousand* years in thine eyes are but as yesterday, when it is past," Psalm xc. 4; where a thousand years denote what is without time, consequently what is eternal, which is the infinite of time: so in Isaiah, "*One thousand* from before the rebuke of one, from before the rebuke of five shall ye flee, till ye remain as a mast on the head of a mountain," xxx. 17; where one thousand denotes many, without a definite number, and five denotes few, see n. 649: so in Moses, "Jehovah the God of your fathers add upon you, as you, a *thousand times*, and bless you," Deut. i. 11; where a thousand times denotes innumerable times, agreeably to the use of the word in common discourse, in which, speaking of many, it is customary to express it by a thousand, as when we would signify that a thing has been said a thousand times, or done in a thousand ways: in like manner in Joshua, "One man of you shall pursue a *thousand*, because Jehovah your God fighteth for you," xxiii. 10. Inasmuch as a thousand in calculation is a definite number, it appears in the prophetical!

parts of the Word, especially when they are connected historically, as if a thousand signified a thousand, when nevertheless it signifies many, or innumerable, without any determinate number; for the historical parts of the Word are of such a nature, that they determine the ideas to those significations of expressions which are nearest and most proper to them, as in the case of names also, when yet by numbers, as well as by names, are signified things, as may appear from what was said above concerning numbers, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2752; hence it is, that some also conjecture, that by a thousand years in the Revelation, chap. xx. 2—7, are signified a thousand years, or a thousand times, by reason, as was said, that things of a prophetic nature are there described historically, when nevertheless by a thousand years, as there applied, nothing is signified but an indeterminate large quantity, and also in other passages the infinity of time, or eternity.

2576. *Behold it is to thee a covering of the eyes for all who are with thee*—that hereby is signified that rational truths are like a covering or clothing to spiritual truths, appears from the signification of covering, of which we shall speak presently; and from the signification of eyes, as denoting things intellectual, as is evident from many passages in the Word; also from the signification of seeing, as denoting to understand, see n. 2150, 2325; it must be obvious to every one, that in all the particulars of this verse there are contained arcana, which can only be made manifest from a certain interior sense; as when it is said, that he gave a thousand of silver, and this not to her husband, but brother; that it should be a covering of the eyes, both to her, and to all who were with her, and likewise with all, and that thus she was vindicated: a variety of historical conjectures may indeed be deduced from the sense of the letter, but such conjectures contain in them nothing spiritual, much less Divine, according to the true nature and quality of the Word. In respect to rational truths being like a covering or clothing to spiritual truths, the case is this, the things or principles inmost in man are such as appertain to his soul, but the things or principles, which are exterior, appertain to his body; man's inmost things or principles are goodnesses and truths, from which the soul has its life, otherwise it would not be soul; hence exterior things or principles derive their life, and they are all like a body, or, what is the same thing, like a covering or clothing; this is especially evidenced from appearances in another life, as from the angels, when they are presented visibly, in which case their interiors beam forth from the face, and the exteriors are represented both in the body, and also in their clothing, insomuch that every one may there know, from their clothing alone, what is their nature and quality, for they are real substances, consequently essences in form; the case is the same with the angels

who have been seen here on earth, and who are described, in the Word, as to their faces and clothing; for example, with those who were seen in the Lord's sepulchre, Matt. xxviii. 3; Mark xvi. 5: and with the four and twenty elders about the throne, Rev. iv. 4, 5; and with others; and not only with angels, but also with every thing besides, although inanimate, which is mentioned in the Word, the exteriors thereof being a covering or clothing; this was the case in regard to the ark of the covenant, and to the tent which encompassed it around; the ark, which was inmost, represented the Lord Himself, for there was the testimony; whereas the tent, which was without, represented the Lord's kingdom, and its coverings, or vails and teguments, all and singularly represented exterior celestial and spiritual things in His kingdom, viz., in the three heavens; which may appear from this consideration, that the form thereof was shown to Moses on Mount Sinai, Exod. xxv. 9; xxvi. 30; hence it had its sanctity, and not from the gold, and the silver, and the sculpture with which it was ornamented: inasmuch as the subject here treated of is concerning rational truths, in that they are like a covering or clothing to spiritual truths, and the tent is described in Moses as to its *coverings* or teguments, and also as to the vails which were before the entrance, it may be expedient, for the sake of illustration, to explain what is signified in particular by the *vails* there; what is signified by the teguments, will be shown elsewhere, by the Divine mercy of the Lord. The vails were three—first, that which made a distinction between the holy and the holy of holies; secondly, that which is called the tegument for the door of the tent; thirdly, that which was a tegument for the court-gate: concerning the essential vail, which was the first, before the ark, it is thus written in Moses, "Thou shalt make a *vail* of blue, and purple, and scarlet, and fine twined linen, the work of skill, thou shalt make it with cherubs; and thou shalt hang it upon four pillars of Shittim overlaid with gold, and their hooks shall be of gold, upon four bases of silver; and thou shalt hang the *vail* upon taches; and thou shalt bring in thither, within the *vail*, the ark of the testimony, and the *vail* shall distinguish for you between the holy and the holy of holies," Exod. xxvi. 31—34; chap. xxxvi. 35, 36: this vail represented the proximate and inmost appearances of rational good and truth, in which *the angels of the third heaven* are principled, which appearances are described by blue, purple, scarlet, and fine twined linen, in which the red color represented the good things of love, and the white its truths; in like manner also the gold and the silver, with which the pillars were overlaid, and of which the hooks and bases were made: that colors are representative, see n. 1042, 1043, 1053, 1624; that gold is the good of love, see n. 113, 1551, 1552; that silver is truth, see n. 1551, 2048: hence it may appear what is signi-

fied by the vail of the temple being rent in twain, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45, viz., that the Lord entered into the essential Divine principle, having dispersed all appearances, and that at the same time he opened a passage to the essential Divine principle by His human principle made Divine. Concerning the second vail, or the tegument for the door of the tent, it is thus written, "Thou shalt make a *tegument* for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, the work of the needle-worker: and thou shalt make for the *tegument* five pillars of Shittim, and shalt overlay them with gold, their hooks shall be of gold, and thou shalt cast for them five bases of brass," Exod. xxvi. 36, 37; chap. xxxvi. 37, 38: by this tegument were represented the appearances of good and of truth, which are inferior or exterior to the former, and which are the middle appearances of the rational principle, wherein the *angels of the second heaven* are principled; these appearances are described nearly in like manner with the former, only with this difference, that for this latter tegument there were five pillars and five bases, by which number is signified what is respectively small or little, for these appearances do not so cohere, or are not so celestial as the appearances of the inmost or third heaven; concerning the number five as denoting what is small or little, see n. 649, 1686; and inasmuch as these appearances have respect to natural things, it was commanded that the bases should be cast of brass, for by brass was represented and signified rational good, see n. 425, 1551. Concerning the third vail, or the tegument for the court-gate, it is thus written, "For the gate of the court shall be a *tegument* of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the needle-worker; their pillars shall be four, and the bases thereof four, all the pillars of the court round about shall be filleted with silver, their hooks shall be of silver, but their bases of brass," Exod. xxvii. 16, 17; chap. xxxviii. 18, 19. By this tegument were represented appearances of good and of truth still inferior or exterior, which are the lowest appearances of the rational principle, in which the *angels of the first heaven* are principled; these appearances, by reason of their corresponding to such as are interior, are described in like manner, only with this difference, that the pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths originating immediately in scientifics, and the bases of brass, by which are signified natural goodnesses: hence it may appear, that there was nothing about the tent but was representative of the celestial and spiritual things of the Lord's kingdom, or what was made in all respects to be a type of things celestial and spiritual in the three heavens; also that the coverings or teguments signified those things which are like body or clothing, to encompass outwardly what is inmost

Moreover, that coverings, teguments, clothing, or garments, signify truths respectively inferior, may appear from many passages in the Word, as in Ezekiel, “Fine linen in needle-work from Egypt was thy *expanse*, blue and purple from the isles of Elisha was thy *tegment*,” xxvii. 7; speaking of Tyre, whereby are signified interior knowledges of things celestial and spiritual, consequently those who are principled therein, see n. 1201; needle-work from Egypt denotes the scientific principle; that Egypt denotes this principle, may be seen, n. 1164, 1165, 1186, 1462: blue and purple from the isles of Elisha, which was the tegument, denote rituals corresponding to internal worship, see n. 1156: again, in the same Prophet, “All the princes of the sea shall descend from their thrones, and shall remove *their robes*, and shall put off the *garments of their needle-work*, they shall clothe themselves with terrors, they shall sit upon the earth,” xxvi. 16; speaking also of Tyre, where robes and garments of needle-work denote knowledges grounded in scientifics, consequently inferior truths: again, in the same Prophet, “I *clothed* thee with needle-work, and shod thee with yew (*taxy*), and I *girded* thee with fine linen, and I *covered* thee with silk, and I decked thee with ornament, and gave bracelets upon thy hands, and a necklace on thy neck. Thou hast taken of thy *garments*, and hast made to thyself variegated heights, and hast committed whoredom thereon; thou hast taken *garments of needle-work*, and hast covered them,” xvi. 10, 11, 16, 18; speaking of Jerusalem which is the spiritual Church, described as to its quality in old time, and after it became perverted; its spiritual inferior things, and doctrinals, are garments of needle-work, of fine linen, and of silk. So in Isaiah, “The Lord Jehovah of Sabaoth removing from Jerusalem all the staff of bread, and the staff of water; then a man shall take hold of his brother of the house of his father, thou hast *clothing*, thou shalt be a prince to us: he shall answer in that day, saying, I will not be a binder, and in my house there is neither bread, nor *clothing*, set me not for a prince of the people. The Lord will smite with a scab the crown of the head of the daughters of Zion; and in that day the Lord will remove the adorning of the ornaments of the feet, and of the net-work, and of the little moons, and of the collars, and of the little chains, and of the tinsels; and the bonnets, and the garters, and the head-bands, and the houses of the soul, and the ear-rings; the rings and ornaments of the nose, the *changeable garments*, and *clothing*, and *robes*, and the crisping-pins, the looking-glasses, and the fine linen, and the hoods, and the cloaks,” iii. 1, 6, 7, 17—24. In this passage Jerusalem denotes the spiritual Church, Judah the celestial Church, the staff of bread and the staff of water, which should be removed, denote goodness and truth; the garment which the prince had, denotes the truths appertaining to doctrine; the

various clothing and ornaments of the daughters of Zion, which are enumerated, are all and singular kinds and species of good and truth, whereof they were to be deprived : unless the particulars here mentioned had some peculiar signification respecting the Church, they could not belong to the Word of the Lord, in each expression whereof there is contained somewhat Divine ; that by the daughters of Zion, of whom these things are predicated, are signified those things which appertain to the Church, may be seen above, n. 2362. Again, in the same Prophet, " Arise, arise, put on thy strength, O Zion, put on *the garments of thy honorableness*, O Jerusalem, the city of holiness, for henceforth there shall no more come into thee the uncircumcised and unclean, lii. 1, 2 ; where Zion denotes the celestial Church, Jerusalem the spiritual Church, the garments of honorableness the holy things of faith. Again, in the same Prophet, " Their webs are not for a *garment*, neither are they covered with their works, their works are works of iniquity," lix. 6 ; webs denote feigned truths which are not for a garment ; garment denotes the exterior truths of doctrine and of worship thence derived, hence it is said, neither are they covered with their works : again, in the same Prophet, " In rejoicing I will rejoice in Jehovah, my soul shall exult in my God, because He will clothe me with *the garments of salvation*, He hath covered me with *the robe of righteousness*," lxi. 10 ; garments of salvation denote the truths of faith, and the robe of righteousness the good of charity : so in the Revelation, " Thou hast a few names even in Sardis, which have not polluted their *garments*, and they shall walk with me in white, because they are worthy : he that overcometh, the same shall be clothed in *white raiment*," iii. 4, 5 ; and again, " Blessed is he that watcheth, and keepeth his *garments*, that he may not walk naked," xvi. 15 : again, " On the thrones I saw four and twenty elders sitting, clothed in *white raiment*," Rev. iv. 4 ; in which passage it is manifest, that garments do not signify garments, but spiritual things appertaining to truth : in like manner, when speaking of the consummation of the age, the Lord said, that they should not return back to take away their *garments*," Matt. xxiv. 18 ; Mark xiii. 16 ; where that garments signify truths, may be seen, n. 2454 ; also where He speaks of one that had not on *a wedding-garment*, Matt. xxii. 11, 12 ; and when He says concerning John, " What went ye out to see ? a man clothed in *splendid garments* ? they that wear splendid things are in kings' houses," Matt. xi. 8 ; Luke vii. 25 ; denoting that they are not in the externals of doctrine and worship, but in the internals, wherefore he adds, " What went ye out to see ? a Prophet ? yea I say unto you, and more than a Prophet," verse 9 ; where Prophet denotes the external things of doctrine and of worship. Inasmuch as garments signified truths of every kind, therefore it was enjoined the children of Israel, when they came forth out of

Egypt, that they should borrow gold, and silver, and *garments*, and should put them on their sons, Exod. iii. 22; chap. xii. 35, 36; also that they should not be clothed with *garments of several sorts*, or mixed, Levit. xix. 19; Deut. xxii. 11; and that they should make to themselves fringes in *the borders of their garments*, and should place therein a blue thread, and when they saw it, should remember the commandments, and should do them, Num. xv. 38—40: in former times also they rended their *garments*, as appears, Josh. vii. 6; Judges xi. 35; 1 Sam. iv. 12; 2 Sam. i. 2, 11; chap. iii. 31; chap. xiii. 30, 31; chap. xv. 32; 1 Kings xxi. 27; 2 Kings v. 7, 8; chap. vi. 30; chap. xxii. 11, 19; Isaiah xxxvi. 22; chap. xxxvii. 1; which signified zeal for doctrine and truth, which was thus torn to pieces; also humiliation, in that they had nothing appertaining to them, which is signified by the ornament of garments. That such things are signified by coverings, teguments, clothing, or garments, appears also from the prophecy of Jacob, then Israel, “He shall bind his young colt to the vine, and the son of his ass to the noble vine; he shall wash his *garment* in wine, and his *covering* in the blood of grapes,” Gen. xlix. 11; no one can know what is signified by these words, except from the internal sense, viz., what is signified by vine, what by noble vine, what by a young colt, what by the son of an ass, what by wine, what by the blood of grapes, what by garment, and what by covering: that they relate to the Lord, who is there called Shiloh, is manifest; the subject treated of is concerning Judah, by whom is represented the Lord’s Divine celestial principle; by the garment which He should wash in wine, and by the covering which He should wash in the blood of grapes, is signified His rational and natural principle, which He should make Divine. To the same purpose in Isaiah, “Who is this coming from Edom, with dyed *garments* from Bozrah, this that is honorable in His *apparel*, going into the multitude of His strength? Wherefore art Thou red as to Thy *garment*, and Thy *garment* as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with Me: their victory is sprinkled upon *My garments*, and I have polluted all *My clothing*,” lxiii. 1—3; where also garments and clothing denote the Lord’s human principle, which He made Divine by His Own proper power through temptation-combats and victories, wherefore it is said, I have trodden the wine-press alone, and of the people there was none with Me: the like is implied in Isaac’s smelling *the odor of Esau’s raiment*, and blessing him, Gen. xxvii. 27. The essential holiness of the Lord’s Divine-human principle was also the raiment, which appeared as light, and as white glistening, when He was transfigured, concerning which it is thus written in Matthew, “When Jesus was transfigured, His face did shine as the sun, and His *raiment* became white as the

light," xvii. 2; and in Luke thus, "Whilst Jesus prayed, the appearance of His countenance was altered, and His *raiment* was *white glistening*," ix. 29; and in Mark thus, "Jesus being transfigured, *His raiment* became *shining*, exceeding white as snow, so as no fuller on earth could whiten it," ix. 3. The like was represented by the garments of holiness, which Aaron put on when he entered within the vail, which were of linen, Levit. xvi. 2, 4; also by the garments of holiness which were for glory and ornament, and appertained to the ministry, concerning which see Exod. xxviii. 2 to the end; chap. xxxix. 1 to the end; in these garments there was not the smallest particular but what had some representation.

2577. *And with all*—that hereby is signified that the case is the same also with the truths thence derived, viz., with scientific and sensual truths, appears from what has been said above, and also from the series of the things treated of, for it is said immediately above, "Behold it is to thee a covering of the eyes *to all* who are with thee," by which *all* are signified rational truths, which are like a covering to spiritual truths, and now it is again said *with all*, by which therefore are signified truths still inferior, which are derived from rational truths, and these are no other than what are called scientific truths, and sensual truths; that scientific truths and sensual truths are grounded in rational truths, appears from the order of influx, agreeable to which order things interior flow into things exterior, or, what is the same, things superior into things inferior, but not contrary-wise; it appears indeed otherwise, viz., that man becomes rational by things sensual and scientific, but this is a fallacy; good from the Lord through man's rational principle continually flows in, and meets, and adopts to itself scientifics, and in proportion to the quantity thereof which it can adopt, and arrange in due order, man becomes rational: in this respect the case is the same as with the principle of good and with truths which are called the truths of faith; good from the Lord flows into truths, and adopts them to itself, and in proportion to the quantity thereof which it can adopt, man becomes spiritual: although it appears as if truths flowed in, and rendered man spiritual: it is owing also to this appearance, that at this day truth, which is the object of faith, is so much attended to, whilst little or no regard is had to goodness, which appertains to charity.

2578. *And she was vindicated*—that hereby is signified that thus there was no blame and no hurt, appears from all that precedes, whereof this is the close or period.

2579. Verse 17. *And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth.* Abraham prayed to God, signifies revelation: and God healed Abimelech, signifies soundness of doctrine

as to good : and his wife, signifies as to truth : and his maid-servants, signifies as to the affections of doctrinals : and they brought forth, signifies fruitfulness.

2580. *Abraham prayed*—that hereby is signified revelation, appears from the signification of praying when predicated of the Lord, as denoting to be revealed, concerning which, see n. 2535 ; and from the representation of Abraham as denoting the Lord, concerning which see above in abundant passages. In the sense of the letter there are two, viz., one who prayed, and another to whom prayer was addressed, for it is said, “Abraham prayed to God,” but in the internal sense there are not two, but one, for in Him (viz., the Lord) was God or Jehovah, who revealed, inasmuch as He was conceived of Jehovah ; but in proportion to what appertained to Him of the maternal human principle, in the same proportion He was another. How the case is in this respect, is of difficult apprehension according to man’s ideas ; it may indeed be comprehended easily by angelic ideas, which are in the light of heaven, but not so well by human ideas, which, unless illuminated by those things which appertain to the light of heaven, are without perception ; still less can it be conceived by those, to whom every thing regarding the light of heaven is darkness, and of no account.

2581. *And God healed Abimelech*—that hereby is signified soundness of doctrine as to good, appears from the signification of healing, as denoting to make sound : and from the representation of Abimelech, as denoting the doctrine of faith which has respect to things rational, see n. 2510 : that it signifies as to good, appears from this circumstance, that his wife also is said to be healed, by which is signified soundness of doctrine as to truth ; for in the Word, when a husband is called a husband, and also when he is mentioned by name, then he signifies good, and the wife truth ; but when a husband is called man (*vir*), then he signifies truth, and the wife good, concerning which circumstance, see also n. 915, 1468, 2517.

2582. *And his wife*—that hereby is signified as to truth, appears from the signification of wife, as denoting truth, concerning which see immediately above, n. 2581.

2583. *And his maid-servants*—that hereby is signified as to the affections of doctrinals thence derived, appears from the signification of maid-servants, as denoting the affections of things rational and scientific, concerning which see n. 1895, 2567, in the present case the affections of doctrinals, because they are predicated of the doctrine of faith, as appertaining to Abimelech by whom is signified the doctrine of faith, see n. 2509, 2510 ; for all things are determined, as to their particular significations, by the subjects of which they are predicated.

2584. *And they brought forth*—that hereby is signified fruitfulness, appears from the signification of bringing forth and of

births : in the internal sense of the Word these expressions are significative only of things spiritual and celestial, wherefore when mention is made of conception or of conceiving, of birth or of bringing forth, of nativity or of being born, of generation or of generating, also of those who beget, as father and mother, and of those who are begotten, as sons and daughters, the expressions in the internal sense are only understood spiritually : for the Word in itself is spiritual and celestial : this is the case also in respect to the expression before us, by which is signified fruitfulness in regard to things appertaining to doctrine : that by births, in the Word, are meant spiritual births, may appear from the following passages : “They that are full of bread are hired out, and the hungry have ceased, until *the barren hath borne seven, and she that hath many children hath failed* : Jehovah killeth and maketh alive, He causeth to go down into hell, and He causeth to rise up,” 1 Sam. ii. 5, 6 ; so in Jeremiah, “*She that hath borne seven* languisheth, she breatheth out her soul : her sun goeth down while it is yet day,” xv. 9 ; and in Isaiah, “Sing, O *barren*, thou that didst not *bear* : break forth into singing and cry aloud, thou that *hast not brought forth*, for more are the sons of the desolate than the sons of the married, saith Jehovah,” liv. 1 ; and in David, “The voice of Jehovah causeth the hinds *to bring forth*, and maketh bare the forests ; and in His temple every one declares His glory,” Psalm xxix. 9 ; again in Isaiah, “Blush, O Zidon, because the sea hath spoken, the fortification of the sea, saying, I have not *travailed* nor *brought forth*, nor educated young men, nor brought up virgins, as with the report of Egypt, they shall *bring forth*, according to the report of Tyre,” xxiii. 4, 5 ; again in the same Prophet, “Before she *travailed*, she *brought forth*, and before her pain came, she was *delivered of a male-child* ; who hath heard such a thing ? Who hath seen such things ? Doth the earth *bring forth* in one day ? and shall I cause it to *bring forth* ? saith Jehovah ; shall I cause to *bring forth*, and shall I shut up ? saith thy God,” lxvi. 7—9 ; so in Jeremiah, “Ask ye now, and see, whether a *male bringeth forth* ? Wherefore have I seen every man with his hands upon his loins as *in travail* ?” xxx. 6 ; and in Ezekiel, “I will give fire in Egypt, and in *bringing forth* sin shall be *in travail*,” xxx. 16 ; and in Hosea, “Ephraim, as a bird shall their glory fly away, from *the birth*, and from the *womb*, and from *conception*,” ix. 11 ; again in the same Prophet, “The pains of a *travailing* woman came upon Ephraim, he is an unwise son, because in time he shall not stand in the *breaking of the matrix* of sons,” xiii. 13 : so in the Revelation, “A woman encompassed with the sun, and the moon under her feet, and on her head a crown of twelve stars ; and she *being with child* cried, *travailing in birth*, and was pained to *bring forth* : and a dragon stood before the woman, who was *about to bring forth*, that when she

had *brought forth* her son, he might devour him; and she *brought forth* a male-child, who was to feed all nations with a rod of iron; but the lad was caught up to God and his throne," Rev. xii. 1, 2, 4, 5. From all these passages every one may see, that no other conceptions and births are signified therein, but such as appertain to the Church; the case is the same with what is here said of Abimelech, "That God healed Abimelech, his wife, and his maid-servants, and they *brought forth*; and that *shutting* Jehovah *shut up every womb* of the house of Abimelech, because of the word of Sarah, Abraham's wife:" what is signified by these words, in an internal sense, may appear from their explication, as denoting the quality of the doctrine of faith, when it is viewed from Divine Truths, and its quality, when it is viewed from the rational principle, viz., that when it is viewed from Divine Truths, that is, from the Word, then all and singular things both rational and scientific confirm it; but that it is otherwise when viewed from mere human principles, that is from reason and science, in which case nothing of good or of truth is conceived; for to view it from the Word, is to view it from the Lord, but to view it from reason and science, is to view it from man, and all intelligence and wisdom are from the former sources, but from the latter all folly and senselessness.

2585. Verse 18. *Because Jehovah in shutting shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.* Because Jehovah in shutting shut up on that account every womb of the house of Abimelech, signifies barrenness of doctrine: because of the word of Sarah, signifies by the rational principle if it had joined itself: Abraham's wife, signifies that spiritual truth might be joined to celestial good.

2586. *Because Jehovah in shutting shut up on that account every womb of the house of Abimelech*—that hereby is signified barrenness, viz., of doctrine, appears from the signification of shutting up the womb, as denoting to hinder conception; and from the signification of the house of Abimelech, as denoting the good of the doctrine of faith; hence it is evident that barrenness is signified. The reason why above, in this chapter, mention is made of God, but he is here first called Jehovah, is, because He is named God, where the subject treated of is concerning truth, but Jehovah, where the subject treated of is concerning good; all conception of doctrine is from the principle of good as a father, but the birth is by truth as a mother, according to what has been frequently said above; the subject here treated of is concerning conception, and this being from the principle of good, Jehovah is mentioned, whereas above, where the subject treated of is concerning the birth, this being effected by truth, He is called God, as in the preceding verse, "God healed Abimelech, his wife, and his maid-servants, and they *brought forth*

forth ;” in like manner also in other passages in the Word where conception is treated of, as in Isaiah, “*Jehovah* from the *womb* hath called me : thus saith *Jehovah* My former from the *womb* ; then I shall be precious to *Jehovah* ; and my *God* shall be my strength,” xlix. 1, 5 ; where strength is predicated of truth, and therefore mention is made of God : again, in the same Prophet, “ Thus saith *Jehovah* thy maker, and thy former from the *womb*,” xliv. 2, 24 ; and in other places ; therefore also mention is made of the house of Abimelech, by which is signified the good of the doctrine of faith ; that house denotes good, may be seen, n. 2048, 2233, 2234 ; and that Abimelech is the doctrine of faith, n. 2509, 2510. That there is some Divine arcanum contained in this circumstance of *bringing forth*, and of the wombs of the house of Abimelech being shut up because of Sarah, is manifest, which arcanum is discoverable only by the internal sense.

2587. *Because of the word of Sarah*—that hereby is signified by the rational principle if it had joined itself, appears from the representation of Sarah, as a sister, denoting rational truth, concerning which see above, n. 2508 ; the word of Sarah, signifies every thing transacted, viz., that she was called sister, that Abimelech received her, but that he did not approach to her : what these things further signify, will be shown presently.

2588. *Abraham's wife*—that hereby is signified that spiritual truth might be joined to celestial good, appears from the representation of Sarah, as a wife, denoting spiritual truth joined to celestial good, concerning which see above, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507 ; and from the representation of Abraham, as denoting celestial good, joined to spiritual truth, concerning which see n. 2011, 2172, 2198, 2501 ; whether we call it spiritual truth and celestial good, or the Lord, it is the same thing, because the Lord is essential truth and essential good, and the essential marriage of truth and good, and of good and truth. How the case is in this respect, may indeed appear from the explication above, but inasmuch as at this day it is a subject, amongst many others, which is involved in much obscurity, it may be expedient to illustrate it as far as possible : the subject here treated of is concerning the doctrine of faith, of which the Lord thought in His childhood, viz., whether it was allowable to enter into it by means of things rational, and thereby to form to Himself ideas concerning it ; the reason why he thought on this subject was from His love of providing for the good of mankind, who were to come to such a state, as not to believe what they did not comprehend in a rational manner ; but He perceived from the Divine principle, that this ought not to be so, wherefore from the Divine principle He revealed it to Himself, and, at the same time, from the same ground, also all things in the universe, which are subordinate thereto, viz., things

appertaining to the rational principle and to the natural principle. How the case is with the doctrinals of faith with respect to men, was shown above, n. 2568, viz., that there are two principles from which they think, a negative principle and an affirmative: and that they think from a negative principle, who believe nothing unless they are convinced of its truth by things rational and scientific, yea, by things sensual; and that they think from an affirmative principle, who believe things to be true, because the Lord has declared them in His Word, consequently who have faith in the Lord: they who are in a negative principle in regard to the truth of what is written in the Word, and who say in their hearts, that they will then believe, when they are persuaded by things rational and scientific, are in such a state of mind, that they never believe, no not even when convinced by the bodily senses, as by the sight, the hearing, and the touch, for they always frame new reasonings against such convictions, whereby at length they totally extinguish all faith, and at the same time turn the light of the rational principle into darkness, because into false principles: but they who are in an affirmative principle, that is, who believe what is contained in the Word to be true, because the Lord has declared it, are in such a state of mind, that by things rational and scientific, yea, by things of sense, their faith may be continually confirmed, and their ideas illustrated and corroborated; this is the case with every one who is in an affirmative principle, inasmuch as man has no light but by means of things rational and scientific; with these latter, doctrine thus by living liveth, and of them it is said, that *they are healed, and bring forth*; but with the former, doctrine by dying dieth, and of them it is said, that the womb by *shutting is shut up*; hence it is evident, what it is to enter into the doctrine of faith by things rational, and what to enter into things rational from the doctrine of faith; but let this be illustrated by examples: it is deducible from the doctrine of the Word, that the first and principal point of doctrine is love to the Lord and neighborly love, or charity; they who are in an affirmative principle respecting this doctrine, may enter at pleasure into things rational and scientific, yea, into things sensual, for the confirmation of it, and the more they enter into such things, the more they are confirmed, for universal nature is full of confirming proofs; but they who deny this first and principal point of doctrine, and wish first to be convinced of it by things scientific and rational, never suffer themselves to be convinced, because they deny it in heart, and are continually insisting on some other principle, which they believe essential; at length by confirmations of their own favorite principle, they so blind themselves, that they do not even know what love to the Lord is, or what is neighborly love; and inasmuch as they confirm themselves in things contrary thereto, they also finally confirm them-

selves in this, that there cannot be any other love attended with delight, but self love and the love of the world, and their confirmation herein is such, that, if not in doctrine, yet in life, they embrace infernal love instead of heavenly love : but with those, who are neither in a negative principle, nor in an affirmative, but in a doubtful one before they deny or affirm, the case is as was mentioned above, n. 2508, viz., that they who incline to a life of evil, fall into a negative principle; but they who incline to a life of good, are led into an affirmative. Let us take also another example from one of the primary points of the doctrine of faith, that all good is from the Lord, and all evil from man, or from self; they who are in an affirmative principle respecting this point of doctrine, may confirm themselves therein by many considerations both rational and scientific; for instance by this, that it is impossible for any good to flow in from any other source but from essential good, that is from the fountain of good, consequently from the Lord, and that this must needs be the beginning or origin of good; and this he may illustrate to himself by all things which are truly good in himself, in others, in the community at large, yea, in the universe of creation; but they who are in a negative principle, confirm themselves in whatever is contrary to the above doctrine by all things which come under their consideration, insomuch that at length they do not know what good is, but dispute with each other concerning the highest good, being in deep ignorance that celestial and spiritual good, which is from the Lord, is that good by which every inferior good is vivified, and that hence delight is truly delightful; some also conceive, that if good was not from themselves, it could not possibly come from any other source. Let us take also another example: it is one of the primary points of the doctrine of faith, that they who are principled in love to the Lord, and in charity towards their neighbor, are in a capacity to receive the truths of doctrine, and to have faith in the Word, but not they who are principled in self-love and the love of the world; or what is the same thing, that they who are principled in good, are in a capacity to believe, but not they who are principled in evil: such as are in an affirmative principle respecting this point of doctrine, have it in their power to confirm it by innumerable considerations both rationally and scientifically; rationally, by this consideration, that truth and good agree together, but not truth and evil, and that as in evil there is every false principle, so also from evil comes every false principle, and that if in some cases there be still truth, it is in the lips, and not in the heart; scientifically, by many considerations, as for instance, that truths shun evils, and that evils spew out truths: but they who are in a negative principle, confirm themselves in this persuasion, that every one, of whatever nature and quality he be, even though he live in continual hatred, in the delights

of revenge, and in deceit, is capable of believing like others, and this, until they reject altogether the good of life from doctrine, which being rejected they believe nothing. For the further illustration of this subject, let us take another example respecting the Word: they who are in an affirmative principle respecting the Word, that it is so written as to contain an internal sense, which does not appear in the letter, may confirm themselves herein by many rational considerations, as by the following, that by the Word man has connection with heaven; that there are correspondencies of things natural with things spiritual, and that these latter things do not appear as they really are; that the ideas of interior thought are altogether different from natural ideas which fall into expressions of speech; that man, even during his abode in the world, may be in heaven (inasmuch as he was born to live in both) by means of the Word which is for both; that an influx of a certain Divine light attends some, flowing into their intellects and affections, whilst the Word is reading; that it is necessary somewhat should be written which came down from heaven, and consequently that that somewhat cannot be such in its origin as it is in the letter; that nothing can be holy, but by virtue of a holiness from within: they may also confirm themselves herein by scientific considerations, as by the following, that in old time men were principled in the doctrine of representatives, and that the writings of the ancient Church were according to such doctrine; also that hence the writings of several amongst the Gentiles were according to the same doctrine; and that from this ground the style of those writings became venerable, and was esteemed as holy in the Church, and as learned amongst the heathen; the books of several authors may likewise be appealed to as instances of this kind of writing: but they who are in a negative principle, if they do not deny all this, still they do not believe it; and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but wherein its spirituality consists, is of no concern to them, though for manifold reasons they are willing to assert it; and this they can confirm by many arguments. In order that the subject here treated of may be accommodated to the apprehension of the simple, it may be expedient to illustrate it scientifically by the following example. They who are in an affirmative principle respecting sight or vision, as not appertaining to the eye, but to the spirit, which by means of the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves herein by many considerations, as for instance by the following, that the things heard in discourse have relation to a certain interior sight, and are transmuted into it, which could not be the case unless there existed an interior sight or vision; also, that whatever is the subject of thought, is

seen by an interior sight, by some persons more clearly, and by others more obscurely ; besides that objects are presented to the imagination not unlike the objects of sight ; and further, that unless the spirit, which is in the body, saw that which the eye, as an organ, admits to be seen, the spirit in another life could see nothing, when yet it must needs be, that it will there see numberless astonishing things which the eye of the body is utterly incapable of seeing : moreover they may reflect on dreams, especially those of the Prophets, in which several things were seen as distinctly as by the bodily sight, and yet not by the bodily eyes ; lastly, if they have a taste for, and are versed in philosophical investigations, they may confirm themselves in the above truth by this consideration, that things exterior cannot enter into things interior, as things compounded cannot enter into the simple parts whereof they are compounded ; consequently the things appertaining to the body cannot enter into the things appertaining to the spirit ; and in like manner by several other considerations, till at length they are persuaded, that sight or vision belongs to the spirit, and not to the eye, except from the spirit : but they who are in a negative principle call all these things phantasies ; and when they are told that a spirit exerts and enjoys a more perfect sight or vision than man does in the body, they ridicule such an idea, and make light of it, believing that they must then live in darkness when they are deprived of bodily sight, although the contrary is true, and they are then in light. From the above examples it appears manifest, what it is to enter from truths into things rational and scientific, and what to enter from things rational and scientific into truths, viz., that the former case is according to order, but the latter contrary to order ; and that when it is effected according to order, then man is enlightened, but when contrary to order, then he is blinded ; hence it is clear, of how much concern it is that truths be known, and be believed, for by truths man is enlightened, whereas by false principles he is blinded ; by truths there is opened an immense and almost unbounded plain to the rational principle, but by false principles there is opened no such plain, although it appears otherwise ; hence the angels enjoy so great wisdom, because they are in truths, for truth is the essential light of heaven. They who have blinded themselves by this, that they were unwilling to believe any thing which they could not comprehend by the senses, till at length they believe nothing, were formerly called serpents of the tree of knowledge, for they reason much from things sensual and the fallacies therein originating, which gain easy admittance to man's apprehension and faith, and thereby they seduce many, see n. 195, 196. In another life they are readily distinguished from other spirits by this circumstance, that on every subject relating to faith, they reason whether it be true or not true, and though it is shown

them a thousand and a thousand times to be true, still they raise arguments of a doubting negative nature in opposition to every confirming proof, and this to eternity; they are in consequence blinded to such a degree, that they are bereft of common sense, that is, they cannot comprehend what is good and true; and yet every one of them is under a persuasion, that he has more wisdom than all in the universe besides, making wisdom to consist in this, that they can penetrate into and fathom what is Divine by virtue of their own natural powers and principles; many who have been accounted wise in the world, are of this sort more especially; for in proportion as any one excels in powers of genius and in science, and at the same time is in a negative principle respecting Divine things, in the same proportion he is more unwise than others; but in proportion as he excels in powers of genius and in science, and is in an affirmative principle, he is in a capacity of becoming more wise than others: to cultivate the rational principle by sciences, is in no wise forbidden, but it is forbidden to close up the mind against the admission of the truths of faith, which are the truths of the Word. This subject is much treated of in the internal sense of the Word, especially in the prophetic writings, where Ashur and Egypt are spoken of, for by Ashur is signified reasoning, see n. 119, 1186; and by Egypt science, see n. 1164, 1165, 1186, 1462. *Concerning those, who by things scientific and rational would enter into the doctrinals of faith and things divine, and are thereby made insane*, it is thus written in Isaiah, "I will confound *Egypt* in *Egypt*, and they shall fight a man against his brother, and a man against his companion, city against city, and kingdom against kingdom: and the spirit of *Egypt* shall be exhausted in the midst thereof, and I will swallow up the counsel thereof: waters shall fail from the sea, and the river shall be dried up and wasted; and the streams shall retire, the rivers of *Egypt* shall be lessened and dried up; the reeds and flags shall wither; all the seed of the stream shall wither. Jehovah hath mixed in the midst thereof the spirit of perversities, and they have caused *Egypt* to err in every work thereof, as a drunken one erreth in his vomiting," xix. 2, 3, 5—7, 14; again in the same Prophet, "Woe to the rebellious sons, who depart to go down into *Egypt*, but have not asked my mouth, to strengthen themselves in the strength of *Pharaoh*, and to trust in the shadow of *Egypt*! And the strength of *Pharaoh* shall be to you for shame, and trust in the shadow of *Egypt* for reproach," xxx. 1—3. Again in the same Prophet, "Woe to them that go down into *Egypt* for help, and stay on horses, and trust in chariots because they are many, but look not unto the Holy One of Israel, neither seek Jehovah! and Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is holpen shall fall, and they all shall be consumed together: and *Ashur* shall fall by the sword not of a

man, and the sword not of a man shall devour him," xxxi. 1, 3, 8; so in Jeremiah, "My people hath done two evils, they have forsaken Me the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which do not hold water. Is not Israel a servant? If he be home-born, why is he become a spoil? Dost thou not do this to thyself by forsaking Jehovah thy God, at the time when He leadeth thee in the way? And now what hast thou to do with the way of *Egypt* to drink the waters of Sihor? or what hast thou to do with the way of *Ashur*, to drink the waters of the river? O generation, see the Word of Jehovah; have I been a wilderness unto Israel? a land of darkness? Wherefore have My people said, we shall have rule; we will not come further to thee? Why departest thou in strength to change thy way? Thou also shalt be ashamed of *Egypt*, as thou wast ashamed of *Ashur*," ii. 13, 14, 17, 18, 31, 36; again, in the same Prophet, "Hear the Word of Jehovah, ye remains of Judah, thus saith Jehovah of Sabaoth the God of Israel, if ye in setting set your faces to come into *Egypt*, and shall come to sojourn there, then it shall come to pass, the sword which ye feared shall overtake you there in the land of *Egypt*, and the famine whereof ye were afraid shall there stick close to you in *Egypt*, that ye shall there die: and they shall all be men (*viri*), who have set their faces to come into *Egypt*, to sojourn there, they shall die by the sword, by the famine and the pestilence, and none of them shall survive or escape from before the evil which I bring upon you," xlii. 15—17, and following verses: so in Ezekiel, "And let all the inhabitants of *Egypt* know that I am Jehovah; because they have been a staff of a reed to the house of Israel, in taking hold of thee with the hand, thou shalt be broken and shalt rend all their shoulder, and in leaning yourselves upon it, thou shalt be broken, and shalt make all their loins to stand; wherefore thus saith the Lord Jehovah, behold I bring upon thee the sword, and I will cause it to cut off from thee man and beast, and the land of *Egypt* shall be for a desolation and a wasteness, and they shall know that I am Jehovah, because he hath said, the river is mine, and I have made it," xxix. 6—9, and the following verses: so in Hosea, "Ephraim was like a foolish dove, they called upon *Egypt*, they departed to *Ashur*: when they shall go, I will spread my net over them; woe unto them, because they have wandered from Me," vii. 11—13. Again, in the same Prophet, "Ephraim feedeth on wind, and followeth after the east-wind, every day he multiplieth a lie and desolation, and they make a covenant with *Ashur*; and oil is carried into *Egypt*," xii. 1, 2. Again, "Israel hath committed whoredom under his God, thou hast loved gain upon all corn-floors: Ephraim shall return into *Egypt*, and in *Ashur* they shall eat what is unclean; for lo, they have gone away because of devastation, *Egypt* shall gather them together, Memphis shall bury them, the thorn shall possess

what is desirable for their silver, the thistle shall be in their tents: Ephraim is smitten, their root is dried up, they shall not bring forth fruit; yea, though they have begotten, yet will I slay the desires of their belly, my God shall reject them, because they have not heard Him, and they shall be wanderers amongst nations," ix. 1, 3, 6, 16, 17. Again, in Isaiah, "Woe to *Ashur*, the rod of mine anger, and the staff in their hand of mine indignation, he doth not think what is right, neither does his heart meditate what is right, because it is in his heart to destroy and to cut off nations not a few; for he saith, are not my princes altogether kings? I will visit upon the fruit of the lifting up of the heart of the king of *Ashur*, because he hath said, in the strength of my hand I have done, and in my wisdom, because I am intelligent, and I will remove the boundaries of the people, and I will spoil their treasures, and I will cast down, as a powerful one, the inhabitants; therefore shall the Lord of the lords of Sabaoth send upon his fat ones leanness, and in the place of his glory in kindling shall be kindled the burning of fire," x. 5, 7, 8, 12, 13, 16: in all these passages by *Ashur*, as was shown, is signified reasoning; by Egypt and Pharaoh, science; by Ephraim the intellectual principle; and it is described in these and several other passages in other parts of the Word, what is the nature and quality of man's rational principle, when he reasons concerning the truths of faith from a negative principle: the same is implied in what is written in Isaiah, chap. xxxvi. and xxxvii. how Rabshakeh, being sent by the king of *Ashur*, spake against Jerusalem and king Hezekiah, and how the angel of Jehovah then smote in the camp of the king of *Ashur* an hundred and eighty and five thousand, whereby is signified what is the overthrow and slaughter of man's rational things, when he reasons against Divine things, howsoever it may appear to himself that he is wise in so doing. This reasoning is also called throughout the Word, whoredom with the sons of Egypt, and with the sons of *Ashur*, as in Ezekiel, "*Thou hast committed whoredom with the sons of Egypt, thy neighbors, great in flesh, and hast multiplied thy whoredom, and hast committed whoredom with the sons of Ashur, and yet wast not satisfied,*" xvi. 26, 28; chap. xxiii. 3, 5—21; see n. 2466. *But concerning those, who from the doctrine of faith enter into things rational and scientific, and thereby become wise,* it is thus written, "In that day there shall be an altar of Jehovah in the midst of the land of *Egypt*, and a statue near the border thereof, to Jehovah, and it shall be for a sign and for a witness to Jehovah of Sabaoth in the land of *Egypt*: for they shall cry to Jehovah because of the oppressors, and He shall send to them a preserver and a prince, and He shall deliver them, and Jehovah shall be made known to *Egypt*, and the *Egyptians* shall know Jehovah in that day, and shall offer sacrifice and an oblation, and shall vow a vow to Jehovah,

and shall pay it," Isaiah xix. 19—21 ; again, in the same Prophet, "In that day there shall be a highway from *Egypt* to *Ashur*, and *Ashur* shall come into *Egypt*, and the *Egyptians* shall serve *Ashur* : in that day shall Israel be a third to *Egypt* and to *Ashur*, a blessing in the midst of the land, which Jehovah of Sabaoth shall bless, saying, Blessed is My people *Egypt* and *Ashur* the work of my hands, and Israel Mine inheritance," xix. 23—25 ; speaking of the spiritual Church, the spiritual principle whereof is Israel, the rational principle Ashur, and the scientific principle Egypt, which three principles constitute the intellectual things of that Church, and which succeed each other in this order, wherefore it is said, "In that day shall Israel be a third to Egypt and to Ashur, and blessed is My people Egypt, and Ashur the work of My hands, and Israel Mine inheritance." Again, in the same Prophet, "It shall come to pass in that day, a great trumpet shall be sounded, and they shall come who perish in the land of *Ashur*, and the outcasts in the land of *Egypt*, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem," xxvii. 13 ; again, in the same Prophet, "Thus saith Jehovah, the labor of *Egypt*, and the hire of Cush and of the Sabæans, men of a measure, shall pass over to thee, and shall be thine, they shall go after thee, and shall bow themselves unto thee, they shall pray to thee, surely God is in thee, and there is no other God besides," xlv. 14 ; Cush and Sabæans are knowledges, see n. 117, 1171 : so in Zechariah, "*Egypt* shall go up to Jerusalem to worship the king Jehovah of Sabaoth," xiv. 16 ; and in Micah, "I look unto Jehovah, I wait for the God of my salvation, my God will hear me, a day to build thy ruins, this is the day, and they shall even come to thee thence from *Ashur*, and the cities of *Egypt*, and thence from *Egypt* even to the river," vii. 7, 11, 12 ; and in Ezekiel, "Thus saith the Lord Jehovah, at the end of forty years I will gather together *Egypt* from the people whither they were dispersed, and I will bring back the captivity of *Egypt*," xxix. 13, 14 ; again in the same Prophet, "Behold *Ashur* a cedar in Lebanon, fair in branches, and a shadowy forest, and of an high stature, and his branch was amongst the entwistings ; the waters caused him to grow, with the rivers thereof going about his plantation, and sent forth the conduits thereof to all the trees of the field : therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches were made long by many waters : all the fowls of the heavens built their nests in his branches, and all the beasts of the field brought forth under his branches, and in his shade dwelt all great nations ; and he came beautiful in his greatness, in the length of his branches, because his root was in many waters : the cedars did not hide him in the garden of God ; the fir-trees were not equal to his branches, no tree in the garden of God was equal to him in his beauty : I made him

beautiful in the multitude of his branches, and all the trees of Eden, which were in the garden of God, envied him," xxxi. 3—9; in this passage the most ancient Church, which was celestial, is described as to the quality of its rational principle, and consequently of its wisdom and intelligence, inasmuch as that Church, being principled in Divine things, regarded thence the things which were beneath, thus from and by essential goodnesses it regarded truths, and thereby whatever was subordinate thereto; Ashur and cedar is the rational principle; the entwistings, amongst which the branches were, are scientifics; rivers and waters are spiritual good things, in which is the root; the height and length of the branches is its extension; the garden of God is the spiritual Church; the trees of Eden are perceptions: hence, and from what is said before, it is evident what is the quality of man's rational principle and scientific principle, when they are subordinate to Divine truths, and serve for the confirmation thereof. That things rational and scientific serve those who are in an affirmative principle, as means of becoming wise, was represented and signified by what was enjoined to the sons of Israel, that they should borrow of the *Egyptians* vessels of gold, and vessels of silver, and raiment, Exod. iii. 22; chap. xi. 2; chap. xii. 35, 36; in like manner by what is said in the Word throughout, that they should possess the goods, houses, vineyards, olive-yards, and several other things, belonging to the Gentiles; and also that the very gold and silver, which was taken from the Gentiles, should be holy, as in Isaiah, "Jehovah shall visit Tyre, and she shall return to her whorish hire, and shall commit whoredom with all the kings of the earth upon the faces of the ground; and her merchandise and her whorish hire shall be *holy to Jehovah*, it shall not be treasured nor laid up, because her merchandise shall be for them that dwell before Jehovah to eat to fulness, and for ancient covering," xxiii. 17, 18; where the merchandise of Tyre denotes knowledges, see n. 1201; which, to those who are in a negative principle, are for whorish hire, but to those who are in an affirmative principle, are holy: the like is also meant by these words of the Lord, "Make to yourselves friends of the mammon of unrighteousness, that when ye shall fail, they may receive you into everlasting habitations; if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true?" Luke xvi. 9, 11

CONCERNING THE STATE AND CONDITION IN ANOTHER LIFE,
OF THE NATIONS AND PEOPLE, WHO ARE BORN OUT OF THE
CHURCH.

2589 *It is a general opinion that they, who are born out of*

the Church, and who are called Pagans and Gentiles, cannot be saved, by reason that they are without the Word, and consequently are ignorant of the Lord, without whom there is no salvation: but still, that these also are saved, may be known from this single consideration, that the mercy of the Lord is universal, that is, extended to every individual man, and that they who are born out of the Church are nevertheless men, as well as those born within the Church, who are comparatively few in number, and that it is no fault of theirs that they are ignorant of the Lord: wherefore the nature and quality of their state and condition in another life, by the Divine Mercy of the Lord, was made known to me.

2590. *I have had abundant information, that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received somewhat like conscience agreeable to their religious principles, are accepted in another life, and are there instructed by the angels with the utmost care in the goodnesses and truths of faith: and when they are instructed, they behave themselves modestly, intelligently, and wisely, easily receiving and imbibing what they are taught, inasmuch as they have formed to themselves no principles contrary to the truths of faith, which principles must be previously removed, much less scandals against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles indulge no hatred towards others, never revenge injuries, never give into cunning stratagems and artifices, no, nor wish ill to Christians, although Christians, on their part despise the Gentiles, and do them injury to the utmost of their power; but the latter are delivered by the Lord from the unmercifulness of the former, and are protected. For with respect to Christians and Gentiles in another life, the case is this: Christians, who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted in preference to the Gentiles, but such Christians at this day are few in number; whereas the Gentiles, who have lived in obedience and mutual charity, are accepted in preference to the Christians who have not led a good life. For all persons, throughout every globe of earth in the universe, are accepted and saved by the mercy of the Lord, who have lived in good, good being the very essential principle which receives truth, and the good of life being the very ground of the seed, that is, of truth, which evil of life is incapable of receiving; for if they who are principled in evil, were to be instructed a thousand ways, and this instruction was of the most perfect kind, still the truths of faith with them would enter no further than into the memory, and would never penetrate into the affections of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life.*

2591. *But there are amongst the Gentiles, as amongst the Christians, both wise and simple: and in order that I might be instructed concerning the natures and qualities of each, it was*

given me to discourse with them for hours and days together : at this day, however, there are scarce any of the Gentiles who may be called wise, whereas in ancient times there were great numbers, especially in the ancient Church, which was the source whence wisdom flowed to many nations : with some of these members of the ancient Church it was granted me to converse familiarly, that I might become acquainted with their natures and qualities ; and how far their wisdom excelled that of mankind at this day, may appear from the following particulars.

2592. I had an interview with a certain spirit, who had formerly been ranked amongst those of more eminent wisdom, and was consequently well known in the learned world, with whom I discoursed on various subjects ; and whereas I knew that he was wise, I was desirous to know his sentiments concerning wisdom, intelligence, order, the Word, and lastly concerning the Lord : concerning wisdom he said, that there is no other wisdom but what has relation to life, and that wisdom cannot be predicated of any other thing : concerning intelligence he said, that it is derived from wisdom : concerning order he said, that it is from the supreme God, and that to live in that order is to be wise and intelligent : in regard to the Word, when I read to him some passages out of the prophetic parts, he was exceedingly delighted therewith, especially when he understood that each particular name, and each particular expression, was significative of interior things, and he greatly wondered that the learned at this day are not delighted with such study : I perceived manifestly, that the interiors of his thought or mind were open, and at the same time that those of some Christians, who were then present, were closed, for they were under the influence of envy against him, and also of incredulity in respect to the Word as containing interior things ; insomuch that when I proceeded to read the Word, he said, that he could not be present, because the influence which he perceived was too holy for him to bear it, so inwardly was he affected ; whereas the Christians on the other hand declared loudly, that they could be present, by reason that their interiors were closed, and the holy things contained in the Word did not affect them. At length I discoursed with him concerning the Lord, in that he was born a man, but conceived of God, and that He put off the human principle, and put on the divine, and that He it is who governs the universe ; to this he replied, that he was acquainted with other particulars concerning the Lord, and that he perceived in his way, that this must needs have been the case, or mankind could never have been saved : in the mean time certain wicked Christians infused various scandals, but he was unconcerned at them, observing, that it was no wonder they gave in to such prejudices, since in the life of the body they had imbibed such persuasions as were not becoming, and that before such persuasions were removed, they

were not capable of admitting proofs of confirmation, like those persons who are in ignorance. This spirit was a Gentile.

2593. It was also given me to discourse with others, who lived in ancient times, and who were then ranked amongst the more eminent for wisdom ; they were first seen in front at a distance, and there they were enabled to perceive the interiors of my thoughts, consequently several things fully, discovering an entire series from a single idea, and filling it with the delightful things of wisdom attended with pleasing representations ; hence it was perceivable, that they were highly graduated in wisdom, and I was told that they were of the ancients ; and thus they approached nearer to me, and when I read to them some passages out of the Word, they were most highly delighted ; it was given me to perceive their delight and satisfaction, which arose principally from this consideration, that all and each of the things, which they heard from the Word, were representative and significative of things celestial and spiritual ; they said that in their time whilst they lived in the world, their manner of thinking and speaking, and also of writing, was of this sort, and that herein consisted their wisdom, and the study of it.

2594. But as to what concerns the modern Gentiles, they are not so wise as the ancients, being in most respects simple in heart ; nevertheless such of them, as have lived in mutual charity, receive wisdom in another life, and of these I am at liberty to relate the following particulars.

2595. I heard a kind of sonorous choir, but denser than usual, and from the sound I knew that it consisted of Gentiles ; it was told me by the angels, that they were Gentiles who had been raised up three or four days before ; the choir, or chorus, was heard for several hours, and it was perceivable, even during that short space of time, that they were more and more perfected ; being much surprised at this, I was informed that they are capable of being initiated into choirs, consequently into harmony and agreement, in the space of a single night, whereas with many Christians it requires a space of thirty years to effect the same purpose : choirs or chorusses are such companies of spirits as speak together at the same time, all as one, and each as all : but concerning such choirs, by the Divine Mercy of the Lord, more will be said elsewhere.

2596. One morning a single choir was perceivable at a distance from me, and by the representations thereof it was given to know that they were Chinese ; for they presented an appearance of a woolly he-goat, also a cake made of millet, and an ebony spoon, and likewise the idea of a native city ; they desired to approach nearer to me, and when they applied themselves to me, they said, that they wished to be alone with me, that they might open their thoughts ; but it was told them, that they were not

alone, and that there were others attendant, who had indignation at their wishing to be alone, when yet they were received kindly ; on perceiving their indignation, they began to think whether they had committed any offence against their neighbor, and whether they had claimed any thing to themselves which belonged to others (all thoughts are communicated in another life) : it was given to perceive their disturbance, and that the cause of it arose from an apprehension that possibly they had done an injury, and also from a sense of shame thence resulting, together with other good affections, whereby it was discoverable that they were principled in charity ; presently I entered into discourse with them, and at length our subject was concerning the Lord ; but when I called Him Christ, a kind of repugnance was perceivable amongst them, the cause, however, was perceived to be this, that they had contracted a prejudice against that name, during their abode in the world, by observing that Christians lived worse lives than Gentiles, and were not principled in charity ; but when I simply called Him Lord, they were then inwardly moved ; afterwards they were instructed by the angels, that the Christian doctrine inculcates love and charity above any other doctrine in the whole earth, but that there are few who live according to it.

2597. There are some Gentiles, who, during their abode in the world, have learnt by conversation and report, that Christians lead the worst of lives, being addicted to adulteries, to hatreds and quarrels, to drunkenness, and the like enormities, which the Gentiles are shocked at, as being contrary to their laws, their manners, and religious principles ; these in another life are more fearful than others of receiving the truths of faith, but they are instructed by the angels, that the Christian doctrine and real essential faith teaches what is utterly contrary to such crimes, and that the Christians are less influenced in life by their doctrinals than the Gentiles ; when they perceive this, they receive the truths of faith, and adore the Lord, but not without some hesitation.

2598. Whilst I was once reading the 17th and 18th chapters of Judges concerning Micah, how the sons of Dan took away his graven image, the Teraphim, and the Levite, there was present at the time a Gentile spirit, who in the life of the body had worshipped a graven image ; he was very attentive, and when he heard what was done to Micah, and in what grief he was because of his graven image which the Danites took away, he was also overtaken and affected with grief, insomuch that he scarce knew what he was thinking of ; his grief was perceivable, and at the same time the innocence which influenced all his affections : some Christian spirits were also present, who observing him, wondered that a worshipper of graven images should be moved with such an affection of tenderness and innocence ; afterwards some good spirits discoursed with him, telling him that a graven image ought

not to be worshipped, and that he was capable of understanding this as being a man, but that he ought to remove his thoughts from the graven image, and fix them on God the creator and governor of the universal heaven and universal earth, and believe that God to be the Lord : when these things were told him, it was given to perceive the interior affection of his adoration, which was communicated to me, and that it was much more holy than with Christians ; whence it might appear that the Gentiles have a more easy admission into heaven than Christians at this day, who are not affected with so holy influence, according to the Lord's words in Luke, chap. xiii. 29, 30 ; for in the state in which this Gentile spirit was, he was capable of imbibing all things relating to faith, and of receiving them with interior affection, inasmuch as he was principled in the tenderness of love, and in his ignorance there was innocence, and whenever this is the case, all things appertaining to faith are received as it were spontaneously, and this with joy : he was finally received amongst the angels.

2599. There was also another Gentile spirit, who had lived in the good of charity, and when he heard the Christian spirits reasoning together about matters of faith (spirits reason together much more fully and acutely than men do, especially about goodnesses and truths, because these things appertain to another life), he wondered at their disputes, and said that he had no inclination to hear them, for that they reasoned from fallacies, instructing them thus, " If, says he, I am good, by virtue of what is good I can know the things that are true, and what I do not know, I can receive."

2600. Upright Gentiles, in another life, are generally instructed according to the states of their lives, and according to their religious principles, so far as it is possible, consequently in different manners ; I am at liberty to relate here three of these different manners of instruction.

2601. Some of them are reduced into a state of tranquillity resembling a kind of sleep, and then they seem to themselves to build small cities, and in the midst thereof to hide a secret thing, which they are desirous may remain inviolate ; those cities they present to others, with intreaty not to violate the secret thing in the midst thereof ; innocence is thus insinuated into them, and also charity, with an idea that the secret thing is concerning the Lord ; in this state they are kept a considerable time ; it is a state of ignorance in which there is innocence ; they are protected by infants, to prevent any one doing them harm. I have discoursed with them on such occasions, and been much affected with the state of their innocence and charity, and also with their solicitude in hiding the secret thing, and their holy fear lest it should be violated.

2602. There is one nation, said to be from the Indies, who have this religious principle, that in worshipping the great God,

they first make themselves great, but presently prostrate themselves as worms ; they believe also, that above the universe, which they suppose to be in a constant revolution, is the great God, who sees thence whatsoever they do : such being their religious persuasions in this life, they are brought again into them in another life ; I have discoursed with them when they have been under the influence of such imaginations ; they are for the most part modest, obedient, and simple in heart. They are successively delivered by the angels from this phantasy, being instructed according to their religious principle, that the great God is the Lord, and that they may make themselves great by this, that they can adore Him, and that they are still like worms, and that the Lord from the highest sees all things both in general and in particular ; thus by their own religious principles they are conveniently introduced to the knowledges of goodness and truth.

2603. *There are certain Gentiles from those countries where they are black, who in consequence of persuasions imbibed in the world, when they come into another life, are desirous of harsh and severe treatment, believing that no one can come into heaven but by means of punishment and affliction, and that when they have been punished and afflicted, they are afterwards made sensible of greater joys, which, they call paradisiacal joys : such agreeable to their religious principle, are at first treated harshly in another life by some, whom they call devils, and are afterwards introduced into paradisiacal delights, see n. 1622 ; but they are instructed by the angels, that punishments and afflictions are turned into good to them by the Lord, as is the case with those who are in temptations ; also that paradisiacal things are not heaven, but that heaven consists in the affection of celestial and spiritual things, which are in things paradisiacal ; and that they have been in a certain way of truth but in a shade of ignorance. They discoursed with me a long time ; during their afflictive state their discourse was as it were with a kind of collision, thus distinguished from the discourse of other spirits ; but when their afflictive state was past, and they were taken up to a paradisiacal state, they had then no longer such collision in their discourse, but it was almost angelical : they said, that when they are treated harshly, they are then black, but that afterwards they put off their blackness, and put on whiteness, knowing that their souls are white, but their bodies black.*

2604. *It is common for the Gentiles, who have worshipped any God under an outward figure, or statue, or any graven image, when they come into another life, to be introduced to certain spirits, who are in the place of their gods or idols, in order that they may put off their phantasies, and when they have been with such spirits for some days, they are then taken away from them. They who have worshipped men also, are sometimes introduced to them, or to others in their place ; this is the case with several of*

the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they perceive that these have a like human principle with others and can afford them no help, they are ashamed and are conveyed to their places according to the principle of their life. Amongst the Gentiles in another life the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than others: they are particularly desirous to be called obedient, but not faithful; they say that Christians, by reason of their possessing the doctrine of faith, may be called faithful, but themselves not so, unless they receive it, or as they say, are capable of receiving it.

2605. *I have discoursed with some who were in the ancient Church, and who then knew concerning the Lord that he was to come, and who imbibed the good things of faith, but still fell away, and became idolaters: they were in front towards the left, in a dark place, and in a miserable state; their speech was like the sound of a pipe, of one tone, nearly void of any rational principle of thought; they said, that they had been there for several ages, and that they are occasionally taken thence, to serve others for certain uses which are vile. From their state it was given to reflect on that of many Christians, who are not outwardly but inwardly idolaters, and deny the Lord in heart, consequently also the truths of faith, and to think what a lot awaits them in another life.*

GENESIS.

CHAPTER THE TWENTY-FIRST.

2606. THE Word of the Old Testament was formerly called *the law and the Prophets*; by the law were meant all the historical parts, which are the five books of Moses, the book of Joshua, of Judges, of Samuel, and of the Kings; by the Prophets were meant all the prophetical parts, which are those of Isaiah, of Jeremiah, of Ezekiel, of Daniel, of Hosea, of Joel, of Amos, of Obadiah, of Jonah, of Micah, of Nahum, of Habakkuk, of Zephaniah, of Haggai, of Zechariah, of Malachi, and also the Psalms of David. The historical parts of the Word are also called Moses, and hence instead of the law and the Prophets, it is usual to say Moses and the Prophets; the prophetical parts are called Eliás, see the preface to the 18th chapter of Genesis.

2607. As to what concerns the historical parts, all things contained therein are historically true, except what is written in the first chapters of Genesis, which are historical facts, or things described in an historical form, concerning which see what has been said above in the explication of those chapters: the historical parts, notwithstanding their being historically true, have still an internal sense, and in that sense, like the prophetic parts, treat solely of the Lord; they treat also of heaven and of the Church, and of the things appertaining to heaven and the Church, but as these things are of the Lord, therefore by these things the historical parts of the Word respect the Lord, and hence they are the Word; all the historical relations are representative, and the particular expressions, by which they are described, are significative; that the historical relations, are representative, may appear from what has been heretofore explained concerning Abraham, and will further appear from what remains to be explained, by the Divine Mercy of the Lord, concerning Isaac, and Jacob, and his twelve sons, concerning Egypt, and the sojourning of the people in the wilderness, and their entrance into the land of Canaan, and concerning other subjects; that all the particular expressions, by which these historical relations are described, are representative, appears also from what has been already shown, as that names signify things, Egypt signifying science, Ashur the rational principle, Ephraim the intellectual principle, Tyre knowledges, Zion the celestial Church, Jerusalem the spiritual Church, and so of the rest; in like manner expressions are significative, king signifying truth, priest good, and so in all other cases, as in the expressions kingdom, city, house, nation, people, garden, vineyard, olive yard, gold, silver, brass, iron, birds, beasts, bread, wine, oil, morning, day, light, and this constantly, both in the historical and prophetic books, although they were written by various persons, and at different times, which constant signification could never have had place, unless the Word had come down from heaven. Hence it may be known, that there is in the Word an internal sense, as appears also from this consideration, that the Divine Word could not possibly treat of mere men, as of Abraham, Isaac, Jacob, and their posterity, which was the worst of nations, of their kings, wives, sons, daughters, concubines, rapines, and the like, which subjects considered in themselves are not worthy to be mentioned in the Word, unless by them were represented and signified such things as appertain to the Lord's kingdom, which are worthy to be mentioned.

2608. Agreeable to what has been above observed, are several passages in the Prophets, as that quoted n. 1888, and also this in Isaiah, "Moab shall howl, Moab wholly shall howl, for the foundations of Kerhareseth, ye mourn howsoever worn out, for the fields of Heshbon have failed, the vine of Sibmah;

the Lords of the nations bruise the young shoots, even from Jaser have they reached, they have wandered in the wilderness, the young shoots thereof are plucked off; they have passed over the sea, therefore will I with weeping bewail Jaser, the vine of Sibmah; I will water thee with my tears O Heshbon and Elealeh, because the shouting is fallen on thy vintage and on thy harvest," xvi. 7—9: and in Jeremiah, "The voice of a cry in Horonaim, wasting and great bruising, Moab is broken to pieces, her younger ones have caused a cry to be heard, because in the going up of Luhith in weeping hath gone up weeping, because in the going down of Horonaim the enemies have heard the cry of a breach. Judgment cometh to the land of the plain, to Holon, and to Jahazah, and to Maphaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Keriath, and upon Bozrah," xlviii. 3—5, 21—24: such are the prophetic parts of the Word in many passages, which would be of no use unless they had an internal sense, when yet it is necessary that the Word, as being Divine, should contain in it the laws of the heavenly kingdom, into which man is about to come.

2609. But as to what concerns *precepts* of life, such as are all the laws of the Decalogue, and several injunctions contained in the law and the Prophets, these, inasmuch as they are serviceable to man's life, are of use in each sense, both the literal and the internal; the things contained in the literal sense were for the people of that time, who did not comprehend internal things; and the things contained in the internal sense were for the angels, who disregarded things external: had not the precepts of the Decalogue also contained internal things, they would never have been promulgated in such a miraculous manner on Mount Sinai; for several injunctions contained therein, as that parents ought to be honored, that theft, murder, and adultery, should not be committed, that another's property should not be coveted, were precepts known even to the Gentiles, and prescribed in their laws, and which the children of Israel, as being men, ought to have known without such promulgation; but inasmuch as those precepts were serviceable to life in both senses, and were as external forms produced from internal, which correspond to each other, therefore they descended from heaven on Mount Sinai in so miraculous a manner, and in the internal sense were spoken and heard in heaven, whilst in the external sense they were spoken and heard on earth; as for example, when it was said, that they who honor their parents should prolong days on the earth, the angels in heaven by parents perceive the Lord, and by earth His kingdom, which they who worship Him from a principle of love and faith, should possess forever as sons and heirs; but men on earth by parents understood natural parents, by earth the land of Canaan, and

by prolonging of days years of natural life ; so when it was said, "Thou shalt not steal," the angels in heaven perceived, that they should take nothing from the Lord, and should not attribute to themselves any thing of righteousness and merit ; but men on earth understood the words as spoken of natural theft ; that the commandment is just and true in both senses, is evident : so again, when it is said, "Thou shalt not kill," the angels in heaven perceived, that they should not bear hatred towards any one, and that they should not extinguish any thing of goodness and truth in any one, but men on earth understood the words in relation to the natural murder of men like themselves : and so in the case of the other commandments.

CHAPTER XXI.

1. AND JEHOVAH visited Sarah, as He said ; and JEHOVAH did to Sarah, as He spake.

2. And Sarah conceived and bare Abraham a son to his old age, at the stated time, as God spake with him.

3. And Abraham called the name of his son born to him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised Isaac his son, a son of eight days, as God commanded him.

5. And Abraham was a son of an hundred years, when Isaac his son was born to him,

6. And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me.

7. And she said, Who would have said unto Abraham, Sarah shall suckle sons, because I have borne a son to his old age.

8. And the child grew, and was weaned, and Abraham made a great feast on the day when he weaned Isaac.

9. And Sarah saw the son of Hagar the Egyptian, whom she bare to Abraham, mocking.

10. And she said to Abraham, cast out this handmaid and her son, because the son of an handmaid shall not inherit with my son, with Isaac.

11. And the word was exceeding evil in the eyes of Abraham by reason of his son.

12. And God said to Abraham, let there not be evil in thine eyes upon the boy, and upon thy handmaid ; in all that Sarah hath said to thee, hearken to her voice, because in Isaac shall seed be called to thee.

13. And also the son of the handmaid will I place into a nation, because he is thy seed.

14. And Abraham rose early in the morning, and took bread, and a flagon of water, and gave to Hagar; he placed them on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba.

15. And the waters were wasted out of the flagon, and she cast the boy under one of the shrubs.

16. And she went and sat to herself over-against, removing herself far off about a bow-shot, because she said, Let me not see the death of the boy, and she sat over-against, and lifted up her voice, and wept.

17. And God heard the voice of the boy, and the angel of God cried to Hagar out of heaven, and said to her, What aileth thee, Hagar? fear not, because God hath heard the voice of the boy, where he is.

18. Arise, take up the boy, and strengthen thine hand in him, because into a great nation will I place him.

19. And God opened her eyes, and she saw a well of water, and went, and filled the flagon of water, and gave the boy to drink.

20. And God was with the boy, and he grew and dwelt in the wilderness, and was a shooter of the bow.

21. And he dwelt in the wilderness of Paran, and his mother took to him a wife from the land of Egypt.

22. And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abraham, saying, God is with thee in all that thou doest.

23. And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned.

24. And Abraham said, I will swear.

25. And Abraham reprov'd Abimelech, by reason of a well of water, which the servants of Abimelech had taken away.

26. And Abimelech said, I have not known who hath done this word, and also thou hast not shown me, and also I have not heard, but to-day.

27. And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.

28. And Abraham set seven ewe-lambs of the flock by themselves.

29. And Abimelech said to Abraham, what are these seven ewe-lambs, which thou hast set by themselves?

30. And he said, because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness, that I have digged this well.

31. Therefore he called that place Beersheba, because there they both sware.

32. And they struck a covenant in Beersheba ; and Abimelech arose, and Phicol the chief of his army, and returned to the land of the Philistines.

33. And he planted a grove in Beersheba, and there he called on the name of the God of eternity.

34. And Abraham sojourned in the land of the Philistines many days.

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2610. THE subject here treated of, in an internal sense, is, first concerning the Lord's Divine rational principle, which is represented by Isaac, verses 1—8.

2611. Next concerning the mere human rational principle, that then it was separated, which is the son of Hagar the Egyptian, verses 9—12.

2612. After this was separated, the spiritual Church is represented by the same, viz., by the son of Hagar, and also by the mother, concerning which Church and the state thereof, see verses 13—21.

2613. Concerning human rational things adjoined to the doctrine of faith, which is in itself Divine, verse 22 to the end.

2614. Doctrine with those things adjoined is Beersheba, verses 14, 31, 33.

THE INTERNAL SENSE.

2615. Verse 1. *And Jehovah visited Sarah, as He said, and Jehovah did to Sarah, as He spake.* Jehovah visited Sarah, signifies the presence of the Divine celestial [principle] in the Divine spiritual : as He said, signifies as He had perceived : and Jehovah did to Sarah, signifies a state of union : as He spake, signifies as He thought.

2616. *Jehovah visited Sarah*—that hereby is signified the presence of the Divine celestial [principle] in the Divine spiritual, appears from the signification of Jehovah, as denoting the Divine celestial [principle], that is, the Divine Good, or real Esse, which as appertaining to love and mercy, is essential good ; and from the signification of visiting, as denoting to be present ; and from the signification of Sarah, as denoting the Divine spiritual [principle], that is, Divine Truth, concerning which see n. 1468, 1901, 2063, 2065, 2507

2617. *As He said*—that hereby is signified as He had perceived, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see n. 2238, 2260, 2552.

2618. *And Jehovah did to Sarah*—that hereby is signified a state of union, viz., of the Lord's Divine spiritual [principle] in His Divine celestial, appears from the signification of doing, when it is predicated of the Lord's Divine [principle], as denoting the all of effect, consequently of state; and from the signification of Jehovah, and also of Sarah, concerning which see n. 2616. As to what concerns the state of the union of the Lord's Divine spiritual [principle] in His Divine celestial, it is the very essential marriage of good and truth, whence comes the heavenly marriage, which marriage is the Lord's kingdom in the heavens and the earths, therefore the Lord's kingdom is so often in the Word called a marriage and compared to a marriage; the mysterious reason whereof is, because from the marriage of Divine Good and Truth, and of Divine Truth and Good in the Lord, comes all conjugal love, and thereby all love celestial and spiritual: the further arcana involved in these words, "Jehovah visited Sarah as He said, and Jehovah did to Sarah, as He spake," cannot be uttered, because they are inexpressible, as comprehending the essential state of union of the Lord's Divine [principle] with His human, the appearances whereof are presented of the Lord before the angels, by celestial lights, and are illustrated by ineffable representations, but cannot be presented before men, inasmuch as they do not fall upon such things as appertain to this world's light, yea, and are even rendered more obscure by descriptions taken from such things.

2619. *As He spake*—that hereby is signified as He thought, appears from the signification of speaking, as denoting to think, concerning which see n. 2271, 2287; perception, which is signified by Jehovah saying, was from the Divine celestial [principle], but thought, which is signified by Jehovah speaking, was from the Divine celestial [principle] by the Divine spiritual, therefore in the sense of the letter there is as it were a repetition, viz., as He said, and as He spake: but what it is, to perceive from the Divine celestial [principle], and to think from the Divine celestial by the Divine spiritual [principle], is a subject which is not accommodated to the apprehension of man, even though most enlightened by what appertains to the light of this world; hence it is manifest, how there may be in the Word an infinity of other things which man cannot apprehend: that thought is grounded in perception, may be seen n. 1919, 2515: with respect to man, the case is this; it is the principle of good from which he perceives, but the principle of truth by which he thinks; good appertains to love and the affections

thereof, consequently perception is thence, but truth appertains to faith, consequently thought is from this origin; the former is signified in the Word by *saying*, but the latter by *speaking*; howbeit, when there is mention made of *saying* alone it sometimes signifies to perceive, and sometimes to think, because saying involves both.

2620. Verse 2. *And Sarah conceived and bare to Abraham a son to his old age, at the stated time, as God spake with him.* Conceived and bare, signifies that it was and existed: Sarah to Abraham, signifies from the union of the Lord's Divine spiritual [principle] with the Divine celestial: a son signifies the Divine rational [principle]: to his old age, signifies when the days were completed that the human principle should be put off: at the stated time, signifies when the rational principle was such as to be recipient: as God spake with him, signifies as He willed.

2621. *Conceived and bare*—that hereby is signified that it was and existed, viz., as follows, the Divine rational principle from the union of the Divine spiritual with the Divine celestial of the Lord, appears from the signification of conceiving and bearing: that no other conceptions and births are meant, in the internal sense of the Word, but spiritual and celestial, may be seen n. 2584; but in the present case are meant Divine conceptions and births, because the subject treated of is concerning the Lord's rational principle made Divine, of whom, viz., the Lord, is principally predicated To Be (*esse*) and To Exist (*existere*), for He alone Is and exists. As to what further concerns being and existing, it appears as if they were nearly the same thing, but they are not so; every person and every thing has its being (*esse*) from conception, but its existing (*existere*) from birth, consequently, as conception is prior to birth, so is being prior to existing: the soul is the very essential being of man, but the sensitive or corporeal principle is his existing, for the former exists in the latter: celestial and spiritual love is the very essential being (*esse*) of the regenerate man, but the rational and sensitive principle, when it is influenced by that love, is his existing (*existere*); the case is thus with all and each of the things in the universe, for there is nothing given, which has not its conception in order that *it may be*, and its birth in order that *it may exist*; which may also be illustrated by this consideration (but this is for the learned), that every effect has its cause, and every cause has its end, and the end is the being (*esse*) of the cause, and the cause is the existing (*existere*) of the end; in like manner the cause is the being of the effect, but the effect is the existing of the cause.

2622. *Sarah to Abraham*—that hereby is signified from the union of the Divine spiritual [principle] with the Divine celestial, appears from the representation of Sarah, as denoting

the Divine spiritual principle, or Divine Truth, concerning which see n. 1468, 1901, 2063, 2065, 2172, 2193, 2198, 2507 ; and from the representation of Abraham, as denoting the Divine celestial principle, or Divine Good, concerning which see n. 1989, 2011, 2172, 2198, 2501 : concerning the union of the Divine spiritual principle with the Divine celestial, see what was said above n. 2618.

2623. *A son*—that hereby is signified the Divine rational [principle], appears from the signification of son ; son in the internal sense of the Word signifies truth, see n. 489, 491, 533 ; and whereas truth is the chief or prevailing principle in the rational principle, n. 2072, 2189, therefore the rational principle is also signified by son ; but in the present case is signified the Divine rational, wherein good is the chief or prevailing principle ; this Divine rational is also represented by Isaac, who is the son here spoken of, of whom more will be said presently.

2624. *To his old age*—that hereby is signified when the days were fulfilled that the human principle should be put off, may appear from the signification of old age, as denoting a state when the human principle should be put off, and the Divine should be put on, concerning which see n. 2198 ; for Abraham was at that time an hundred years old, and that by this number is signified a full state of union, will appear in the explication of verse 5.

2625. *At the stated time*—that hereby is signified when the rational principle was such as to become recipient, may appear from the signification of time : there are two things, which, during man's life in the world, appear essential, because they are proper to nature, viz., space and time ; hence to live in space and time, is to live in the world or nature, but these two things become none in another life ; still they appear in the world of spirits as something, by reason that spirits lately deceased have with them an idea of natural things, nevertheless they afterwards perceive, that in the spiritual world there is neither space nor time, but instead thereof states, and that states in another life correspond to spaces and times in nature, to spaces states as to being (*esse*), and to times states as to existence (*existere*) ; concerning space or place see n. 1274, 1379, 1380, 1382 : hence it may be evident to every one, what sort of idea it is possible man may have, whilst he is in the world or in nature, concerning those things which appertain to another life, and concerning several arcana of faith, whilst he is unwilling to believe them, unless he can comprehend them by worldly and sensual things : for he must needs be led hereby to suppose, that if he should put off the idea of space and time, and especially if he should put off space and time themselves, he would be altogether annihilated, and thus that nothing would be left remaining with him,

whereby he might be capable of feeling and thinking, but a kind of confused incomprehensible principle, when yet the case is altogether otherwise; the angelic life is such, which is of all lives the wisest and happiest: this is the reason why by ages in the Word are not signified ages in an internal sense, but states, consequently in this verse by old age is not signified old age; also that by numbers are not signified numbers, but certain states in particular, as by the number of an hundred years, of which we shall speak presently: from what has been said then it may appear, that by a stated time is signified a state, when the rational principle was such as to become recipient. As to what concerns this point, viz., that the Lord's Divine rational principle was and existed from the union of the Divine spiritual with the Divine celestial principle, when the days were fulfilled for the putting off the human principle, and when the rational principle was such as to become recipient, which things are signified, in an internal sense, by "Sarah's conceiving and bearing to Abraham a son to his old age, at the stated time," it is to be observed, that the human principle begins in the inmost of the rational principle, see n. 2106, 2194: and that the Lord successively advanced to the union of the human essence with the Divine, and of the Divine with the human, n. 1864, 2033, 2523; and this by His Own proper power, n. 1921, 2025, 2026, 2083; by continual temptations and victories, n. 1737, 1813, 1690; and by continual revelations from His Divine [principle], n. 1616, 2500; and this till at length he expelled all the human maternal principle, n. 1414, 1444, 2574; and that thus He made His human principle Divine as to the rational principle, according to what is contained in this verse: hence it is evident how this expression is to be understood, "When the days were fulfilled that the human principle should be put off, and when the rational principle was such as to become recipient," some idea of this matter may be formed from what is effected with those who are regenerated; the celestial things appertaining to love, and the spiritual things appertaining to faith, are not at once implanted in them by the Lord, but successively, and when man's rational principle is thereby become such, as to be capable of receiving those things, then first he is regenerated, for the most part by temptations wherein he conquers; when this is effected, the days are fulfilled, for putting off the old man and putting on the new: concerning the regeneration of man, see n. 677, 679, 711, 848, 986, 1555, 2475.

2626. *As God spake with him*—that hereby is signified as He willed, may appear from the signification of speaking as denoting to think, concerning which see n. 2271, 2286, 2619; but the reason why it here signifies to will is, because it is said that God spake, for to think, when applied to the Divine Being, is to will.

2627. Versc 3. *And Abraham called the name of his son born to him, whom Sarah bare to him, Isaac.* Abraham called the name of his son born to him, signifies his quality as being Divine : whom Sarah bare to him, signifies to be and to exist from the Divine spiritual principle united to the Divine celestial : Isaac signifies the Divine rational principle.

2628. *Abraham called the name of his son born to him*—that hereby is signified his quality as being Divine, appears from the representation of Abraham, as denoting the Lord in respect to the Divine celestial principle, or the Divine Good, concerning which much has been said above ; and from the signification of calling by a name, as denoting quality, concerning which see n. 144, 145, 1754, 1896, 2009 ; and from the signification of son, as denoting the rational principle, concerning which see n. 2623 ; also from the signification of born to him, as denoting to exist from the Divine principle ; hence it is evident, that by Abraham calling the name of his son born to him, is signified his quality as being Divine. From these few words light is thrown upon three arcana for the use of those who are in the internal sense ; the *first* is, that the Lord's Divine human [principle] existed from the essential Divine [principle], which subject is further treated of in this verse. The *second* is, that the Lord's Divine human [principle] was not only conceived of Jehovah, but also born of Jehovah, hence the Lord, as to his Divine human [principle], is called the son of God, and the Only-begotten, John i. 14, 18, 49 ; chap. iii. 16, 18, 35, 36 ; chap. v. 19—27 ; chap. vi. 69 ; chap. ix. 35 ; chap. x. 36 ; chap. xi. 27 ; chap. xiv. 13, 14 ; chap. xvii. 1 ; chap. xx. 31 ; in like manner with the other Evangelists. The *third* is, that the Lord's Divine human [principle] is the name of Jehovah, that is, His quality, see John xii. 28.

2629. *Whom Sarah bare to him*—that hereby is signified to be and to exist from the Divine spiritual [principle] united to the Divine celestial, appears from the signification of bearing, as denoting to exist, concerning which see n. 2621, and whereas birth implies conception, and birth or existing is from the Divine spiritual principle, and conception or being from the Divine celestial, which in the present case were united, hence to bear here signifies both to be and to exist ; also from the representation of Sarah, as denoting the Divine spiritual [principle] united to the Divine celestial, concerning which see n. 1468, 1901, 2063, 2065, 2172, 2193, 2198, 2507. The arcana contained in this verse are of too deep a nature to admit of any description, or even illustration by worldly things, being designed for angelic minds, to which they are exhibited in the light of heaven by things ineffable.

2630. That Isaac signifies the Divine rational [principle], appears from what has been said above concerning Abraham,

Isaac, and Jacob, n. 1893, 2066, 2083, viz., that Abraham represents the supreme Divine [principle], Isaac the Divine rational, and Jacob His Divine natural, as will further appear from what follows concerning Isaac.

2631. Verse 4. *And Abraham circumcised Isaac his son, a son of eight days, as God commanded him.* Abraham circumcised Isaac his son, signifies the purification of the rational principle: a son of eight days, signifies a beginning and continuation: as God commanded him, signifies according to Divine order.

2632. *Abraham circumcised Isaac his son*—that hereby is signified the purification of the rational principle, appears from the signification of being circumcised, as denoting to be purified, concerning which see n. 2039: and from the representation of Isaac, as denoting the Divine rational principle, concerning which see n. 2630. That the Lord's first rational principle was born as with others, viz., by scientifics and knowledges, was shown above in speaking of Ishmael, by whom that first rational principle is represented; this principle, inasmuch as it was born by scientifics and knowledges, consequently by an external way, which is that of the senses and of sensual things, must needs partake of many things of a worldly nature, the ideas of the rational principle being supplied from the world, and this the more by reason of what was hereditary from the mother; these worldly things, and this hereditary principle, were what the Lord successively expelled from His rational principle, and this until it became such, as to be capable of receiving the Divine principle, see n. 2624, 2625; then was born the Lord's Divine rational principle, which is represented by Isaac, see n. 2630, and this not by an external way, which is that of the senses and of sensual things, as the former rational principle, but by an internal way from the essential Divine principle, see n. 2628, 2629; and whereas this was not effected at once, but successively, see n. 1690, 2033, therefore it was purified, and this continually, which is signified by what is here said, that Abraham circumcised his son, a son of eight days: that the Lord successively made His rational principle Divine, and was continually purifying it, appears also from what is written in John, "Jesus said, Father, glorify Thy name; there came therefore a voice from heaven, I have both glorified it, and will glorify it again," xii. 28; that to glorify is to make Divine, may be seen, n. 1603, 1999. By circumcision also in the ancient Church, nothing else was represented and signified, but the purification of man from self-love and the love of the world, and this likewise successively and continually, see n. 2039, 2046, 2049, 2056, especially when he is born anew, or when he is made regenerate, for then the Lord flows-in by an internal way, that is, by the good of conscience, and separates successively and continually

those things, which adhere in consequence of hereditary and actual evil.

2633. *A son of eight days*—that hereby is signified beginning and continuation, appears from the signification of the eighth day, on which circumcision was performed, as denoting every beginning, consequently continuation, concerning which see n. 2044.

2634. *As God commanded him*—that hereby is signified according to Divine Order, appears from the signification of God commanding, or of the commandments; the commandments of God, or the things which God has commanded, have all and each of them relation to Divine Order, insomuch that Divine Order is nothing but a perpetual commandment of God: wherefore to live according to the commandments of God, and in the commandments of God, is to live according to Divine Order, and in Divine Order; hence it is, that by God's commanding is here signified according to Divine Order. It was according to Divine Order, that every male should be circumcised on the eighth day from his nativity, not that circumcision availed any thing, or that they who were circumcised entered into the kingdom of God in preference to the uncircumcised; but because such a rite in the representative Church corresponded to purification of heart, concerning which correspondence, by the Divine Mercy of the Lord, we shall speak elsewhere: that the heart, that is, the interiors of man, are successively and continually to be purified from the evils appertaining to lusts, and from the false principles appertaining to the phantasies originating therein, is according to Divine Order, the commandments concerning purification of the heart having all and each of them relation to Divine Order; in proportion therefore as man lives in those commandments, in the same proportion he lives in Divine Order; and in proportion as he lives in Divine Order, in the same proportion all things are disposed in him by the Lord according to the order which prevails in the heavens from the Lord, viz., both his rational and his scientific principles; hence man becomes a little heaven corresponding to the grand heaven.

2635. Verse 5. *And Abraham was a son of an hundred years, when Isaac his son was born to him.* Abraham was a son of an hundred years, signifies a full state of union: when Isaac his son was born to him, signifies when the Lord's rational principle was made Divine.

2636. *Abraham was a son of an hundred years*—that hereby is signified a full state of union, appears from the signification of an hundred as denoting what is full, of which we shall speak presently; and from the signification of years as denoting a state, concerning which see n. 482, 487, 488, 493, 893, in the present case a state of union. What is meant by a full state of the union of the Lord's Divine [principle] with His human, or,

what is the same thing with the rational, for the human [principle] begins in the inmost of the rational, see n. 2106, 2194, cannot be so well explained to the apprehension, nevertheless it may be illustrated by those things, which with man are called a full state, when he is reformed and regenerated: it is well known, that man is not capable of being regenerated except in an adult age, because he then first attains to power and strength of reason and judgment, and thus can receive good and truth from the Lord; before he comes into this state, he is prepared of the Lord by the insinuation of such things into him, as may serve for a ground to receive the seeds of truth and good, which things are the several states of innocence and charity into which he is led, and also the knowledges of good and truth which he imbibes, with the thoughts thence derived, and this is effected for several years before he is regenerated: when man has imbibed these things, and is thereby prepared, then his state is said to be full, for then his interiors are fitly disposed to receive; all these things in man, with which he is gifted of the Lord before regeneration, and by which he is regenerated, are called remains, which in the Word are signified by the number ten, see n. 576, 1738, 2284, and also by an hundred, when the state is full, for regeneration: this may serve by way of illustration, to show what is signified by a full state of union of the human [principle] with the Divine in the Lord, viz., when He of His Own proper power, by temptation-combats and victories, and by the powers of Divine wisdom and intelligence, had procured to Himself such a measure of the Divine [principle] in the human, that is, in the rational, that He could unite the essential Divine [principle] to the Divine [principle] acquired in the rational: in order that this state might be represented, it came to pass, that although Abraham had sojourned several years in the land of Canaan, yet Isaac was not born until Abraham was an hundred years old: these are the arcana which are contained in the number of an hundred years, which was the age of Abraham: that the number hundred signifies what is full, may appear also from other passages in the Word, as in Isaiah, "There shall not be thence any more an infant of days, and an old man who hath not *filled* his days, for the child *a son of an hundred years* shall die, and the sinner *a son of an hundred years* shall be accursed," lxx. 20; where hundred manifestly denotes what is full, for it is said, there shall not be any more an infant of days, and an old man who hath not filled his days, and a child and a sinner of an hundred years, that is, when his state is full. So in Matthew, "Every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an *hundred-fold*, and shall inherit eternal life," xix. 29; Mark x. 29, 30; where hundred-fold denotes what is full, or the good measure, pressed down, shaken

together, and running over, spoken of in Luke, vi. 38 : so in Luke, "Other seed fell on good ground, and springing forth brought forth fruit *an hundred fold*," viii. 8 ; Matt. xiii. 8, 23 ; Mark iv. 20 ; where hundred also denotes what is full, which number would not have been mentioned, unless it had had that signification : in like manner where the Lord in a parable speaks of the debtors, "That one owed *an hundred* measures of oil, and another an *hundred* measures of wheat," Luke xvi. 5—7 ; so also in other places where mention is made of an hundred : the case is similar in respect to thousand, concerning which number see n. 2575.

2637. *When Isaac his son was born to him*—that hereby is signified when the Lord's rational principle was made Divine, appears from the signification of being born, as denoting to exist, concerning which see n. 2584, 2621, 2629 ; and from the representation of Isaac, as denoting the Divine rational principle, concerning which see n. 2630 ; this is said to be born to Abraham, when it was made Divine, as also above, verse 3 ; "Abraham called the name of his son *born to him*," see n. 2628.

2638. Verses 6, 7. *And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me. And she said, Who would have said to Abraham, Sarah shall suckle sons, because I have borne a son to his old age?* Sarah said, signifies perception from the Divine spiritual [principle] : God hath caused laughter to me, signifies the affection of celestial truth : every one that heareth shall laugh to me, signifies that all things therein should have affection : and she said, signifies thought : who would have said to Abraham, Sarah shall suckle sons, signifies that the Lord by His Own power implanted the human [principle] in the Divine : because I have borne a son to his old age, signifies that this was effected when the days were fulfilled.

2639. *Sarah said*—that hereby is signified perception from the Divine spiritual [principle], appears from the signification of saying, as denoting to perceive, concerning which see above in many places ; and from the representation of Sarah, as denoting the Divine spiritual [principle], or Divine Truth, concerning which see n. 2622.

2640. *God hath caused laughter to me*—that hereby is signified the affection of celestial truth, appears from the signification of laughter, as denoting the affection of truth, concerning which see n. 2072, 2216 ; and from the signification of God causing, as denoting the celestial principle wherein that affection originated.

2641. *Every one that heareth shall laugh to me*—that hereby is signified that all things therein should have affection, appears from the signification of hearing and of laughing ; to hear in the Word is predicated of the things appertaining to the affec-

tion, but to see is predicated of the things appertaining to thought, as may appear from many passages in the Word, and also from correspondences, see n. 2542; in the present case, inasmuch as the subject treated of is concerning the affection of celestial truth, it is said, "Every one that heareth," by which are signified all things appertaining to affection: that to laugh is to be affected with truth, or to have the affection of truth, see n. 2072, 2216, 2640.

2642. *And she said*—that hereby is signified thought, appears from the signification of saying, as denoting to perceive, and also to think, concerning which see above in many places, particularly n. 2619.

2643. *Who would have said to Abraham, Sarah shall suckle sons*—that hereby is signified that the Lord by His Own proper power implanted the human [principle] in the Divine, appears from the representation of Abraham, and also of Sarah, and from the signification of suckling and of sons. That Abraham represents Divine Good, and Sarah Divine Truth, was shown above; that milk (suck) is the spiritual principle from a celestial origin, or truth grounded in good, may be seen, n. 2184, consequently to give milk, or to suckle, is to implant that principle; that sons are truths, in the present case truths in the rational principle, appears from the signification of sons, n. 489—491, 533: that hereby is signified, in an internal sense, that the Lord by His Own proper power implanted the human [principle] in the Divine, is, because Divine Truth is the same thing as the Divine human [principle], of which when it is said that it suckles sons to Abraham, thereby is signified that it implanted the human principle in the Divine, and as being human, it was by Its Own proper power: but these things hardly admit of a clearer explication, and if more should be said concerning them, they would but be rendered more obscure; for being in themselves Divine, and capable of being exhibited to the angels only by things celestial and spiritual, in case they were declared to man in any more elevated style, they would fall upon the material and corporeal ideas which appertain to man. Moreover it is to be observed, that the Lord's Divine rational principle, as to its quality when it was first born, is described in these words, *God hath caused laughter to me, every one that heareth shall laugh to me: and she said, Who would have said to Abraham, Sarah shall suckle sons*; for it was an ancient custom, when an infant was born to give it a name significative of a state, and that the state should then also be described, as when Cain was born to Adam and Eve, Gen. iv. 1; and when Seth was born to them, Gen. iv. 25; and when Noah was born to Lamech, Gen. v. 25; and when Esau and Jacob were born to Isaac, Gen. xxv. 25, 26; and when the twelve sons were born to Jacob, Gen. xxix. 32—35; chap. xxx. 6, 8, 11, 13, 18, 20, 24; chap. xxxv.

18; and when Pharez and Zarah were born to Tamar, Gen. xxxviii. 29, 30; and when Manasseh and Ephraim were born to Joseph, Gen. xli. 51, 52; and when Gershon and Eliezer were born to Moses, Exod. ii. 22; chap. xviii. 4; what all these represent, and what they signify in an internal sense, is involved in the description adjoined to the name which was given; the same is the case here in respect to Isaac; but what is involved appears in some measure from the summary explication above; nevertheless deeper arcana are contained therein, which being Divine, are incapable of being expressed by any forms or formulas of words.

2644. *Because I have borne a son to his old age*—that hereby is signified that this came to pass when the days were fulfilled, appears from the explication of nearly the same words in verse 2, concerning which see n. 2621—2624.

2645. Verse 8. *And the child grew and was weaned, and Abraham made a great feast on the day when he weaned Isaac.* The child grew, signifies the further perfection of the Lord's rational principle: and was weaned, signifies the separation of the merely human rational principle: and Abraham made a great feast, signifies cohabitation and union: on the day when he weaned Isaac, signifies a state of separation.

2646. *The child grew*—that hereby is signified the further perfection of the Lord's rational principle, appears from the signification of growing, as denoting to be perfected; and from the signification of child, or son, as denoting the Lord's Divine rational principle, concerning which see n. 2623.

2647. *And was weaned*—that hereby is signified the separation of the mere human rational principle, appears from the signification of being weaned, as denoting to be separated, as infants are separated from the mother's paps: that the mere human rational principle was separated, is further described in this chapter, and is represented by the son of Hagar, in that he was cast out from the house.

2648. *Abraham made a great feast*—that hereby is signified cohabitation and union, appears from the signification of a feast, as denoting cohabitation, concerning which see n. 2341, and in the present case denoting also union, inasmuch as the subject treated of is concerning the Lord, whose human [principle] was united to the Divine, and the Divine to the human, and whereas this union is treated of, it is called a great feast.

2649. *On the day when he weaned Isaac*—that hereby is signified a state of separation, appears from the signification of day, as denoting state, concerning which see n. 23, 487, 488, 493, 893; and from the signification of being weaned as denoting to be separated, concerning which see n. 2647. From the first verse of this chapter the subject treated of is concerning the union of the Lord's Divine essence with the human, in

this order ; concerning the presence of the Divine [principle] in the human, for the sake of union, verse 1. Concerning the presence of the human [principle] in the Divine, thus concerning reciprocal union, respecting which see n. 2004, verse 2. That by virtue of that union, the human principle was made Divine, verse 3. And this successively and continually during the Lord's abode in the world, verse 4. And that this commenced when the rational principle was in a state to receive, verse 5. The state of union as to its quality is described, with several arcana, verses 6, 7 : what now follows is concerning the separation of the human maternal principle, which subject is continued even to verse 12 ; which separation is signified in this verse by the weaning of Isaac, and in the following verses is represented by Hagar's son, in that he was sent away from the House ; and whereas the union of the Lord's Divine [principle] with His human, and of the human with the Divine, is the essential marriage of good and of truth, and consequently is the celestial marriage, which is the same thing as the kingdom of God, therefore mention is made of a great feast, which Abraham made when Isaac was weaned, whereby is signified the commencement of the marriage, or the first union, which feast, as also the weaning, would never have been mentioned, unless some arcanum had been signified thereby. Inasmuch as what now follows is concerning the separation of the former human principle, which the Lord had from the mother, and lastly concerning its full rejection, it is to be observed, that the Lord successively and continually, even to the last period of His life in the world, when he was glorified, separated from Himself, and put off that which was merely human, viz., what He derived from the mother, till at length He was no longer her son, but the son of God, as well with respect to nativity as to conception, and thus became one with the Father, and Himself Jehovah : that He separated from Himself and put off all the human principle which He had from the mother, so that He was no longer her son, appears plain from the Lord's words in John, " When they wanted wine, the mother of Jesus said to Him, they have no wine ; Jesus said unto her, *What to Me and to thee, woman,*" ii. 3, 4 ; and in Matthew, " Then said one unto Him, Behold Thy mother, and Thy brethren stand without, seeking to speak to Thee ; but Jesus answering said to him that had told him, *Who is My mother,* and who My brethren ? and stretching forth His hand over His disciples He said, *Behold My mother,* and My brethren ; for whosoever shall do the will of My Father, who is in the heavens, the same is My brother, and sister, and *mother,*" xii. 47—49 ; Mark iii. 32—35 ; Luke viii. 20, 21 ; and in Luke, " A certain woman of the people lifting up her voice said unto Him, Blessed is the womb which bare Thee, and the paps which Thou hast sucked : but Jesus said, Blessed are they who hear

the Word of God and keep it," xi. 27, 28; where when the woman spake of a mother, the Lord spake of those above-mentioned, viz., whosoever shall do the will of My Father, the same is My brother, My sister, and mother, which is the same thing with what is here said, Blessed are they who hear the Word of God and keep it: so in John, "Jesus seeing the mother, and the disciple standing by whom he loved, said to His mother, *Woman*, behold thy son; then said He to the disciple, *behold thy mother*, wherefore from that hour the disciple took her to himself," xix. 26, 27; from which words it is evident, that the Lord spake to her agreeably to what she thought when she saw Him on the cross, but still He does not call her mother, but woman, and transfers the name of mother to those who are signified by the disciple, wherefore He said to the disciple, Behold thy mother: this appears still more manifestly from the Lord's words in Matthew, "Jesus asked the Pharisees, saying, What think ye concerning Christ? whose son is He? They say unto Him, David's. He saith unto them, How then doth David in spirit call Him Lord, saying, the Lord said unto My Lord, sit on My right hand, until I make Thine enemies Thy footstool; *if David therefore called Him Lord, how is He his son?*" xxii. 41, to the end; Mark xii. 35—37; Luke xx. 42—44; thus He was no longer the son of David as to the flesh. As to what further concerns the separation and putting off the maternal human principle, it is to be observed, that it is inconceivable to those who form merely corporeal ideas concerning the Lord's human principle, and think of it as of the human principle of another man, whereby they are offended at it; such persons are not aware, that according to the nature and quality of the life, such is the man, and that the Lord had by conception a Divine esse of life, or Jehovah, and that a like esse of life had existence in His human principle by union.

2650. Verse 9. *And Sarah saw the son of Hagar the Egyptian, whom she bare unto Abraham, mocking.* Sarah saw, signifies the Lord's view from the Divine spiritual principle: the son of Hagar the Egyptian, signifies into the rational principle merely human: Hagar the Egyptian is the affection of the sciences, whence that rational principle was born, as of a mother: *whom she bare to Abraham*, signifies that it existed from the Divine celestial principle as a father: *mocking*, signifies not in accord with and favoring the Divine rational principle.

2651. *Sarah saw*—that hereby is signified the Lord's view from the Divine spiritual principle, appears from the signification of seeing, as denoting to understand, concerning which see n. 897, 2150, 2325, which is the same thing as viewing by the mind's vision; and from the representation of Sarah, as denoting the Divine spiritual principle, or Divine Truth, concerning which see n. 2622: by Sarah's seeing is signified that the Divine

spiritual principle viewed, which is the same thing as the Lord's viewing from the Divine spiritual principle.

2652. *The son of Hagar the Egyptian*—that hereby is signified the rational principle merely human, and that Hagar the Egyptian is the affection of sciences whence that rational principle is born as of a mother, appears from the signification of son, viz., of Ishmael, as denoting the Lord's first rational principle, concerning which see above, Gen. chap. xvi. treating of Hagar and Ishmael; and from the representation of him, and of Hagar the Egyptian his mother, concerning which see also the same chapter: that the Lord's first rational principle, or that which was merely human, was conceived of the Divine celestial principle as a father, and born of the affection of sciences as a mother, may be seen n. 1895, 1896, 1902, 1910.

2653. *Whom she bare to Abraham*—that hereby is signified that it existed from the Divine celestial principle as a father, appears from the signification of bearing, as denoting to exist, concerning which see n. 2621, 2629; and from the representation of Abraham, as denoting the Divine celestial principle, concerning which see n. 1989, 2011, 2172, 2198, 2501: that that rational principle existed from the Divine celestial principle as a father, may be seen, n. 1895, 1896, 1902, 1910.

2654. *Mocking*—that hereby is signified not in concord with and favoring the Divine rational principle, may appear from the signification of mocking, as denoting an affection contrary to that which is not in concord with and doth not favor itself. In the foregoing verse it was said, that the child grew, and was weaned, and that Abraham made a great feast when he weaned Isaac, by which words was signified, that when the Lord's rational principle was made Divine, the former rational principle should be separated; therefore here immediate mention follows concerning the son of Hagar the Egyptian, by whom that former rational principle is understood, according to what was shown in the explication of the 16th chapter above, where Ishmael and Hagar are treated of; hence also it is manifest, that the things contained in the internal sense of the Word are connected together in a continual series. With respect to the Lord's first rational principle, inasmuch as it was born like the rational principle appertaining to other men, viz., by sciences and knowledges, it must needs be in the appearances of truth, which appearances are not truths in themselves, as may appear from what was adduced above, n. 1911, 1936, 2196, 2203, 2209, 2519; and being in the appearances of truth, it was impossible that truths without appearances, such as are Divine Truths, could be in concord with it, or could favor it, as well because it has no conception of them, as because they are in contrariety to it: as for example; the human rational principle, which has its birth from worldly things by means of the senses, and is

afterwards formed of things analogous to what are worldly by scientifics and knowledges, if it was to be told that it did not live of itself, but that it appeared to it as if it lived of itself, it would ridicule or mock at such information, especially if it was to be told further, that he lives more, that is, more wisely and more intelligently, more blessedly and more happily, who is more confirmed in the belief that he does not live of himself, and that this is the life of the angels, particularly of those who are celestial, and the inmost or nearest to the Lord; for they know that no one lives of himself, except Jehovah alone, that is, the Lord. The same rational principle would further mock, if it was to be told that it had no *proprium* (self-hood, or proper principle of its own independent of another), but that it is a fallacy or appearance that it has such a *proprium*, and still more if it was to be told, that the more it is confirmed in the fallacy that it has such a *proprium*, so much the less it has it, and *vice versa*: in like manner if it was to be told further, that whatever it thinks and acts from *proprium* is evil, although it was good; and that it is never truly wise, until it believes and perceives that all evil is from hell, and all good from the Lord; all the angels are in this belief, yea in this perception, and yet they have a more abundant *proprium* than all others, but they know and perceive that it is from the Lord, and yet that it appears altogether as their own. Again, the same rational principle would mock, if it was to be told that in heaven they are the greatest who are the least; and that they are the wisest who believe and perceive themselves to be least wise; and that they are the happiest, who desire others to be most happy, but themselves least so; and that heaven consists in desiring to be beneath all, but hell in desiring to be above all; consequently, that in the glory of heaven there is nothing at all of the glory of this world. In like manner the same rational principle would mock, if it was to be told that in another life there is nothing of space and time, but that there are states according to which are appearances; and that the life is more celestial, in proportion as it is more removed from the things appertaining to space and time, and approaches nearer to those things which are eternal, wherein there is nothing that has any connection with time, or with any thing analogous thereto: and so in innumerable other instances. That such things were in the rational principle merely human, and that therefore this rational principle mocked at Divine things, was seen by the Lord, and from His Divine spiritual principle, which is here signified by Sarah seeing the son of Hagar the Egyptian, see n. 2651, 2652; that man, from an interior principle, can look into those things appertaining to himself, which are beneath, is known by experience to those who are in perception, and even to those who are principled in conscience, for they see so far as to reprove or

check their own thoughts : hence the regenerate are enabled to see what was the quality of the rational principle which they had before regeneration ; but such perception with man is from the Lord, whereas the Lord's perception was from Himself.

2655. Verse 10. *And she said unto Abraham, cast out this handmaid and her son, because the son of this handmaid shall not inherit with my son, with Isaac.* She said unto Abraham, signifies perception from the Divine [principle] : cast out this handmaid and her son, signifies that the things appertaining to the merely human rational principle should be exterminated : because the son of this handmaid shall not inherit with my son, with Isaac, signifies that the rational principle merely human could not have a common life with the rational principle essentially Divine, either as to truth or as to good.

2656. *She said unto Abraham*—that hereby is signified perception from the Divine [principle], appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which much has been said above ; and from the representation of Abraham, as denoting the Divine celestial [principle] or Divine Good, concerning which see n. 2622.

2657. *Cast out this handmaid and her son*—that hereby is signified that the things appertaining to the rational principle merely human should be exterminated, appears from the signification of casting out, as denoting to exterminate ; and from the signification of handmaid, as denoting the affection of things rational and scientific, consequently the good of those things, concerning which see n. 2567 ; and from the signification of son, as denoting the truth of that rational principle, concerning which see n. 264, 489, 533, 1147 ; but it is apparent good and truth, which are predicated of this first or merely human rational principle, and hence it is, that by casting out this handmaid and her son, is signified, that the things appertaining to the rational principle merely human should be exterminated. How the case is, in regard to the extermination of the first rational principle, when the Divine succeeded, has been said and shown above in many places, but inasmuch as the subject is here more particularly treated of, therefore it may be expedient to explain it further in a few words. There appertain to every man who is regenerated, two rational principles, one before regeneration, the other after regeneration : the first, which is before regeneration, is procured by exercises of the senses, by reflections on things in civil and moral life, by the sciences, and by reasonings grounded therein and directed thereby, and also by knowledges of things spiritual derived from the doctrine of faith, or from the Word ; but these things at that time enter no further into man than a little above the ideas of the corporeal memory, which ideas are respectively very material ; whatsoever

therefore he thinks at that time is grounded in such things, or semblances of such things are formed comparatively or analogically, in order that they may be comprehended together at one view by the interior or intellectual sight; such is the nature of the first rational principle, or of that which exists before regeneration. But the rational principle after regeneration is formed of the Lord by the affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational principle, and thus the things therein which are in concord with, and favor those affections, are vivified (made alive), whilst other things are separated thence, as of no use, till at length spiritual goodnesses and truths are bound together as it were into little bundles [*fasciculos*], the things not agreeing therewith, and not capable of being vivified, being rejected as it were to the circumference; and this successively, in proportion to the increase of spiritual goodnesses and truths with their affections; hence it is evident what is the nature and quality of the other rational principle. How the case is in regard to these things, may be illustrated by comparison with the fruit of trees; the first rational principle is in the beginning like unripe fruit, which successively ripens, till the seeds within are deposited in it; and when it is of such an age, as to begin to separate itself from the tree, then is its state full, concerning which state see above, n. 2636: but the other rational principle, with which man is gifted of the Lord, when he is regenerated, is like the same fruit in good ground, in which there is a decay, or rotting, of those parts which encompass the seeds, and the seeds themselves shoot forth from their inmost principles, and emit a root, and also a stem above ground, which grows into a new tree, and unfolds itself, till at length it is multiplied into new fruits, and afterwards into gardens and paradises, according to the affections of good and of truth which are received, see Matt. xiii. 31, 32; John xii. 24. But inasmuch as examples are most convincing, let us take an example from the *proprium* (self-hood or own proper life) which man has before regeneration, and the *proprium* which he has after regeneration; by virtue of the first rational principle, which he procures to himself by the means above mentioned, man believes that he thinks what is true, and does what is good, from himself, consequently from *proprium*, and this first rational principle cannot conceive otherwise, even though it be instructed that all the good of love and all the truth of faith is from the Lord: but when man is regenerated, which is in his adult age, by virtue of the other rational principle with which he is gifted of the Lord, he begins to think that goodness and truth are not from himself, or from the *proprium*, but from the Lord, yet still that he does good and thinks truth as from himself, see n. 1937, 1947; in this case, the more he is confirmed herein, so much

the more is he brought to the light of truth on the subject, till at length he believes that all good and all truth are from the Lord, and then the *proprium* of the former rational principle is successively separated, and man is gifted of the Lord with a celestial *proprium*, which is the *proprium* of the new rational principle. Let us take another example; the first rational principle in the beginning is acquainted with no other love than self-love and the love of the world, and though it is informed that heavenly love is altogether different from these, yet it does not comprehend it; and afterwards, when it does any thing that is good, it perceives no other delight thence arising, but from the thought of meriting favor and approbation, or of being reputed a good Christian, or of securing thereby eternal happiness: but the other rational principle, with which man is gifted of the Lord by regeneration, begins to be made sensible of delight in goodness and truth themselves, and to be affected with this delight, not for the sake of any thing of its own, but for the sake of goodness and truth, and being led to do good by this delight, it then rejects all ideas of self-merit, till at length it renounces it as enormous; this delight successively increases in this rational principle, and becomes blessed, and in another life happy, and its essential heaven. Hence then it may appear how the case is in respect to each rational principle appertaining to man who is regenerated. But it is to be observed, that with man, although he is regenerated, still all and each of the things appertaining to the first rational principle remain, and are only separated from the other rational principle, and this miraculously of the Lord; whereas the Lord utterly exterminated the first rational principle, so that nothing thereof remained, inasmuch as the mere human principle and the Divine cannot abide together; hence He was no longer the son of Mary, but Jehovah as to each essence.

2658. *Because the son of this handmaid shall not inherit with my son, with Isaac*—that hereby is signified that the rational principle merely human could not have a common life with the rational principle essentially Divine, either as to truth or as to good, appears from the signification of inheriting, as denoting to have another's life, of which we shall speak presently; and from the signification of the son of an handmaid, as denoting a rational principle merely human as to truth and as to good, concerning which see n. 2657; and from the signification of my son, Isaac, as denoting the Divine rational principle as to truth, which is my son, and as to good, which is Isaac, concerning which see n. 2623, 2630; that Isaac is the Divine rational principle as to good, appears from the signification of laughter, whence he had his name, as denoting the affection of truth or the good of truth, see verses 6, 7, n. 2640, 2641, 2643; hence it is evident, that by these words, The son of this handmaid

shall not inherit with my son, with Isaac, is signified, that the rational principle merely human could not have a common life with the Divine rational principle either as to truth or as to good; that it cannot have a common life, appears from this single consideration, that the Divine [principle] is essential life itself, and thus has life in itself, whereas the mere human principle is an organ of life, and thus has not life in itself: the Lord's human principle, when made Divine, was no longer an organ of life, or a recipient of life, but was essential life itself, such as appertains to Jehovah Himself; He had this first by virtue of a real conception from Jehovah, as evidently appears from the Lord's own words, "As the Father *hath life in Himself*, so hath He given to the Son, *to have life in Himself*," John v. 26: the Divine human [principle] is what is called the Son, see n. 1729, 2159, 2628: so again, "*In Him was life*, and the *life* was the light of man," John i. 4; again, in the same Evangelist, "Jesus said, I am the way, the truth, and *the life*," xiv. 6; again, "Jesus said, I am the resurrection, and *the life*, he that believeth on Me, though He die, yet shall *he live*," xi. 25; and again, "The bread of God is He, who cometh down from heaven, and giveth *life* to the world," vi. 33; but that man is not life, but an organ or recipient of life, may be seen, n. 2021, and in many other places: hence it may appear evidently, that when the Lord was made Jehovah even as to the human principle, what was not life in itself, that is, what was merely human, was expelled; and this is signified by the son of the handmaid not inheriting with the son Isaac. That to inherit, in an internal sense, when it is predicated of the Lord, signifies to have the life of the Father, consequently to have life in Himself, and when it is predicated of man, that it signifies to have the Lord's life, that is, to receive life from the Lord, appears from several passages of the Word; to have life in Himself, is the very esse of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord by love and faith, and inasmuch as all such are in the Lord, and are the Lord's, therefore they are called heirs and his sons. In the Word of the Old Testament *inheritance* is predicated as well of the celestial principle, or good, as of the spiritual principle, or truth, but still it is differently expressed as predicated of each, and when predicated of the former, we may interpret the expression by *possessing hereditarily*, but when predicated of the latter, by *inheriting*; the former expression also, in the original tongue, implies possession, but the latter implies derivation thence, just as is the case with the celestial principle in regard to the spiritual, or with good in regard to truth; in this verse, where by Isaac is represented the Divine rational, or the Divine human principle of the Lord, the expression used has relation to possession by hereditary right, because the Lord's Divine

human principle is alone possessor heir, as He Himself teaches in the parable, Matt. xxi. 33, 37, 38; Mark xii. 7; Luke xx. 14; and He everywhere declares, that all things appertaining to the Father are His. That to possess hereditarily, and to inherit, when it is predicated in the Word concerning men, signifies to receive life from the Lord, consequently to receive eternal life and heaven (for they alone receive heaven, who receive the Lord's life), appears from the Revelation, "He that overcometh, *shall hereditarily receive* all things, and I will be to him a God, and he shall be to Me a son," xxi. 7; and from Matthew, "Every one that hath left houses, or brethren, or sisters, for My name's sake, shall receive an hundred fold, and *shall obtain the inheritance of eternal life*," xix. 29; chap. xxv. 34; Mark x. 17; Luke xviii. 18. Heaven is here called eternal life, in other places simply life, as in Matt. xviii. 8, 9; chap. xix. 17; John iii. 36; chap. v. 24, 29; by reason that the Lord is essential life, and whosoever receives His life, he is in heaven. So in David, "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, *and shall possess it hereditarily*, and the seed of his servants *shall inherit it*, and they that love his name shall dwell therein," Psalm lxix. 35, 36; where to possess hereditarily is predicated of those who are principled in celestial love, and to inherit is predicated of those who are principled in spiritual love: so in Isaiah, "He that trusteth in Me *shall inherit* the earth, and shall *possess hereditarily* the mountain of My holiness," lvii. 13; in like manner in Moses, "I will lead you to the land upon which I have lifted My hand, to give it to Abraham, Isaac, and Jacob, and I will give it for *an hereditary possession*," Exod. vi. 8; which words in the sense of the letter signify that the land of Canaan should be given to them for an hereditary possession, which was also done: but in an internal sense they signify, that heaven should be given to those who are principled in love and faith to the Lord; for as the Lord is represented by Abraham, Isaac, and Jacob, so by the same is signified essential love and essential faith, consequently those who are principled in love and faith, and thus those who are in the Lord: the same is also signified by Abraham, Isaac, and Jacob, with whom many shall sit down in the kingdom of the heavens, see Matt. viii. 11; for in heaven it is not known who Abraham, Isaac, and Jacob are, but it is only known what is represented and signified by them, in like manner what by sitting down and eating with them; for that all names in the Word signify things, may be seen, n. 1224, 1264, 1876, 1888: and that the land of Canaan is the heavenly Canaan, or heaven, may be seen, n. 1585, 1607, 1866, which is also simply called earth or land, n. 1413, 1607, 1733, 2571; as also in Matthew, "Blessed are the meek, for they shall *inherit* the earth," chap. v. 5.

2659. Verse 11. *And the word was exceeding evil in the eyes of Abraham, by reason of his son.* The word was exceeding evil in the eyes of Abraham, signifies the Lord's first state when he thought of separating from himself that rational principle: by reason of his son, signifies on account of this that he loved that rational principle.

2660. *The word was exceeding evil in the eyes of Abraham*—that hereby is signified the Lord's first state, when He thought of separating from Himself that rational principle, viz., that it was a state of grief arising from love, may appear without explication.

2661. *By reason of his son*—that hereby is signified on account of this that he loved that rational principle, appears from the signification of son, viz., of the handmaid, as denoting the rational principle merely human, or the first rational principle, concerning which see above. The reason of grief in the present case is not indeed mentioned, but still it is manifest from what follows, that it arose from love, for it is said, "By reason of his son," which son is treated of in what follows from verse 13—21; in order, however, to see more clearly the cause and ground of grief in the present case, and why the word was exceeding evil in the eyes of Abraham by reason of his son, it may be expedient to attend to the following observations; the Lord came into the world, not to save the celestial, but the spiritual; the most ancient Church, which was called man, was celestial, and if this had remained in its integrity, there would have been no need for the Lord to be born man, wherefore as soon as this Church began to decay, the Lord foresaw that the celestial Church would entirely perish from off the earth, and therefore immediately at that time a prediction was made concerning the Lord's coming into the world, Gen. iii. 15; after the time of that Church, there was no longer a celestial Church, but a spiritual Church; the ancient Church, which was after the flood, was a spiritual Church, concerning which much was said in the beginning of this work; this Church, or they who were of the spiritual Church, could not have been saved, unless the Lord had come into the world; this is what is meant by the Lord's words in Matthew, "They that are sound have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance," ix. 12, 13; and also by these words, "And I have other sheep, which are not of this fold; them also must I bring with Me, and they shall hear My voice, and they shall become one flock, and one shepherd," John x. 16; also by the parable concerning the hundred sheep, Matt. xviii. 11—13: now since by Isaac, as the Lord's Divine rational principle is represented, so also are signified the celestial, who are called heirs; and since by Ishmael, as the Lord's rational principle merely human is represented, so also are signified the

spiritual, who are called sons, according to what was shown above, n. 2658 : hence grief arose to the Lord from a principle of Divine Love, and hence the words which are in this verse ; hence also what follows from verse 13—21, where by the son of Hagar, and the mother, is represented the spiritual Church, and the state of that Church, or of those who are of that Church, is treated of, see n. 2612 : these arcana cannot at present be more fully unfolded ; only it is to be observed, that by the Lord, whilst He was in the world, all the states of the Church were represented, and how they were saved by Him ; wherefore also the same states of the Church are likewise signified by the same names.

2662. Verse 12. *And God said unto Abraham, let there not be evil in thine eyes upon the boy, and upon thine handmaid ; all that Sarah saith to thee, hearken unto her voice, because in Isaac shall seed be called to thee.* God said unto Abraham, signifies the Lord's perception from the Divine [principle] : let there not be evil in thine eyes upon the boy, and upon thine handmaid, signifies a change of state towards that rational principle : all that Sarah saith to thee hearken to her voice, signifies that he should act according to spiritual truth : because in Isaac shall seed be called to thee, signifies that from the Lord's Divine human [principle] all salvation is to those who are principled in good.

2663. *God said unto Abraham*—that hereby is signified the Lord's perception from the Divine principle, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above in many places ; and whereas the perception was from the Divine principle, it is said, that God said unto Abraham : the Lord is understood by both, as well by God, as by Abraham. That the historical things of the Word, which appertain to the sense of the letter, divide the ideas, but that the internal sense unites them, is evident from this passage : in the historical sense of the letter there are two, viz., God and Abraham, who discourse together, but in the internal sense there is only one, viz., the Lord as to the Divine principle ; hence also it is manifest, that when there are three in the sense of the letter, there is only one in the internal sense, as Father, Son, and Holy Ghost, who are not three Gods, but one, and that in the Lord the whole Trinity (*Trinum*) is perfect, viz., in Him is the Father, as He Himself saith, and from Him is the Holy Ghost, as He Himself also said.

2664. *Let there not be evil in thine eyes upon the boy and upon thine handmaid*—that hereby is signified a change of state towards that rational principle, appears from this consideration ; according to the words in the proximate internal sense is signified, that He should not grieve at separating from Himself the rational principle merely human, and also that He did not grieve, for it

was perceived from the Divine principle, that such a separation was necessary, inasmuch as mankind could not otherwise have been saved; this change of state is what is here signified.

2665. *All that Sarah saith to thee hearken to her voice*—that hereby is signified that he should act according to spiritual truth, appears from the representation of Sarah, as denoting the Divine spiritual principle, or Divine Truth, concerning which see n. 2622; and from the signification of hearkening to a voice, as denoting to act according to it, concerning which see n. 2542. What it is to act according to spiritual truth, cannot be so well explained to the apprehension, as it may be perceived by those who are principled in the internal sense of the Word, wherefore if its nature should be declared agreeable to such perception, it would scarce be acknowledged; a further reason whereof is, that several arcana must needs be first unfolded, yea, and believed, before the thing explained can enter into the ideas of faith; what it signifies in general, may in some measure be declared, viz., that the Lord concluded from the human Divine [principle], and acted according thereto, consequently from His Own proper power; for Divine Truth was that principle whereby He united the human to the Divine, and Divine Good was that principle whereby He united the Divine to the human; that union was reciprocal, may be seen, n. 2004.

2666. *In Isaac shall seed be called to thee*—that hereby is signified that from the Lord's Divine human [principle] all salvation is to those who are principled in good, appears from the representation of Isaac, as denoting the Divine rational principle, concerning which see above, consequently the Divine human principle, for the human principle commences in the inmost of the rational, see n. 2106; and from the signification of seed, which is predicated of Isaac, as denoting the rational celestial principle, or what is the same thing, those who are celestial, concerning which see n. 2085, 2661; thus by seed being called to thee is signified that they are heirs, consequently that they have salvation; the spiritual are also seed, but from the son of the handmaid, as it is said in the following verse, "And also the son of the handmaid will I place into a nation, because he is thy seed;" wherefore they likewise have salvation if they are principled in good, as will appear from the internal sense of those words; the Lord also teaches the same thing in many places, and plainly in John, where it is written, "As many as received Him, to them gave He power to become the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 12, 13.

2667. The subject treated of from the first verse of this chapter to the seventh, is concerning the union of the Lord's human principle with the Divine, and of the Divine with the

human, and that by that union the Lord's human principle was made Divine; the contents of each particular verse may be seen n. 2649: the subject next treated of is, *concerning the rational principle merely human, that it should be separated*, verse 8; *because it was not in concord with the Divine rational principle*, verse 9; *nor could have a common life therewith either as to truth or as to good*, verse 10; *that the separation at first was a grief to the Lord*, verse 11; *but that He perceived from the Divine principle, that mankind could not otherwise be saved*, verse 12. The subject which now follows is concerning those who are of the spiritual Church, and who are signified by the son of Hagar, after that he was put away.

2668. Verse 13. *And also the son of the handmaid will I place into a nation, because he is thy seed.* Also the son of the handmaid will I place into a nation, signifies the spiritual Church which should receive the good of faith: because he is thy seed, signifies that from the Lord's Divine human principle they also have salvation.

2669. *Also the son of the handmaid will I place into a nation*—that hereby is signified the spiritual Church which should receive the good of faith, appears from the signification of the son of the handmaid, and also of nation; the son of the handmaid, or Ishmael, whilst he was in the house of Abraham, or with Abraham, represented the Lord's first rational principle, as was shown above, n. 2652, 2653, 2657, 2658; but now, when separated, he puts on another representation, viz., that of the spiritual Church, see n. 2666; in like manner as Lot above, who, whilst he was with Abraham, represented the Lord's external man, see n. 1428, 1429, 1434, 1547, 1597, 1598, 1698; but when separated from Abraham, he represented the external Church, and the several states of that Church, see n. 2324, 2371, 2399, 2422, 2459; and the 19th chapter of Genesis throughout: that nation signifies good, may be seen, n. 1159, 1258—1260, 1416, 1849; in the present case the good of faith, because it is predicated of the spiritual Church; hence then by these words, "Also the son of the handmaid I will place into a nation," is signified the spiritual Church, which should receive the good of faith, that is, charity. The kingdom of the Lord in the heavens and the earth is celestial and spiritual, wherefore the angels are distinguished into celestial and spiritual, see n. 202, 337; to the celestial angels the Lord appears as a sun, to the spiritual as a moon, see n. 1053, 1521, 1529—1531; in like manner men are distinguished into celestial and spiritual; they who were of the most ancient Church before the flood, were celestial, concerning whom see n. 607, 608, 780, 895, 920, 1114—1125; but they who were of the ancient Church, which was after the flood, were spiritual, concerning whom see n. 640, 641, 765; what is the difference between those Churches may be

seen n. 597, 607; also what is the difference between celestial and spiritual, may be seen n. 81, 1155, 1577, 1824, 2048, 2069, 2088, 2227, 2507. The celestial are those of whom the Lord thus speaks, "He calleth His own sheep by their name, and leadeth them forth, and when He hath led forth His own sheep. He goeth before them, and the sheep follow Him, because they know His voice;" but the spiritual are those of whom He thus speaks, "And other sheep I have, which are not of this fold, them also must I bring with Me, and they shall hear My voice, and they shall become one flock and one shepherd," John x. 3, 4, 16. The good of love is what constitutes the Church celestial; but the good of faith is what constitutes the Church spiritual; the truth of faith does not constitute the Church, but introduces thereto.

2670. *Because he is thy seed*—that hereby is signified that from the Lord's Divine human principle they also have salvation, may appear from what was said above, n. 2666; that seed is faith, but faith grounded in charity, may be seen, n. 255, 880, 1025, 1447, 1610, 1940.

2671. The subject treated of in this verse 13—21, is in general concerning the Lord's spiritual kingdom, and in particular concerning those who become spiritual, and this in order, from the first state of their reformation to their last: *concerning their state before reformation, it is shown to be wandering in the doctrinals of faith, verse 14; and that they are reduced even to ignorance, so that they know nothing of truth, verse 15; that hence they have grief, verse 16; and that then they have comfort and help from the Lord, verse 17; and illustration, verse 18; and instruction from the Word, verse 19; that still their state after reformation, compared with that of the celestial, is obscure, verse 20; but that they have light from the Lord's Divine Human principle, in their affection of sciences, and of apparent truths, verse 21.*

2672. Verse 14. *Abraham rose early in the morning, and took bread and a flagon of water, and gave to Hagar, and placed them on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba.* Abraham rose early in the morning, signifies the Lord's clear perception from the Divine principle: and took bread and a flagon of water, signifies good and truth: and gave to Hagar, signifies implantation in her life: and placed on her shoulder, signifies as much as she could receive: and the boy, signifies spiritual truth: and sent her away, signifies that he left her in the *proprium*: and she went and wandered in the wilderness of Beersheba, signifies a state wandering in the doctrinals of faith.

2673. *Abraham rose early in the morning*—that hereby is signified the Lord's clear perception from the Divine principle, appears from the signification of morning, and of rising early

(*in matutino*), as denoting to perceive clearly, concerning which see n. 2540, where the same words occur; and from the representation of Abraham, as denoting the Lord's Divine principle, concerning which see above in many places. The Lord had a clear perception from the Divine principle concerning the state of His spiritual kingdom, or concerning the nature and quality of those who are of that kingdom or of that Church, in every period of their progress from first to last; for every state of theirs is exactly and fully described, in the internal sense, from verse 12—21 of this chapter.

2674. *And he took bread and a flagon of water*—that hereby is signified good and truth, appears from the signification of bread, as denoting what is celestial or good, see n. 276, 680, 2165; and from the signification of water, as denoting what is spiritual and true, see n. 28, 680, 739: it is said a flagon of water, because it is but very little of truth, with which the spiritual are at first gifted, viz., so much as they are then capable of receiving, which is signified by these words, "He placed them on her shoulder," see n. 2676. Every one may see that these historical circumstances involve arcana, as is manifest from this consideration, that Abraham, who was rich in cattle and herds, and also in gold and silver, thus put away his handmaid by whom he had a son, and the boy Ishmael whom he much loved, giving them only a little bread and water, when he must needs foresee, that this provision being spent they must die, as would indeed have come to pass, had not they received help from an angel; and moreover, what is here related concerning bread and a flagon of water, is a matter of but small account to be recorded in the Word; but all this was done, and is recorded, because the particular circumstances thereof involve and signify the first state of those who become spiritual, to whom at first somewhat of good and somewhat of truth, and this but in a small portion, is imparted, and afterwards water fails them, and then they receive help from the Lord.

2675. *And gave to Hagar*—that hereby is signified implantation in the life, appears from the signification of Hagar, as denoting the life of the exterior man, concerning which see n. 1896, 1909; the life of the exterior man is the affection of sciences, which is signified in particular by Hagar the Egyptian: with those who become spiritual, good and truth are implanted of the Lord in the affection of sciences, in order that they may be willing to know and learn what is good and true, to the end and purpose that they may become rational and spiritual, for the affection of sciences is the mother by which is born the rational principle containing the spiritual, see n. 1895, 1896, 1902, 1910; there is a like influx with all from the Lord, but no others receive it for this end and this use, than such as are capable of being reformed: others receive it for other ends and

other uses, which are innumerable, and respect themselves, and the world.

2676. *Placed them on her shoulder*—that hereby is signified as much as she could receive, appears from the signification of shoulder, as denoting all power, concerning which see n. 1085, consequently as much of good and truth as they are capable of receiving.

2677. *And the boy*—that hereby is signified the spiritual principle appears from the signification of boy, as denoting in the present case that principle which is called spiritual; for Ishmael, or the son of the handmaid, here represents the man of the spiritual Church, and because he represents him at present in the first stage of life, he is called boy.

2678. *And sent her forth*—that hereby is signified a leaving in *proprium* [or self-hood], appears from the signification of being sent forth, when it is done by Abraham, by whom the Lord is represented; also from the first state of those who are reformed and become spiritual; their first state is, that they suppose they do good and think truth from themselves, consequently from *proprium*, knowing no other at that time; and when it is told them, that all good and all truth are from the Lord, they do not indeed reject the doctrine, but then they do not acknowledge it in heart, because they are not sensible, nor do they inwardly perceive that any thing enters by influx from any other source than from themselves; inasmuch as all who are reformed are at first in such a state, therefore they are left of the Lord in *proprium*, but still they are led of Him by their *proprium*, themselves being ignorant of it.

2679. *And she went and wandered in the wilderness of Beersheba*—that hereby is signified a state at that time wandering in the doctrinals of faith, appears from the signification of going and wandering in a wilderness, as denoting a wandering state; and from the signification of Beersheba, as denoting the doctrine of faith, concerning which we shall speak at the end of this chapter, where it is said, that Abraham and Abimelech made a covenant in Beersheba, verse 32; and that Abraham planted a grove in Beersheba, verse 33. In this verse is described the nature and quality of the state of those who are reformed, as it is at the beginning of reformation, viz., that they are carried away into various errors; for it is impressed on them of the Lord, to think much about eternal life, consequently much about the truths of faith, but inasmuch as they do this from *proprium*, as was said above, they must needs wander hither and thither, as in doctrine so in life, catching at that as truth, which was inseminated in their early years, or what is impressed upon them by others, or which is the object of their own thoughts, whilst in the mean time they are led away by various affections, which they are ignorant of; they are there

fore like fruits as yet unripe, whereunto form, beauty, and flavor, cannot be in a moment imparted ; or they are like tender blades of corn, which cannot in a moment put forth their flowers, and grow up into the full corn in the ear ; nevertheless, the things which enter at that time, although for the most part erroneous, are yet such as may serve to promote growth, and these things in process of time, when reformation is effected, are partly separated, partly made serviceable for the purpose of introducing as it were nourishments and juices into the future life, partly are adapted, as far as may be, to the goodnesses and truths afterwards implanted of the Lord, and partly administer to spiritual things as ultimate planes whereupon to operate ; thus they serve as continual means [or mediums] for reformation, which means [or mediums] follow in a regular and constant connection and order, for the least things appertaining to man are foreseen by the Lord, and provided for in regard to his future state to eternity, and this for his good, so far as it is at all possible, and man suffers himself to be led of the Lord.

2680. Verse 15. *And the waters were wasted out of the flagon, and she cast the boy under one of the shrubs.* The waters were wasted out of the flagon, signifies the desolation of truth : and she cast the boy under one of the shrubs, signifies desperation in that she perceived nothing of truth and good.

2681. *The waters were wasted out of the flagon*—that hereby is signified the desolation of truth, appears from the signification of being wasted, as denoting to be desolated ; and from the signification of water, as denoting truth, see n. 28, 680, 739.

2682. *And she cast the boy under one of the shrubs*—that hereby is signified desperation in that she perceived nothing of truth and of good, appears from the signification of boy, as denoting spiritual truth, see n. 2669, 2677 ; and from the signification of shrub, or plant, as denoting perception, but so little as to be scarce any (wherefore also it is said under *one* of the shrubs), in like manner as trees, but in a lesser degree ; that trees signify perceptions, may be seen, n. 103, 2163 ; the same also appears from the affection prevalent in this act, which is that of desperation : hence it is evident, that by casting the boy under one of the shrubs, is signified desperation, in that she perceived nothing of truth and good : that to be cast under one of the shrubs, signifies to be desolated as to truth and good even to desperation, appears from Job, “In want and in hunger, solitary ; fleeing to dryness, the past night, *desolation* and *wasteness* ; gathering the mallow under the *shrub* ; to dwell in the cleft of the valleys, in holes of dust and of rocks ; *they groaned amongst the shrubs*, under the thistle they were joined together,” xxx. 3, 4, 6, 7 ; speaking of the desolation of truth, which is described by forms of speaking, customary in the ancient Church (for the book of Job is a book of the ancient Church),

as to be solitary in want and hunger, to fly to dryness, the past night, desolation and wateness, to dwell in the clefts of valleys and of rocks, also to gather the mallow under the shrub, and to groan amongst the shrubs: so also in Isaiah, "They shall come and shall rest all in the rivers of *desolations*, in the clefts of the rocks, and *in all shrubs*, and in all conduits," vii. 19; speaking also of the desolation of truth, which is described by like forms of expression, viz., by resting in the rivers of desolations, in clefts of rocks, and in shrubs. The subject treated of in this verse is concerning another state of those who are reformed, which is, that they are reduced to ignorance, so as to know nothing of truth, and this even to desperation; the reason of their being reduced to such ignorance is, that persuasive light* may be extinguished, which is of such a nature, as to illuminate false and true principles alike, and to induce a belief of what is false by truths, and a belief of what is true by falses, and at the same time self-confidence; and further, that they may be brought into experimental knowledge respecting this truth, that nothing of good and nothing of truth is from man's self, or *proprium*, but from the Lord; they who are reformed are reduced to ignorance, even to desperation, and then they have comfort and illumination, as appears from what follows; for the light of truth from the Lord cannot flow into the persuasive principle, which is grounded in *proprium*, this principle being of such a nature, as to extinguish that light; it appears therefore in another life like winter's light, but on the approach of the light of heaven, it becomes dark instead of light, in which darkness all ignorance of truth is involved. This state is called a state of the desolation of truth with those who are reformed, and is also much treated of in the internal sense of the Word. But few are capable of knowing any thing respecting that state, because few at this day are regenerated; to those who are not regenerated, it is the same thing whether they know what is true, or do not know it, and also whether what they know be true or not true, if so be they can only make it appear as true; but they who are regenerated, think much about doctrine and life, because they think much about eternal salvation, and therefore if truth fails them, they grieve at heart, inasmuch as truth is the object of their thought and affection: the nature and quality of the state of one and the other, may appear from this consideration; man, during his abode in the body, lives in heaven as to his spirit, and in the world as to his body, being born to each, and being so created, that he may actually as to his spirit be with angels, and at the same time, by means of the things appertaining to the body, be with men; but inasmuch as

* By persuasive light the Author here means a light grounded in the persuasions of the mind, whether true or false, which persuasions, it is well known, may be sometimes stronger in favor of false principles than of true.

there are few who believe that they have a spirit which is to live after death, therefore there are few who are regenerated; they who believe, make little account respectively of the world, inasmuch as another life engages the whole of their thought and affection; but they who do not believe, give the whole of their thought and affection to the world, and make little account respectively of another life; the former are capable of being regenerated, but the latter are not capable.

2633. Verse 16. *And she went, and sat to herself over-against, removing herself far off about a bow-shot, because she said, Let me not see the death of the boy, and she sat over-against, and lifted up her voice and wept.* She went and sat to herself over-against, signifies a state of thought: removing herself far off about a bow-shot, signifies a state as far absent as could be from the doctrine of truth; a bow is the doctrine of truth: because she said, let me not see the death of the boy, signifies grief that he should thus perish: and she sat over-against, signifies a state of thought: and she lifted up her voice and wept, signifies a further state of grief.

2634. *She went and sat to herself over-against*—that hereby is signified a state of thought, may appear from the signification of going, and also of sitting to herself, and this over-against, when applied to what precedes and to what follows; to go, which in the present case is to go away from the boy, signifies removal from spiritual truth, which is further expressed and determined by removing herself far off about a bow-shot; to sit to herself, signifies a solitary state, such as is that of the thought in grief and desperation; over-against, signifies that she might not behold, and yet might behold; that to behold (or to look on) is to think, may be seen, n. 2245, which is also further expressed and determined by what she said, "Let me not see the death of the boy, and she sat over-against:" thus in these words is involved a state of those, who are in desolation of truth, and thereby in desperation.

2635. *Removing herself far off about a bow-shot*—that hereby is signified a state as far absent as could be from the doctrine of truth, appears from the signification of removing far off, as denoting to be absent; and from the signification of bow, as denoting the doctrine of truth, of which we shall speak presently; shot, signifies that it was as far absent as could be, that is, as far as an arrow can be shot from a bow: the expression *bow-shot* is here used, because bow is predicated of the spiritual man, and he is a shooter of the bow, as is said of him verse 20, "And he dwelt in the wilderness, and was a shooter of the bow."

2636. That bow is the doctrine of truth, appears from its signification; in the Word, wheresoever wars are treated of and named, no other wars are signified, in the internal sense, but

such as are spiritual, see n. 1664; there were also books in the ancient Church, which were entitled the Wars of Jehovah, as appears from Moses, Numb. xxi. 14—16; which being written in the prophetic style, had an internal sense, and treated of the Lord's combats and temptations, and also of those of the Church, and of the members of the Church; the same appears from other books of that Church, which were called the books of prophetic enunciators, concerning which see Numb. xxi. 27—30, in which nearly the same words occur as in Jeremiah: compare Numb. xxi. 28, and Jer. xlviii. 45: whence also it may be concluded, that the ancient Church had writings both historical and prophetical, which were Divine and inspired, and which in an internal sense treated of the Lord and of His kingdom, and that these writings were the Word to the members of that Church, as the historical and prophetical books of our Word are to us, which in the literal sense treat of the Jews and Israelites, but in an internal sense, of the Lord, and of things appertaining to Him, since war in the Word, as also in the books of the ancient Church, signified spiritual war, so all arms, as a sword, a spear, a shield, a buckler, weapons, arrows, and bows, signified such things in particular as appertain to war understood in a spiritual sense: concerning the specific signification of such particular arms, by the Divine Mercy of the Lord, we shall speak elsewhere; at present suffice it to show what is signified by bow, viz., the doctrine of truth, and that this signification is derived from arrows, or darts, which are doctrinals, from which and with which they especially fight who are spiritual, and who thence were formerly called shooters of the bow. That bow signifies the doctrine of truth, may appear from the following passages, "The *arrows* of Jehovah are sharp, and all His *bows* strung, the hoofs of His horses are counted as rocks, and His wheels like storms of wind," Isaiah v. 28, speaking of truths of Doctrine, where arrows denote spiritual truths, bow doctrine, horses' hoofs natural truths, wheels the doctrine thereof; which things, having such a signification, are therefore attributed to Jehovah, to whom they can only be attributed in a spiritual sense, otherwise they would be empty and improper expressions: so in Jeremiah, "The Lord *hath bent His bow* as an enemy, His right hand stood as an adversary, and hath slain all the desirable things of the eye in the tent of the daughter of Zion; He hath poured out His fury like fire," Lam. ii. 4; where bow denotes the doctrine of truth, which appears as an adversary and enemy to those who are in false principles; no other bow can be predicated of the Lord: so in Habakkuk, "Thou, O Jehovah, ridest on Thy horses, Thy chariots are salvation, *Thy bow* being made bare shall be bared," iii. 8, 9; where also bow is the doctrine of good and of truth: so in Moses. "The archers shall sorely vex him, and *shoot at him*,

and hate him, he shall sit in the *firmness of his bow*, and the arms of his hands shall be made strong by the hands of the mighty Jacob, hence the shepherd, the stone of Israel," Gen. xlix. 23, 24; speaking of Joseph, where bow denotes the doctrine of good and of truth: so in the Revelation, "I saw, when behold a white horse, and he that sat on him *had a bow*, and a crown was given him," vi. 2; where white horse denotes wisdom, he that sat on him denotes the Word, as is declared plainly, chap. xix. 13; where a white horse is again treated of; and inasmuch as he that sat on him is the Word, it is evident that bow is the doctrine of truth. So in Isaiah, "Who hath raised up righteousness from the east, called him to the following of him, given the nations before him, and made him to have rule over kings, given them as the dust to his sword, as driven stubble to *his bow*?" xli. 2; speaking of the Lord, where sword denotes truth, and bow denotes doctrine derived from Him: again in the same Prophet, "I will set in them a sign, and I will send those that escape of them unto the nations Tarshish, Pul, and Lud, that *draw the bow*, Tubal, and Javan," lxvi. 19; where they that draw the bow denote those that teach doctrine; what is signified by Tarshish, may be seen n. 1156; what by Lud, may be seen, n. 1195, 1231; what by Tubal, n. 1151; what by Javan, n. 1152, 1153, 1155: so in Jeremiah, "Because of the voice of the horseman, and of him that *draweth the bow*, the whole city fleeth, they have entered into clouds, and have gone up into rocks, the whole city is forsaken," iv. 29; where horseman denotes those who declare truth, and bow denotes the doctrine of truth, which they flee from, or are afraid of, who are in false principles: again, in the same Prophet, "Put yourselves in array against Babel round about, all ye that *draw the bow shoot* at her, spare not the *arrow*, because she hath sinned to Jehovah," l. 14, 29; chap. li. 2, 3; where they that shoot and draw the bow denote those that declare and teach the doctrine of truth: so in Zechariah, "I will cut off the *chariot* from Ephraim, and the horse from Jerusalem, and *the bow of war* shall be cut off, and he shall speak peace unto the nations," ix. 10; where Ephraim denotes the understanding of the truth of the Church, and bow denotes doctrine: so in Samuel, "David lamented a lamentation over Saul, and over Jonathan his son, and said, *to teach the sons of Judah the bow*," 2 Sam. i. 17; where the subject treated of is not concerning a bow, but the doctrinals of faith: so in Ezekiel, "Thus saith the Lord Jehovah, this is the day of which I spake, and the inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the weapons, and the shield, and the buckler, the *bow* and the *arrows*, and the staff of the hand, and the spear, and shall kindle fire in them seven years," xxxix. 9; the arms here mentioned are all arms of spiritual war: the bow with the arrows

denote doctrine and the truths thereof, for truths themselves, separate from goodnnesses, appear as weapons in another life, when they are represented to the sight. As bow signifies the doctrine of truth, so also in an opposite sense it signifies the doctrine of what is false; similar expressions in the Word have for the most part an opposite sense, as hath been frequently said and shown above: so in Jeremiah, "Behold a people coming from the land of the North, and a great nation shall be raised up from the sides of the earth, they *lay hold of the bow* and the spear, they are cruel, and shall not pity, their voice shall roar like the sea, they shall ride upon horses, instructed as a man for war, against thee, O daughter of Zion," vi. 22, 23; where bow denotes the doctrine of what is false: again, in the same Prophet, "Behold a people coming from the north, and a great nation, and many kings shall be raised up from the sides of the earth, they hold the *bow* and the spear, they are cruel, and shall not show pity," l. 42; where the signification is the same: again in the same Prophet, "They stretch their tongue, *their bow is a lie*, and not for *truth*, they prevail in the earth, because they have gone forth from evil to evil, and have not known Me," ix. 3; where it is very manifest that bow denotes the doctrine of what is false, for it is said, that they stretch the tongue, their bow is a lie, and not for truth: again, in the same Prophet, "Thus saith Jehovah of Sabaoth, Behold, I *break the bow of Elam*, the beginning of their might," xlix. 35: so in David, "Go, see the works of Jehovah, who places desolations in the earth, causing wars to cease even to the extremity of the earth, *He breaketh the bow*, He cutteth the spear in sunder, He burneth the carriages with fire," Psalm xli. 8, 9; and again, "God is known in Judah, His name is great in Israel, His tabernacle shall be in Salem, and His habitation in Zion, there *brake He the fiery arrows of the bow*, the shield, and the sword, and the battle," Psalm lxxvi. 1—3; and again, "Lo, the wicked *bend the bow*, they prepare *their arrows upon the string*, to shoot in darkness at the upright in heart," Psalm xi. 2; where bow and arrows evidently denote doctrinals of what is false.

2687. *Because she said, Let me not see the death of the boy*—that hereby is signified grief that he should thus perish, appears from the signification of seeing death, as denoting to perish, and from the signification of boy, as denoting spiritual truth, concerning which see above; hence, and from the affection of desperation on account of the desolation of truth, it is evident, that there is in these words a principle of interior grief.

2688. *And she sat over-against*—that hereby is signified a state of thought, appears from what was said above, n. 2684, where the same words occur. The reason why the words are repeated is, because the state of thought even to the ultimate

state of grief was increased and aggravated, as is evident from the words immediately preceding, "Let me not see the death of the boy;" and from the words which immediately follow, "She lifted up her voice and wept."

2689. *And she lifted up her voice and wept*—that hereby is signified a further degree of grief, may appear from the signification of lifting up the voice and weeping, as denoting the ultimate of grief, for weeping with a loud voice has no other signification. A state of desolation of truth, and also of removal from truths, with such as become spiritual, is described in this verse; how the case is in respect to what is thus described, it may be expedient briefly to unfold: they, who are in no capacity of being reformed, are altogether ignorant of what it is to grieve on account of being deprived of truths, and suppose it impossible for any one to be troubled and tormented on such account; the sole cause of anxiety, in their imagination, is the loss of corporeal and worldly goods, as health, honor, fame, wealth, and life; but they, who are in a capacity of being reformed, entertain other and contrary thoughts; they are preserved by the Lord in the affection of what is good, and in the thought of what is true, and therefore they come into anxiety when they are deprived of such affection and thought. It is well known, that all anxiety and grief arise solely from the deprivation of those things with which any one is affected, or which he loves; they who are affected only with corporeal and worldly things, or who love only such things, are made sensible of grief when they are deprived of them; but they who are affected with spiritual goods and truths, and who love these things, are made sensible of grief when they are deprived thereof, the life of every one being nothing but affection and love; hence it may appear what is the state of those who are desolated as to goodnesses and truths, with which they are affected, and which they love, viz., that it is a state of grief more grievous, as being more interior, and as not regarding the life of the body, which they have no concern about, but eternal death; it is the state of such which is here described. It may be expedient further to show briefly, who they are, who are in a capacity of being preserved by the Lord in the affection of good and of truth, and thereby of being reformed and rendered spiritual, and who are not in such a capacity. Every one in his early years, when he is first principled in goodnesses and truths, is held by the Lord in an affirmative principle concerning the truth of what is said and taught by parents and by masters: this affirmative principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges, for whatsoever they learn, which has any connection with such principle, insinuates itself therein, and strengthens it, and this more and more, even to affection; and these are they who become spiritual men,

according to the essence of truth in which they believe, and who conquer in temptations: but the case is otherwise with those who are in no capacity of becoming spiritual; these, notwithstanding their being held in an affirmative principle during childhood, still admit doubting principles as they advance in years, and thereby infringe the affirmative principle of good and of truth; and when they come to adult age, they admit negative principles, even to the affection of what is false; and these, in case they were let into temptations, would absolutely fall therein, and therefore they are preserved from temptations. The real cause, however, why they admit doubting principles, and afterwards negative principles, originates solely in the life of evil, for they who are in the life of evil cannot do otherwise: the life of every one, as was said above, is affection or love, and such as the affection or love is, such is the thought; the affection of evil and the thought of truth never join themselves together; where they appear to join themselves together, they still do not join, the thought of truth being without the affection thereof, wherefore with such persons truth is not truth, but only a kind of sound, or profession of the lips, from which the heart is far removed; the worst of men also are capable of knowing such truth, and sometimes in a degree superior to other men: with some too the persuasive principle of truth is such, that no one can conceive but that it is genuine, when nevertheless it is not genuine, if the life of good be not in it; for in such case it is an affection of self-love, or of the love of the world, which gives birth to such persuasive principle, whilst the patrons of such truth defend it with a vehemence of apparent zeal, even to the condemning those who do not receive it and believe as they themselves do; but the quality of this truth with every one is according to the ruling principle in every one, being more powerful according to the more powerful influence of self-love, or the love of the world; it is indeed born in adhesion with evil, but it does not join itself together with evil, wherefore also it is extirpated in another life. The case is otherwise with those who are in the life of good, essential truth having with such its ground, and its heart, and its life from the Lord.

2690. Verse 17. *And God heard the voice of the boy; and the angel of God cried unto Hagar out of heaven, and said unto her, what aileth thee, Hagar? fear not, because God hath heard the voice of the boy, where he is.* God heard the voice of the boy, signifies help at that instant: and the angel of God cried unto Hagar out of heaven, signifies consolation: and said unto her, what aileth thee, Hagar? signifies perception concerning her state: fear not, because God hath heard the voice of the boy, where he is, signifies hope of help.

2691. *God heard the voice of the boy*—that hereby is signified help at that instant, appears from the signification of God hear-

ing a voice in an historical sense, as denoting to bring help in an internal sense, and from the signification of boy, as denoting spiritual truth, concerning which see above; and in the present case as denoting a state, in which there was a spiritual principle as to truth, for it is said that He heard *the voice of the boy*, and presently in this verse, that He heard the voice of the boy *where he is*, viz., in the state in which he is, and in the preceding verses it is said, that she was in a state of the utmost grief by reason of the privation of truth. The reason why God is said to have heard the voice of the boy, and not of Hagar, is, because the subject treated of is concerning the state of the spiritual man: by the boy, or Ishmael, is represented the man of the spiritual Church: by Hagar his mother is represented the affection of the knowledges of truth, which is that which has grief: man's rational principle is born of the affection of sciences as a mother, see n. 1895, 1896, 1902, 1910, 2094, 2524; but his spiritual principle is born of the affection of the knowledges of truth derived from doctrine, especially from the Word; the essential spiritual principle is here the boy, the affection of the knowledges of truth is Hagar.

2692. *And the angel of God cried unto Hagar out of heaven*—that hereby is signified consolation, appears from the signification of crying out of heaven, also of the angel of God, and likewise of Hagar; to cry out of heaven, signifies influx; the angel of God, signifies the Lord, see n. 1925, 2319; and Hagar, signifies the affection of the knowledges of truth, see n. 2691; the influx of the Lord into the affection of truth, when this affection is in the utmost grief by reason of the privation of truth, is consolation: what flows in with man from the Lord, is said to be cried out of heaven, because it comes through heaven, and is there manifested, but is obscure in man's perception and thought, only manifesting itself by a change of the state of affection, as in the present case, in that there was a communication of consolation.

2693. *And said unto her, What aileth thee, Hagar?*—that hereby is signified perception concerning her state, appears from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above; and from the signification of the words, "What aileth thee, Hagar," as denoting the state in which she was; it here signifies that the Lord knew her state, notwithstanding His questioning her, and saying, "What aileth thee, Hagar?" In the sense of the letter there is a question from the Lord, but in the internal sense there is an infinite perception of all things; it frequently occurs in the Word, that men are questioned of the Lord concerning their state, but the reason is, because it is agreeable to man's belief, who imagines that no one is acquainted with his thoughts, much less with the state of his affection; a further reason is,

that men may hence derive comfort, being unable to lay open the sensations of the mind, which is commonly attended with a relief from trouble, see n. 1701, 1931.

2694. *Fear not, because God hath heard the voice of the boy, where he is*—that hereby is signified hope of help, appears from the signification of not fearing, as denoting not to despair, for when fear is removed hope is present; and from the signification of hearing the voice of the boy, as denoting help, see above, n. 2691, where the same words occur. The subject treated of in the preceding verses, was concerning the state of desolation, to which they are reduced who are reformed and become spiritual: the subject now treated of is concerning their restoration, in the present verse concerning comfort, and the hope of help. That they who are reformed, are reduced to ignorance of truth or desolation, even to grief and desperation, and that then first they receive comfort and help from the Lord, is at this day a thing unknown, by reason that few are reformed; they who are such as to be capable of being reformed, if not in the life of the body, yet in another life, are brought into this state, which in another life is a state well known, and is called vastation or desolation, concerning which see above, n. 1109; they who are in such vastation or desolation, are reduced even to desperation, and when they are in this state, they then receive comfort and help from the Lord, and are at length taken away thence into heaven, where they are instructed amongst the angels, as it were anew, in the goodnesses and truths of faith: the principle cause of this vastation and desolation is, that the persuasive principle, conceived from *proprium* or self-hood, may be broken, see n. 2682; and also, that they may receive perception of what is good and true, which they cannot receive, until the persuasive principle, conceived of *proprium*, or self-hood, is at it were softened; this is effected by a state of anxiety and grief even to desperation. No one can have an exquisite perception of what is good, or of what is blessed and happy, unless he has been in a state wherein he was made sensible of what is not good, not blessed, and not happy; from this latter state he acquires a sphere of perception of what is good, and this in the degree in which he was in the opposite state; the sphere of perception, and the extension of its limits, are produced from relatives actually formed. These are the causes of vastation and desolation, besides many others which might be mentioned: but let us take some examples by way of illustration: to those who attribute all to their own prudence, and little or nothing to Divine Providence, supposing it to be evinced by a thousand and a thousand arguments, that Divine Providence is universal, but that it is universal in consequence of extending to the most minute particulars, and that not a single hair falls from the head, that is, there is nothing so minute, which is not foreseen,

and accordingly provided for, still their state of thought respecting their own prudence is not changed by such arguments, except just at the instant in which they perceive themselves convinced; yea, supposing the same thing to be evidenced by living experience, at the moment of receiving such evidence, and being exercised in such experience, they confess it to be so, but when a few moments are passed, they return to their former state of opinion: such things have a momentary effect upon the thought, but not on the affection, and unless the affection is broken, the thought continues in its state, inasmuch as thought derives its faith and its life from affection; but when such persons are brought into anxiety and grief, in consequence of a deprivation of all their own power and strength, and this even to desperation, then the persuasive principle is broken, and the state is changed, and in this case they may be brought to believe that they have no power of their own, but that all power, prudence, intelligence, and wisdom are from the Lord: the case is similar in respect to those who believe that faith is from themselves, or that good is from themselves. Let us take another example: to those who have received this principle of persuasion, that when they are justified, there is no longer any evil appertaining to them, but that it is absolutely wiped away and blotted out, and that they are thus pure from evil, supposing it to be proved by a thousand arguments, that nothing is wiped away or blotted out, but that all are withheld from evil, and kept in good by the Lord, who, in consequence of a good life, are in a capacity of being so wrought upon; and supposing further, that they should be convinced by much experience, that of themselves they are nothing but evil, yea, that they are most impure masses of evils, still they will not recede from their own opiniative belief: but when they are reduced to such a state, that they perceive hell in themselves, and this to such a degree that they despair of the possibility of being saved, in this case that principle of persuasion is first broken, and with it all self-conceit, and contempt of others in comparison with themselves, and also the haughtiness inclining them to believe that they alone are in a state of salvation, and they may then be brought into a true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length they may be led into humiliation of heart before the Lord, which is not attainable but so far as man comes to an acknowledgment of what he is in himself. Hence then it appears, why they who are reformed, or become spiritual, are reduced to a state of vastation or desolation, treated of in the preceding verses; and that when they are in that state even to desperation, they then first receive comfort and help from the Lord.

2695. Verse 18. *Arise, take up the boy, and strengthen thy hand in him, because into a great nation will I place him.* Arise,

signifies elevation of mind : take up the boy, signifies the spiritual principle as to truth : and strengthen thy hand in him, signifies support thence : because into a great nation will I place him, signifies the spiritual Church.

2696. *Arise*—that hereby is signified elevation of mind, appears from the signification of arising in the Word, as involving some kind of elevation, concerning which see n. 2401, in the present case elevation of mind, because implying illustration, and, in the following verse, instruction in truths.

2697. *Take up the boy*—that hereby is signified the spiritual principle as to truth, appears from the signification of boy, as denoting the spiritual principle, especially as to truth, concerning which see n. 2677, 2687 : for the man of the spiritual Church seems to be regenerated by the truths of faith, and he knows not that it is by the good of truth, for this does not appear, manifesting itself only in the affection of truth, and afterwards in a life according to truth ; no one can possibly be regenerated by truth, unless with truth there be good, for truth without good is void of life ; wherefore by truth separate from good there cannot be any new life communicated, which new life nevertheless man receives by regeneration.

2698. *And strengthen thy hand in him*—that hereby is signified support thence, appears from the signification of being strengthened, as denoting to be supported ; and from the signification of hand, as denoting power, see n. 878, which is an effect of support ; in him, or the boy, denotes thence, viz., from the spiritual principle as to truth : they who suffer internal grief, and who are in desperation by reason of the privation of truth, are elevated and supported solely by truth, because their grief and desperation is on account of truth : with such as are in the affection of good, good in them desires good, as a hungry person desires bread, but with such as are in the affection of truth, good in them desires truth, as a thirsty person desires water. What is here meant by strengthening the hand in him, cannot be understood by any one, except from the internal sense.

2699. *Because into a great nation will I place him*—that hereby is signified the spiritual Church, appears from the signification of a great nation, as denoting the spiritual Church, which should receive the good of faith, see above, n. 2669 ; it is called a great nation, because the spiritual kingdom is another kingdom of the Lord, concerning which see also above, n. 2669 : by Ishmael, as the man of the spiritual Church is represented, so also the spiritual Church itself is represented, and also the Lord's spiritual kingdom in the heavens, for an image and likeness of one is in the other. The first state after desolation was described in the preceding verse, which was a state of consolation and of hope of help ; another state of the spiritual after desolation is

described in this verse, which is a state of illustration and recreation thence derived. Inasmuch as these states are unknown in the world, by reason, as was said above, that few at this day are regenerated, it may be expedient to show what is the nature of these states in another life, where they are perfectly well known; they who have been in vastation or desolation, after that they are comforted with the hope of help, are elevated by the Lord into heaven, thus they are raised from a state of shade, which is a state of ignorance, into a state of light, which is a state of illustration and of refreshment thence arising, consequently into joy which affects their inmost principles: it is actual light into which they are admitted, which is of such a nature, that it not only enlightens the sight, but also the understanding at the same time, and how much they are refreshed by this light, may appear from the opposite state out of which they are rescued: some on such occasions, who have been of an infantile mind and a simplicity of faith, appear to themselves in white and shining garments; some with crowns; some are conveyed about to several angelic societies, and are everywhere received with charity as brethren, and have exhibited to them whatsoever good thing may gratify their new life; to some it is given to see the immensity of heaven or the Lord's kingdom, and to perceive the blessedness of its inhabitants; besides numberless other particulars which it is impossible to describe. Such is the state of the first illustration and consequent recreation of those who come out of desolation.

2700. Verse 19. *And God opened her eyes, and she saw a well of water, and went, and filled the flagon of water, and gave the boy to drink.* God opened her eyes, signifies intelligence: and she saw a well of water, signifies the Word of the Lord from which truths are derived: and she went and filled the flagon of water, signifies truths derived thence: and gave the boy to drink, signifies instruction in things spiritual.

2701. *God opened her eyes*—that hereby is signified intelligence, appears from the signification of opening, and of God's opening, and also from the signification of eyes, as denoting to give intelligence: that eyes signify understanding, may be seen, n. 212, in like manner as sight or seeing, 2150, 2325; it is said that God opens the eyes, when He opens the interior sight or understanding, which is effected by an influx into man's rational principle, or rather into the spiritual principle of his rational principle, and this by the way of the soul, or an internal way unknown to man; this influx is the state of his illustration, in which are confirmed to him the truths which he hears, or which he reads, by a certain perception within in his intellectual principle: man believes this to be innate with him, and to proceed from his own proper intellectual faculty, but he is greatly deceived, it being an influx through heaven from the Lord into

the obscure, fallacious, and apparent principle of man, and by means of the good which is therein, causing those things which he believes to resemble truth ; but they only are blessed with illustration in the spiritual things of faith, who are spiritual : this is what is signified by God's opening the eyes. The ground or reason why eye signifies understanding is, because the bodily sight corresponds with the sight of the spirit in the body, which is understanding, and in consequence of such correspondence, by eye in the Word, in almost all passages where it occurs, is signified understanding, even where it is believed to have another signification, as where the Lord saith in Matthew, "*The lantern of the body is the eye, if the eye be simple, the whole body is lucid ; if the eye be evil, the whole body is darkened ; if therefore the luminous principle be darkness, how great is the darkness,*" vi. 22, 23 ; Luke xi. 34 ; where eye denotes understanding, the spiritual principle whereof is faith, as also may appear from the explication annexed, "If therefore the luminous principle be darkness, how great is the darkness : " in like manner in the same Evangelist, "If the *right eye* offend, pluck it out, and cast it from thee," v. 29 ; chap. xviii. 9 ; the left eye is the intellectual principle, but the right eye is the affection of that principle, by the right eye therefore being plucked out is denoted, that the affection, if it offends, is to be subdued : again in the same Evangelist, "Blessed are your *eyes*, because *they see*, and your ears, because they hear," xiii. 16 ; and in Luke, "Jesus said to His disciples, Blessed are *the eyes which see* the things that ye see," x. 23 ; where by the eyes which see is signified intelligence and faith ; for to see the Lord, and also His miracles and works did not render any one blessed, but blessedness was a consequence of conceiving with the understanding and of having faith, which is to see with the eyes, and of being obedient, which is to hear with the ears : that to see with the eyes is to understand, and also to have faith, may be seen, n. 897, 2325 ; for understanding is the spiritual principle of sight, and faith is the spiritual principle of understanding ; the sight of the eye is from the light of the world, the sight of the understanding is from the light of heaven flowing into such things as appertain to the light of the world, but the sight of faith is from the light of heaven ; hence we speak of seeing with the understanding, and also of seeing by faith ; that to hear is to obey, may be seen, n. 2542 : so in Mark, "Jesus said to the Disciples, do not ye yet know, nor *understand*? have ye your heart yet hardened? *having eyes see ye not*, and having ears hear ye not?" viii. 17, 18 ; where it is evident, that not to be willing to understand and believe, is to have eyes and not to see : so in Luke, where Jesus, speaking of the city Jerusalem says, "If thou hadst known the things which belong to thy peace, but it is hid from *thine eyes*," xix. 42 ; and in Mark,

"This is the Lord's doing, and it is marvellous in *our eyes*," xii. 11; where what is hid from the eyes, and what is marvellous in the eyes, must needs have relation to the understanding, as may be plain to every one from the signification of the eye, according to the use of the word in common discourse.

2702. *And she saw a well of water*—that hereby is signified the Word of the Lord, from which truths are derived, appears from the signification of a well of water, and of a fountain, as denoting the Word, and also doctrine from the Word, consequently essential truth likewise, of which signification we shall speak presently; and from the signification of water, as denoting truth: that a well wherein is water, and that a fountain also is the Word of the Lord, and likewise doctrine from the Word, consequently also essential truth, may appear from very many passages; inasmuch as the subject here treated of is concerning the spiritual Church, it is called a well and not a fountain, as also in the following verses of this chapter, "Abraham reproved Abimelech by reason of a *well*, which the servants of Abimelech seized," verse 25; likewise in Genesis, chap. xxvi., "All the *wells* which his father's servants had digged, in the days of Abraham his father, the Philistines stopped up. And Isaac returned, and digged the *wells of water*, which they had digged in the days of Abraham his father, and the Philistines stopped them up after the death of Abraham. And the servants of Isaac digged in the valley, and they found there a *well of living waters*. And they digged another *well*, and they did not dispute over it. And it came to pass in that day; and the servants of Isaac came, and told him concerning the *well* which they had digged, and they said to him, we have found *waters*," verses 15, 18—22, 25, 32; where by wells nothing else is signified but doctrinals, about which they disputed, and about which they did not dispute; without such signification, the circumstances of digging wells, and of disputing about them, would have been too trifling to be mentioned in the Divine Word. Well, in like manner, signifies the Word, or doctrine, as in Moses, "From thence they went to *Beer*; this is *the well*, concerning which Jehovah said to Moses, gather the people together, and I will give them *waters*; then Israel sang this song; Ascend, O *well*, answer ye out of it; the *well* the princes digged it, the people digged it of their own accord, in the lawgiver, with their staves," Numb. xxi. 16—18; this prophetic song of Israel was grounded in the spiritual signification of well, in which song the doctrine of truth is treated of, as appears from each particular expression thereof in an internal sense; hence the name Beer, and hence the name Beersheba, and the signification thereof in an internal sense, as denoting doctrine: but doctrine, in which are no truths, is called a pit, or a well in which is no water, as in Jeremiah, "Their nobles

have sent their lesser ones to the *water*, they came to the *pits*, they found no *water*, they returned with their vessels empty," xiv. 3; where waters denote truths, and pits in which they did not find water denote doctrine, wherein is no truth: again, in the same Prophet, "My people have done two evils; they have forsaken Me *the vein of living waters*, to cut out for themselves *pits, broken pits*, which cannot contain *waters*," ii. 13; where pits in like manner denote doctrines not true, and broken pits denote compiled doctrinals. That a fountain is the Word, and also doctrine, and consequently truth, appears from the following passages, "The afflicted and needy seek *waters*, and there are none: their tongue fainteth for thirst; I Jehovah will hear them, the God of Israel will not forsake them; I will open *rivers* on the hills, and *fountains* in the midst of the valleys; I will make the wilderness a *lake of waters*, and the dry land *springs of waters*," Isaiah xli. 17, 18; speaking of the desolation of truth, which is signified by the afflicted and needy seeking waters and there were none, and by their tongue fainting for thirst; afterwards of consolation, refreshment, and instruction after desolation, as in these verses concerning Hagar, which are signified by Jehovah opening rivers on the hills, and placing fountains in the midst of the valleys, and making the wilderness a lake of waters, and the dry land springs of waters, all which things are the doctrines of truth, and of affection thence derived: so in Moses "Israel dwelt confidently alone at *the fountain of Jacob*, at a land of corn and new wine, also the heavens thereof drop dew," Dent. xxxiii. 28; where the fountain of Jacob denotes the Word and the doctrine of truth thence derived: it was by reason of this signification of the fountain of Jacob, that when the Lord came to the fountain of Jacob, He discoursed with the woman of Samaria, and taught what is signified by a fountain and by water, as it is thus recorded in John, "Jesus came to a city of Samaria called Siehar, where was *Jacob's fountain*; Jesus therefore being weary with his journey sat thus at the *fountain*; there cometh a woman of Samaria to draw water; Jesus saith unto her, Give Me to drink: Jesus said unto her, if thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest ask of him that He would give thee *living water*: every one who drinketh of this water shall thirst again; but he who drinketh of the *water* which I shall give him, shall never thirst, but the *water* which I shall give him, shall become in him a *fountain of water* springing up unto eternal life," iv. 5—7, 10, 13, 14; inasmuch as the fountain of Jacob signified the Word, water truth, and Samaria the spiritual Church, as is frequently the case in the Word, therefore the Lord discoursed with the woman of Samaria, and taught that the doctrine of truth is from Himself, and that when it is derived from Himself, or what is the same thing, from His Word, it becomes a fountain

of water springing up into eternal life, and that essential truth itself is living water: in like manner, in the same Evangelist, "Jesus said, if any one thirsteth let him come to Me, and drink; whosoever believeth on Me, as the scripture saith, out of his belly shall flow *rivers of living water*," vii. 37, 38; and again, in the Revelation, "The Lamb, who is in the midst of the throne, shall feed them, and shall lead them to *living fountains of waters*, and God shall wipe away every tear from their eyes," vii. 17; and again, "I will give to him that is athirst of *the fountain of the water of life* freely," Rev. xxi. 6; where rivers of living water, and living fountains of water, denote truths which are from the Lord, or from His Word, for the Lord is the Word; the good of love and charity, which is solely from the Lord, is the life of truth; he is said to be thirsty who is in the love and affection of truth, and no other can thirst: those truths are also called fountains of salvation in Isaiah, "Ye shall draw *waters* in joy from the *fountains of salvation*, and ye shall say in that day, confess ye to Jehovah, call upon His name," xii. 3, 4; that a fountain is the Word, or doctrine thence derived, appears also in Joel, "It shall come to pass in that day, the mountains shall drop new wine, and the hills shall go with milk, and all the *rivers* of Judah shall go with waters, and a *fountain* shall go forth from the house of Jehovah, and shall water the stream of Schittim," iii. 18; where waters denote truths, and a fountain from the house of Jehovah denotes the Word of the Lord: so in Jeremiah, "Behold I bring them from the land of the north, and I will gather them together from the sides of the earth, amongst them the blind and the lame; they shall come in weeping, and in supplications will I lead them to *fountains of waters in the way of what is right*, they shall not stumble in it," xxxi. 8, 9; where fountains of waters in the way of what is right manifestly denote the doctrinals of truth; the land of the north denotes ignorance or the desolation of truth; weeping and supplications denote a state of grief and desperation; to be brought to fountains of waters is to be refreshed and instructed in truths, as in the present case respecting Hagar and her son: again, in Isaiah, "The wilderness and drought shall rejoice therein, and the desert shall exult and flourish as a rose, in budding it shall bud, and shall exult even with exultation and singing: the glory of Lebanon shall be given to it, the honor of Carmel and Sharon, they shall see the glory of Jehovah, the honor of our God, strengthen the remiss hands, and confirm the failing knees, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; in the *wilderness* shall *waters* break out, and *streams* in the desert, and the dry places shall become a *lake*, and the thirsty place *springs of waters*," xxxv. 1—3, 5—7; where wilderness denotes the desolation of truth; waters, streams, lakes, springs of waters, denote truths, which are a refreshment and joy to those who have been

in desolation, whose joys are here described particularly : so in David, "Jehovah sendeth forth *fountains in the valleys*, they shall go amongst the mountains, they shall afford drink to every wild beast of the fields, the wild asses shall break their thirst: He *watereth* the mountains from His *chambers*," Psalm civ. 10, 11, 13; where fountains denote truths; mountains the love of good and of truth; to afford drink is to instruct; the wild beasts of the fields are those who live thereby, see n. 774, 841, 908; the wild asses are those who are principled only in rational truth, see n. 1949—1951: so in Moses, "Joseph the son of a fruitful one, the son of a fruitful one near a *fountain*," Gen. xlix. 22; where fountain denotes doctrine from the Lord: again, "Jehovah thy God shall introduce thee into a good land, a land of *rivers*, of *waters*, of *fountains*, of *depths*, going forth in the valley and in the mountain," Dent. viii. 7; where land denotes the Lord's kingdom and Church, see n. 662, 1066, 1067, 1262, 1413, 2571; which is called good by reason of the good of love and charity; rivers, waters, fountains, and depths, denote truths thence derived: again, "The land of Canaan, a land of mountains and valleys, at the *rain* of heaven it drinketh in *waters*," Dent. xi. 11. That waters are truths, both spiritual, and rational, and also scientific, is evident from these passages in Isaiah, "Behold, the Lord Jehovah of Sabaoth, removing from Jerusalem and from Judah all the staff of bread and the staff of *water*," iii. 1: again, "Bring ye *waters* to meet him that is thirsty; prevent with his bread him that wandereth," xxi. 14; again, "Blessed are ye that sow near *all waters*," xxxii. 20; again, "He that walketh in righteousnesses and speaketh uprightnesses shall dwell in heights, his bread shall be given, his *waters* are *faithful*," xxxiii. 15, 16: again, "Then they shall not thirst, in the wilderness He shall lead them, He shall cause *waters* to flow out of the rock for them; and He cleaveth the rock, and the *waters* flow out," xlviii. 21; Exod. xvii. 1—8; Numb. xx. 1—13. So in David, "He clave the rocks in the wilderness, and gave to drink as the great *depths*; He brought forth *streams* from the rock, and caused *waters* to run down as a *river*," Psalm lxxviii. 15, 16; where rock denotes the Lord, and waters, rivers, and depths thence, denote truths derived from Him: again, "Jehovah turneth *rivers* into a wilderness, and the *going forth of waters* into dryness; He turneth the wilderness into a *lake of waters*, and a thirsty land into the *goings forth of waters*," Psalm cvii. 33, 35: again, "The voice of Jehovah upon the *waters*; Jehovah upon *many waters*," Psalm xxix. 3: again, "A *river*, the streams thereof shall make glad the city of God, the holy of the habitations of the Most High," Psalm xlv. 4: again, "By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth, gathering together as an heap the *waters of the sea*, giving the depths in treasures," Psalm xxxiii. 6, 7: again, "Thou

visitest the earth, and art exceedingly delighted with it, thou enrichest it, *the river of God is full of waters*," Psalm lxxv. 9. Again, "The *waters* saw Thee, O God, the *waters* saw Thee, the *depths* were moved; the clouds poured out *waters*; Thy way is in the *sea*, and Thy path in *many waters*," Psalm lxxvii. 16, 17, 19. It must be plain to every one, that waters here do not signify waters, and that the depths were not moved, neither is the way of Jehovah in the sea, or his path in the waters; but that spiritual waters are signified, that is, spiritual things appertaining to truth, otherwise it would be a heap of empty words. So in Isaiah, "Ho, every one that thirsteth, go ye to the *waters*, and he that hath no money, go ye, buy," lv. 1. And in Zechariah, "It shall come to pass in that day, *living waters* shall go forth from Jerusalem, the half part of them towards the eastern sea, and the half part of them to the hinder sea," xiv. 8. Moreover, where the subject treated of in the Word is concerning a Church about to be planted, or that is already planted, and it is described by a Paradise, a garden, a grove, or by trees, it is customary also to describe it by waters or rivers which water it, whereby are signified things spiritual, rational, or scientific, which appertain to truth, as in the case of the Paradise mentioned in Genesis, chap. ii. 8, 9, which is also described by rivers in the same chapter, verses 10—14, by which are signified such things as appertain to wisdom and intelligence, see n. 107—121. The case is the same in many other parts of the Word. Thus in Moses, "As valleys are planted, *as gardens near a river*, as Jehovah hath planted the lign aloes, *as cedars near the waters*; *waters* shall flow from His buckets, and His seed *in many waters*," Numb. xxiv. 6, 7. So in Ezekiel, "He took of the seed of the earth, and placed it in the field of the sower, He placed it *near many waters*, it budded forth, and became a luxuriant *vine*," xvii. 5, 6; that vine and vineyard signify the spiritual Church, may be seen, n. 1069. Again, in the same Prophet, "Thy mother like a *vine* in thy likeness, planted *near the waters*, became fruitful and full of branches by reason of *many waters*," xix. 10. Again, in the same Prophet, "Behold Ashur a cedar in Lebanon, *the water caused it to grow*, the *deep* made it high, with its *rivers* going about its plants, and sent out its *water-courses* to all the trees of the *field*," xxxi. 3, 4. Again, in the same Prophet, "Behold on the *banks of the river* very many trees on the one side and on the other; then said He unto me, *these waters* go forth towards the eastern border, and descend upon the plain, and come towards the *sea*, being let out into the *sea*, and the *waters* are healed; and it shall come to pass, every living soul which creepeth whithersoever the *two rivers* come, shall live; and there shall be exceeding much fish, because *these waters* come thither, and are healed, that every thing may live where the *river* cometh. The miry places and the marshes thereof are not healed, they shall

be given to salt," xlvii. 7—9, 11; speaking of the New Jerusalem, or of the Lord's spiritual kingdom: the waters going forth to the eastern border, signify things spiritual derived from things celestial, which are truths from a celestial origin, or faith grounded in love and charity, see n. 101, 1250; to descend into the plain, signifies doctrinals appertaining to the rational principle, see n. 2418, 2450; to come towards the sea, signifies to scientifics, the sea being the gathering together thereof, see n. 28; living soul which creepeth, signifies the delights thereof, see n. 746, 909, 994; which should live by the waters of the river, that is, by things spiritual from a celestial origin; much fish denotes an abundance of applicable scientifics, see n. 40, 991; miry places and marshes denote scientifics inapplicable and impure; to be given to salt is to be vastated, see n. 2455. So in Jeremiah, "Blessed is the man who trusteth in Jehovah, he shall be as *a tree planted near the waters*, and near the *river* it sendeth forth its roots," xvii. 7, 8: and in David, "He shall be like *a tree planted near rivers of waters*, which shall yield its fruit in its season," Psalm i. 3. So in John, "He showed me *a pure river of water of life*, clear as crystal, coming forth from the throne of God and the Lamb, in the midst of the street thereof and of the *river* on either side *the tree of life* yielding twelve fruits," Rev. xxii. 1, 2. Inasmuch as waters thus signify truths in the internal sense of the Word, therefore in the Jewish Church, for the sake of representation before the angels, with whom ceremonial rites are regarded spiritually, it was enjoined that the Priests and Levites should *wash themselves with waters* when they came near to minister, and this out of the *laver* between the tent and the altar, and afterwards out of the *brazen sea*, and the other lavers around the temple which were instead of a fountain. In like manner, for the sake of representation, the *water of sin* was instituted, or the water of purgation, which was to be sprinkled upon the Levites, Numb. viii. 7; and also the *water of separation* mixed with the ashes of a red heifer, Numb. xix. 2—19; and that the spoils taken from the Midianites should be cleansed by *water*, Numb. xxxi. 19—25. *The waters which were given from the rock*, Exod. xvii. 1—8, Numb. xx. 1—13, represented and signified an abundance of spiritual things, or of the truths of faith from the Lord. The *bitter waters* which were healed by wood, Exod. xv. 22—25, represented and signified truths which do not please, in that they are rendered acceptable and agreeable by good or the affection thereof; that wood signifies good, which is of the affection or will, may be seen, n. 643. From what has been said, then, may be known what is meant by water in the Word, and hence what the water in baptism means, whereof the Lord thus speaks in John, "Except a man be born of *water and the spirit*, he cannot enter into the kingdom of God," iii. 5, viz., that it means the spiritual prin-

ciple of faith, whereas spirit means the celestial principle thereof, thus that baptism is a symbol of the regeneration of man from the Lord by the truths and good things of faith; not that regeneration is effected by baptism, but by the life signified by baptism, into which life all Christians should enter, who are in possession of the truths of faith in consequence of possessing the Word.

2703. *And she filled the flagon of water*—that hereby are signified truths thence derived, appears from the signification of water as denoting truth, concerning which see above.

2704. *And gave the boy to drink*—that hereby is signified instruction in things spiritual, appears from the signification of giving to drink, as denoting to instruct in truths; and from the signification of boy, as denoting the spiritual principle as to truth, see n. 2697. This state, which is that of instruction, and which is treated of in this verse, is the third state of those who come out of vastation or desolation; for whilst they come into a state of illustration or heavenly light, treated of in the preceding verse, see n. 2699, they are then in the affection of knowing and learning truths; and when they are in that affection, they imbibe truths easily and of their own accord, they who are on earth, from the Word of the Lord or from doctrine, but they who are in heaven, from the angels, who have no greater delight and happiness than in teaching novitiate brethren, and initiating them into truths and goodnesses which are of a celestial order, consequently which lead to the Lord.

2705. Verse 20. *And God was with the boy, and he grew and dwelt in the wilderness, and was a shooter of the bow.* God was with the boy, signifies the Lord's presence with the spiritual; and he grew, signifies increases; and dwelt in the wilderness, signifies a state respectively obscure; and was a shooter of the bow, signifies a man of the spiritual Church.

2706. *God was with the boy*—that hereby is signified the Lord's presence with the spiritual, appears from the signification of God being with any one, and from the signification of boy; that by God's being with any one is signified the Lord's presence, may appear without explication; the Lord indeed is present with every one, as being the only source of life, and exercises the most particular government over all, even over the most abandoned, and in hell itself, but in a different manner according to the reception of life; with those who receive the life of the love of His goodness and truth untowardly, and pervert it into the love of what is evil and false, the Lord is present, and directs their ends, as far as possible, to what is good; but presence in such case is called absence, and in that degree in which evil is distant from good, and what is false from what is true. But with those who receive aright the Lord's life of the love of goodness and truth, presence is predicated, and this

according to the degree of reception. The case herein is comparatively like that of the sun, which is present with heat and light in all the vegetable creation, and in each particular vegetable according to reception. That boy signifies the spiritual principle as to truth, was said above; here it signifies such as are spiritual, because boy here represents the man of the spiritual Church, and also the spiritual Church itself, and in a universal sense the Lord's spiritual kingdom; for when it is said of any one, that he signifies the spiritual principle, as boy here signifies the spiritual principle as to truth, it implies that He signifies those who are spiritual, inasmuch as the spiritual principle cannot exist without a subject. It is the same in all other cases, where expressions are used in an abstract sense.

2707. *And he grew*—that hereby are signified increases, appears without explication.

2708. *And dwelt in the wilderness*—that hereby is signified a state respectively obscure, appears from the signification of dwelling, as denoting to live, see n. 2451; and from the signification of wilderness, as denoting what has but little of the vital principle, see n. 1927, in the present case what is obscure, but respectively. By what is respectively obscure is meant the state of the spiritual Church in respect to the state of the celestial Church, or the state of such as are spiritual in respect to the state of such as are celestial. The celestial are in the affection of good, the spiritual are in the affection of truth; the celestial have perception, but the spiritual have a dictate of conscience; to the celestial the Lord appears as a sun, but to the spiritual as a moon, see n. 1521, 1530, 1531, 2495. To the former a kind of visual light, perceptive of goodness and truth from the Lord, is as the light of the day from the sun; but to the latter, light from the Lord is as the light of the night from the moon, consequently the latter are in a principle respectively obscure. The reason is, because the celestial are principled in love to the Lord, consequently in the essential life of the Lord, but the spiritual are principled in charity towards their neighbor and in faith, consequently in the essential life of the Lord indeed, but more obscurely. Hence it is, that the celestial never reason concerning faith and the truths thereof, but being in the perception of truth from good, they say of every truth that so it is, whereas the spiritual speak and reason concerning the truths of faith, being principled in the consciousness of what is good from truth; a further reason is, that with the celestial the good of love is implanted in the will-principle, where the first and chiefest life of man resides, whereas with the spiritual it is implanted in the intellectual principle, where the secondary life of man resides. Hence then it is that the spiritual are in a state or principle respectively obscure, see n. 81, 202, 337, 765, 784, 895, 1114—1125, 1155, 1577, 1824, 2048, 2088, 2227, 2454.

2507 ; this respectively obscure state or principle is here called wilderness ; *wilderness* in the Word signifies what is little inhabited and uncultivated, and it signifies also what is altogether uninhabited and uncultivated ; thus it has a double meaning : where it signifies what is little inhabited and cultivated, or where there are few habitations, where there are few folds of flocks, few pastures, and little water, it signifies that or those who have little life and light respectively, as is the case with the spiritual principle, or with such as are spiritual in respect to the celestial principle, or to such as are celestial ; but where it signifies what is altogether uninhabited or uncultivated, or where there are no habitations, no folds of flocks, no pastures and waters, it signifies those who are in vastation as to good, and in desolation as to truth. That wilderness signifies what is respectively little inhabited and cultivated, or where there are few habitations, few folds of flocks, pastures and waters, appears from the following passages, "Sing to Jehovah a new song ; His praise from the furthest part of the earth, ye that go down to the sea, and the fulness thereof, the isles and inhabitants thereof : let the *wilderness* and the *cities* thereof lift up : Kedar shall inhabit courts, the inhabitants of the rock shall sing, they shall cry from the head of the mountains," Isaiah xlii. 10, 11 : so in Ezekiel, "I will make with them a covenant of peace, and I will cause the evil beast to cease out of the land, and *they shall dwell in the wilderness* confidently, and shall sleep in the forests, and I will make them and the places round about My hill a blessing, the tree of the field shall yield its fruit, and the land shall yield its fruit," xxxiv. 25—27 ; speaking of the spiritual : so in Hosea, "I will lead her into the *wilderness*, and will speak upon her heart, and will give her thence her vineyards," ii. 14, 15 ; speaking of the desolation of truth, and of consolation afterwards : so in David, "The *folds of the wilderness* drop, and the hills gird themselves with exultation, the pastures are clothed with flocks, and the valleys are covered with corn," Psalm lxx. 12, 13 : so in Isaiah, "I will place the *wilderness* into a lake of waters, and the thirsty land into springs of waters, I will give in the *wilderness* the cedar of Schittim, and the myrtle, and the tree of oil ; I will place in the *wilderness* the fir-tree, that they may see, and know, and consider, and understand together, because the hand of Jehovah hath done this, and the Holy One of Israel hath created it," xli. 18—20 ; speaking of the regeneration of those who are in ignorance of truth, or of the regeneration of the Gentiles ; and concerning the illustration and instruction of those who are in desolation ; wilderness is predicated of such ; the cedar, the myrtle, and the tree of oil, denote the truths and goods of the interior man, the fir-tree denotes those of the exterior man : so in David, "Jehovah places rivers into a *wilderness*, and springs of waters into dry.

ness. He maketh the wilderness a lake of waters, and a thirsty ground springs of waters," Psalm cvii. 33, 35 ; where the signification is the same: so in Isaiah, "The *wilderness* and the dryness shall rejoice for them, the desert shall exult, and shall flourish as a rose, in budding it shall bud forth ; waters are poured out in the *wilderness*, and streams in the desert," xxxv. 1, 2, 6 : again in the same Prophet, "Thou shalt be like a watered garden, and like a spring of water, whose waters lie not ; and they shall build of thee the wilderness of an age," lviii. 11, 12 : again, in the same Prophet, "Until the spirit be poured forth upon us from on high, and the *wilderness* become Carmel, and Carmel be counted for a forest ; and judgment shall dwell in the *wilderness*, and justice in Carmel," xxxii. 15, 16 ; speaking of the spiritual Church, which, notwithstanding its being inhabited and cultivated, is called a wilderness respectively, for it is said, judgment shall dwell in the wilderness, and justice in Carmel: that the wilderness is a respectively obscure state, appears from the above passages, in what is called wilderness (or desert) and also a forest ; as is very evident from these words in Jeremiah, "O generation, see ye the Word of Jehovah, have I been a *wilderness* to Israel? have I been a *land of darkness*?" ii. 31. That wilderness signifies what is altogether uninhabited or uncultivated, or where are no habitations, no folds of flocks, no pastures and waters, consequently that it signifies those who are in vastation as to good, and in desolation as to truth, appears also from the Word ; this wilderness is predicated in a double sense, viz., of those who are afterwards reformed, and of those who cannot be reformed ; of those who are afterwards reformed, as in the present case concerning Hagar and her son, in these words in Jeremiah, "Thus saith Jehovah, I have remembered thee, the mercy of thy childhoods, in going after Me in the *wilderness*, in a land not sown," ii. 2 ; speaking of Jerusalem, which is here the ancient Church that was spiritual: so in Moses, "The portion of Jehovah is His people, Jacob is the cord of His inheritance ; He found him in the land of the *wilderness*, and in wasteness, howling, and the desert, He led him about, He made him to understand, He guarded him as the pupil of His eye," Deut. xxxii. 9, 10 : so in David, "They wandered in the *wilderness*, in a desert way, they found not a city of habitation," Psalm cvii. 4 ; speaking of those who are in desolation of truth, and are reformed: so in Ezekiel, "I will bring you to the *wilderness of the people*, and there will I plead with you, as I pleaded with your fathers in the *wilderness of the land of Egypt*," xx. 35, 36 ; speaking in like manner of the vastation and desolation of those who are reformed. The journeyings and wanderings of the people of Israel in the wilderness represented nothing else but the vastation and desolation of the faithful before reformation, consequently their temptation, since

when they are in spiritual temptations, they are in vastation and desolation, as may also appear from these words in Moses, "Jehovah carried them in the *wilderness*, as a man carrieth his son, in the way, even to this place," Deut. i. 31; and in another place, "Thou shalt remember all the way, which Jehovah thy God led thee now these forty years in the *wilderness*, to afflict thee, *to tempt thee*, and to know what is in thine heart, whether thou wilt keep his commandments or not; He hath afflicted thee, He hath caused thee to hunger, He hath made thee eat manna, which thou hast not known, neither did thy fathers know; that thou mayest know, that man doth not live by bread alone, but by every thing which cometh forth from the mouth of Jehovah doth man live," Deut. viii. 2, 3; and again, "Forget not that Jehovah led thee in the *wilderness* great and terrible, where was the serpent, the flying serpent, and scorpion, and drought where there was no water, bringing forth water for thee out of the rock of flint: He fed thee with manna in the *wilderness*, which thy fathers knew not, that He might afflict thee, and might *try thee*, to do thee good in thy last end," verses 15, 16, of the same chapter; where wilderness denotes vastation and desolation, such as they endure who are in temptations; by their journeyings and wanderings in the wilderness forty years, is described every state of the Church militant, how it falls of itself, but conquers of the Lord. By the woman flying into the wilderness, as described in the Revelation, nothing else is signified but the temptation of the Church, of which it is thus written, "The woman, who brought a male child, fled into the *wilderness*, where she hath a place prepared of God: there were given to the woman two wings of a great eagle, that she might fly into the *wilderness*, to her place; and the serpent cast forth from his mouth, after the woman, water as a river, that he might cause her to be swallowed up by the river, but the earth helped the woman; for the earth opened her mouth and swallowed up the river which the serpent cast forth from his mouth," xii. 6, 14—16. That wilderness is predicated of the Church altogether vastated, and of those who are altogether vastated as to good and truth, who cannot be reformed, is thus described in Isaiah, "I will make the streams a *wilderness*, the fish thereof shall stink from having no water, and shall die in thirst, I will clothe the heavens with thick darkness," l. 2, 3: again, in the same Prophet, "The cities of Thy holiness have been a *wilderness*, Zion hath been a *wilderness*, Jerusalem desolate," lxiv. 10: so in Jeremiah, "I saw, and behold Carmel was a *wilderness*, and all the cities thereof were destroyed from before Jehovah," iv. 26: again, in the same Prophet, "Many pastors have corrupted my vineyard, they have trodden down the portion, they have given the portion of my desire for a *wilderness of desolation*, they have made it a desolation, the desolate

hath mourned over me, all the earth is desolate, because there is not any who layeth it to heart, the waters have come upon all high places in the *wilderness*," xii. 10—12: so in Joel, "The fire hath consumed the *folds of the wilderness*, and the flame burneth up all the trees of the field, the streams of waters are dried up, *the fire hath consumed the folds of the wilderness*," i. 19, 20: so in Isaiah, "He hath made the world as a *wilderness*, and hath destroyed the cities thereof," xiv. 17; speaking of Lucifer; again, in the same Prophet, "The prophecy of the *wilderness of the sea*, as the storms in the south, it cometh from the *wilderness*, from a terrible land," xxi. 1; where the wilderness of the sea denotes truth vastated by scientifics and reasonings grounded therein: hence it may appear what is signified by these words spoken concerning John the Baptist, "This is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the *wilderness*, prepare ye a way for the Lord, make His paths straight," Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; Isaiah xl. 3; viz., that the Church at that time was altogether vastated, so that there was no longer remaining any thing good or any thing true, as appears evident from this consideration, that no one at that time knew that man had any internal principle, nor that there was any thing internal in the Word; consequently they did not know that the Messiah or Christ was to come to save them forever; hence also it is manifest what is signified by John's being in the *deserts* (or *wildernesses*), until the days of his appearing to Israel, Luke i. 80; and by his preaching in the *wilderness of Judea*, Matt. iii. 1; and by his baptizing in the *wilderness*, Mark i. 4; for hereby he represented the state of the Church. From the signification of wilderness it may also appear, why the Lord so often retired into the *wilderness*, as Matt. iv. 1; chap. xv. 32 to the end; Mark i. 12, 13, 35—40, 45; chap. vi. 31—36; Luke iv. 1; chap. v. 16; chap. ix. 10; John xi. 54; also from the signification of mountain it may appear why the Lord retired to the *mountains*, as Matt. xiv. 23; chap. xv. 29—31; chap. xvii. 1; chap. xxviii. 16, 17; Mark iii. 13; chap. vi. 46; chap. ix. 2—9; Luke vi. 12, 13; chap. ix. 28; John vi. 15.

2709. *And he was a shooter of the bow*—that hereby is signified a man of the spiritual Church, appears from the signification of a dart, or an arrow, as denoting truth, and from the signification of bow, as denoting doctrine, see n. 2686. The man of the spiritual Church was formerly called a shooter of the bow, because he defends himself by truths, and debates about truths, otherwise than the man of the celestial Church, who is secure by virtue of good, and does not debate about truths, see above. n. 2708; the truths by which the man of the spiritual Church defends himself, and about which he debates, are derived from the doctrine which he acknowledges: that the spiritual man

was formerly called a shooter and archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinals, were called darts and arrows, appears from David, "The sons of Ephraim were armed, *shooters of the bow*, they turned themselves away in the day of battle," Psalm lxxviii. 9; where Ephraim denotes the intellectual principle of the Church: so in the Book of Judges, "Meditate, ye that ride on white asses, ye that sit in judgment, and walk on the way, from the voice of *archers* amongst them that draw, there shall they rehearse the righteousness of Jehovah, the righteousness of His village in Israel," v. 10, 11: so in Isaiah, "Jehovah hath called me from the womb, from the bowels of my mother He hath made mention of my name, and hath set my mouth as a sharp sword, in the shadow of His hand hath He hid me, and set me for a *polished arrow*, in *His quiver* hath He concealed me, and said to me, Thou art my servant Israel, because in thee will I glory," xlix. 1—3; where Israel denotes the spiritual Church: so in David, "As *arrows* in the hand of the mighty, so are the sons of childhoods; blessed are all they who have filled *their quiver* thence," Psalm exxvii. 4; where quiver denotes the doctrine of good and of truth: so in Habakkuk, "The sun, the moon, stood in their habitation, at the *light of thy arrows* they shall go, at the brightness of the glittering of thy *spear*," iii. 11; by what is recorded of Joash king of Israel *shooting an arrow of a bow* through a window, by the order of Elisha, whilst Elisha said, *The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah* to the Syrian, 2 Kings xiii. 16—18, are signified arcana concerning the doctrine of good and of truth. As most expressions in the Word have also an opposite sense, so likewise have darts, arrows, bow, and shooter, and in this sense they signify false principles, the doctrine of what is false, and those who are principled in what is false, as in Moses, "Joseph is the son of a fruitful one, the son of a fruitful one near a fountain of daughters, he walketh upon the wall, the *archers* have affected him with bitterness, and *have shot* at him, and hated him," Gen. xlix. 22, 23: so in Jeremiah, "They have *shot out* their tongue, *their bow* a lie, and not to truth, their tongue is a *stretched out arrow*, it speaks deceit," ix. 3, 8: so in David, "They have sharpened their tongue as a sword, they have *stretched out their arrow* a bitter word, *to shoot at* in secret him that is perfect, suddenly shall they *shoot*, and shall not fear him; they shall strengthen to themselves an evil word; they shall commune to hide snares," Psalm lxiv. 4—6; and again, "Behold the wicked *bend the bow*, they make ready *their arrow* upon the string, *to shoot at* in darkness the upright in heart," Psalm xi. 2; and again, "His truth is a shield and buckler, thou shalt not be afraid of the terror of night, of the *arrow* that flieth by day," Psalm xci. 4, 5.

2710. In this verse is described the state of the spiritual Church, in that it is obscure in respect to the state of the celestial Church, and that it is militant (or in a state of combat), by reason that the man of the spiritual Church knows truth from no other source than that of doctrine, and not as grounded in essential good like the celestial man.

2711. Verse 21. *And he dwelt in the wilderness of Paran ; and his mother took to him a wife from the land of Egypt.* He dwelt in the wilderness of Paran, signifies the life of the spiritual man as to good ; the wilderness is here, as above, what is respectively obscure ; Paran is illumination from the Lord's Divine-human [principle] : and his mother took to him, signifies the affection of truth : a wife from the land of Egypt, signifies the affection of sciences appertaining to the man of the spiritual Church.

2712. *He dwelt in the wilderness of Paran*—that hereby is signified the life of the spiritual man as to good, appears from the signification of dwelling, as being predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man, the quality of which good is described by this circumstance, that he dwelt in the wilderness of Paran, of which we shall speak presently. That to dwell is predicated of good, or the affection of truth, appears from several passages of the Word where cities are spoken of, by which are signified truths, that they shall be without an inhabitant, by whom is signified good, see n. 2268, 2450, 2451 ; for truths are inhabited by good ; and there are truths without good, as a city in which there is no inhabitant, according to these words in Zephaniah, "I have made waste the streets thereof, so that none passeth by, their *cities* are desolate, so that there is no inhabitant," iii. 6 : and in Jeremiah, "Jehovah that brought us out of the land of Egypt, that led us through the wilderness, through a land that no man passed through, and where no man *dwelt* ; they made his land a desert, his *cities* are burned, without an inhabitant," ii. 6, 15 : again, in the same Prophet, "Every *city* is forsaken, and there is no one *dwelling* therein," iv. 29 : again, "In the desolate streets of Jerusalem, there is no man, no *inhabitant*, and no beast," xxxiii. 10 ; where streets denote truths, see n. 2336 ; no man denotes no celestial good, no inhabitant denotes no spiritual good, no beast denotes no natural good ; again, "The *cities* of Moab, shall be for a desolation, there shall be *no one to dwell therein*," xlviii. 9. In every particular expression used by the Prophets, there is a marriage of truth and of good, wherefore when a city is said to be desolate, it is also added that there is none to dwell therein, by reason that city signifies truths, and the dweller therein signifies good, otherwise it would be superfluous to say there was no inhabitant, where it was already said that the city was desolate. In like manner there are constant

expressions which have a determined signification, some relating to celestial good, some to spiritual good, and some to truth, as in Isaiah, "Thy seed *shall possess* the nations, and they shall *inhabit* the desolate cities," liv. 3; where to possess is predicated of celestial good, and to inhabit of spiritual good: again, in the same Prophet, "My elect shall *possess* it, and my servants shall *dwell* therein," lxxv. 9; where the signification is the same as in the foregoing passage: so in David, "God shall save Zion, and shall *build* the cities of Judah, and they shall *dwell* there, and shall *possess* it, and the seed of His servants shall *inherit* it, and they that love His name shall *dwell* therein," Psalm lxxix. 35, 36; to dwell and to possess together is predicated of celestial good, to dwell, when used alone, is predicated of spiritual good: so in Isaiah, "Saying to Jerusalem, *thou shalt be inhabited*, and to the cities of Judah, *ye shall be built*," xlv. 26; where to inhabit is predicated of the good of the spiritual Church, which is Jerusalem: all expressions in the Word are so predicated of their respective goodnesses and truths, that merely from a knowledge of the predication of such expressions, it may be known what subject in general is treated of.

2713. That wilderness signifies what is respectively obscure, appears from the signification of wilderness, as denoting what is obscure, when it is predicated of the spiritual man in respect to the celestial man, see above, n. 2708.

2714. That Paran is illumination from the Lord's Divine-human [principle], appears from the signification of Paran, as denoting the Lord's Divine-human [principle], as is manifest from those passages in the Word where it is mentioned, as in Habakkuk, "Jehovah, I have heard Thy fame, I was afraid, O Jehovah, Thy work, in the midst of years revive it, in the midst of years make it known, in zeal remember mercy. God shall come from *Teman*, and the Holy One from *Mount Paran*, Selah; His honor covered the heavens, and the earth is full of His praise: there is brightness and there was light, He had horns coming out of His hand, and there was the hiding of His strength," iii. 2—4; speaking manifestly of the coming of the Lord, which is signified by reviving in the midst of years, and by making known in the midst of years; His Divine-human [principle] is described by God's coming from Teman, and the Holy One from Mount Paran; Teman hath respect to celestial love, and Mount Paran to spiritual love: and that hence come illumination and power, is signified by there being brightness and light, and His having horns coming forth from His hand; brightness and light are illumination, horns are power: so in Moses, "Jehovah came from Sinai, and arose upon them from *Seir*, he shone forth from *Mount Paran*, and came out of the myriads of holiness, from His right hand was the fire of the law for them, also loving the people; all His saints in Thy hand, and they

were joined together at Thy foot, and shall take of Thy words," Deut. xxxiii. 2, 3; speaking also of the Lord, whose Divine-human [principle] is described by arising from Seir, and shining from Mount Paran; Seir has respect to celestial love, and Mount Paran to spiritual love; the spiritual are signified by the people whom He loves, and by those who are joined together at His foot; foot signifies an inferior principle, consequently a more obscure principle, in the Lord's kingdom: so in Genesis, "Chedorlaomer and the kings with him smote the Horites in their Mount *Seir*, even to *Elparan*, which is by the wilderness," chap. xiv. 5, 6; that the Lord's Divine-human [principle] is here signified by Mount Seir, and by Elparan, may be seen n. 1675, 1676: so in Numbers, "It came to pass in the second year, in the second month, in the twentieth in the month, the cloud raised itself up from above the tabernacle of the testimony; and the sons of Israel journeyed according to their journeyings, from the wilderness of Sinai, and the cloud rested in the *wilderness of Paran*," chap. x. 11, 12; that all the journeyings of the people in the wilderness signify states of the Church militant, and its temptations, in which man falls, but the Lord conquers for him, consequently that they signify the Lord's temptations and victories, will be shown elsewhere, by the Divine Mercy of the Lord; and whereas the Lord sustained temptations by virtue of His Divine-human [principle], therefore by the wilderness of Paran is here signified in like manner the Lord's Divine-human [principle]: so again, in the same book, "Afterwards the people journeyed from Hazaroth, and encamped in the *wilderness of Paran*, and Jehovah spake to Moses, saying, send thou men that they may explore the land of Canaan, which I give to the sons of Israel: and Moses sent them from the *wilderness of Paran* by the mouth of Jehovah. And they returned unto Moses and Aaron, and to all the congregation of the sons of Israel, to the *wilderness of Paran* in Kadesh, and brought them back word, and showed them the fruit of the land," xiii. 1—4, 26; by their exploring the land of Canaan in journeying from the wilderness of Paran, is signified, that by the Lord's Divine human [principle] the sons of Israel, that is, the spiritual, possess the heavenly kingdom, which is signified by the land of Canaan; but that they fell also at that time, signifies their weakness, and that therefore the Lord fulfilled all things contained in the law, and endured temptations and conquered therein, and thus that salvation from His Divine-human [principle] is imparted to those who are principled in faith grounded in charity, and also to those, who are exercised in temptations in which the Lord conquers; wherefore also when the Lord was tempted, He was in the wilderness, Matt. iv. 1; Mark i. 12, 13; Luke iv. 1; see above, n. 2708.

2715. There are two arcana here declared: the first is, that

the good of the spiritual man is respectively obscure ; the second is, that that obscure good receives illumination from the Divine-human [principle] of the Lord. With respect to the first of these arcana, that the good of the spiritual man is respectively obscure, it may appear from what has been said above, n. 2708, concerning the state of the spiritual man in respect to the state of the celestial man ; from a comparison of the state of each, this is very evident ; with the celestial, good is implanted in their will-part, and hence they receive light in their intellectual part ; but with the spiritual, all the will-principle is in a ruinous state, so that they receive no good thence, and therefore good is implanted by the Lord in their intellectual part, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2124, 2256. It is the will-part in man which principally lives, the intellectual part derives life thence : since therefore the will-principle with the spiritual man is in so ruined a state, that it is nothing but mere evil, and yet there is a continual influx of evil thence into the intellectual part or the thought, it is evident that good therein must needs be respectively obscured : hence it is, that the spiritual have not love to the Lord, like the celestial, consequently neither have they humiliation, which is essential in all worship, and by which good from the Lord may flow in ; for an elated heart is incapable of receiving such good, and it can only be made manifest to an humble heart : neither have they spiritual love towards their neighbor, like the celestial, for from their will-part there is a continual influx of self-love and the love of the world, which obscures the good of neighborly love ; this may appear to every person of such character, from this consideration, if he reflects at all on what passes in himself, viz., that when he does good to any one, it is for some worldly end, in consequence whereof, though not perceivably, he yet thinks of recompense, either from the immediate objects to whom he does good, or from the Lord in another life, so that the good which he does is defiled with an idea of merit : it may also appear from this circumstance, viz., that when he has done good to any one, it is the delight of his life to make mention of it, and thus to prefer himself to others ; but the celestial love their neighbor more than themselves, and never think about recompense, neither do they prefer themselves to others in any respect. Moreover, with the spiritual, good is obscured by persuasions grounded in various principles, and originating also in self-love and the love of the world ; concerning the nature and quality of the persuasive principle of faith, see n. 2682, 2689 ; this also is from an influx of evil on the part of the will. Besides, that good with the spiritual man is respectively obscure, may further appear from this consideration, viz., that he does not know what is true by virtue of any perception, as the celestial do, but only by virtue of instruction received from parents and masters, and also by virtue of the

doctrine to which he is born : and in case he superadds any thing of himself and of his own thought, the sensual principle with its fallacies, and the rational principle with its appearances, for the most part are prevalent, in consequence whereof he can scarce acknowledge any pure truth, such as the celestial acknowledge ; nevertheless in these resemblances of truth the Lord implants good, although they are fallacious truths, or appearances of truth, but good becomes thereby obscure, deriving a quality from the truths with which it is conjoined ; the case in this respect is like that of the sun's light as it flows into various objects, the quality of the recipient objects causing it to appear in each under a species of color, a beautiful color, if the quality of the form and of reception be suitable and correspondent, but not beautiful, if the quality of the form and of reception be not suitable and not so correspondent ; thus good itself is qualified according to truth. The same appears also from this consideration, that the spiritual man does not know what is evil, he scarce believes any thing to be evil but what is contrary to the commandments of the decalogue, being ignorant of the evils of affection and thought which are innumerable, and neither reflecting on them, nor calling them evils ; moreover he regards the delights of lusts and of pleasures no otherwise than as good, and the delights of self-love he both indulges, and approves, and excuses, not knowing that such things affect his spirit, and determine its quality in another life. Hence in like manner it appears, that the spiritual man, although in the Word throughout scarce any thing else is treated of but the good of love to the Lord, and of neighborly love, yet does not know that good is the essential principle of faith, nor does he know what love and charity is in its essence ; and notwithstanding what he knows concerning faith which he makes an essential principle, still he disputes whether it be so or not, unless confirmed by much experience in regard to life, which the celestial never do, for they know and perceive that it is so, whence the Lord declares in Matthew, " Let your discourse be yea yea, nay nay, for whatsoever is beyond this, is of evil," v. 37 : for the celestial are principled in essential truth, concerning which the spiritual dispute, and hence the celestial can see indefinite things appertaining to that truth, and thus by virtue of the light thereof they can see as it were the whole heaven ; but the spiritual, by reason of their disputing about truth, cannot approach after all to the first boundary of the light of the celestial, much less can they view any thing by virtue of that light.

2716. As to what concerns the other arcanum, viz., that this obscure principle with the spiritual is illuminated from the Lord's Divine-human [principle], it is an arcanum which cannot be so well explained to the apprehension, inasmuch as it is an influx of what is Divine, which in such case must be described : never

Unless some idea may be formed on the subject from this consideration, that if the essential Supreme Divine principle entered by influx into such good as hath been described, defiled with so many evils and false persuasions, it could not be received, and in case it was received in any respect, the person principled in such good would feel infernal torment, and thus would perish; but the Lord's Divine-human [principle] may enter by influx into such persons, and illuminate such good, as is the case with the rays of the sun, when they fall upon dense clouds, and cause thereby all the variegated colors and beauties of a morning sky; still, however, the Lord cannot appear to such as the light of the sun, but as the light of the moon: hence it may be evident that the cause of the Lord's coming into the world was for the sake of the spiritual, that they might be saved, see n. 2661.

2717. *And his mother took to him*—that hereby is signified the affection of truth, appears from the signification of mother, as denoting the Church, see n. 289; and inasmuch as the spiritual Church, which is here represented, is in the affection of truth, and is a Church by virtue of the affection of truth, therefore by mother is here signified that affection.

2718. *A wife from the land of Egypt*—that hereby is signified the affection of sciences appertaining to the man of the spiritual Church, appears from the signification of wife, as denoting affection or good, see n. 915, 2517; and from the signification of Egypt, as denoting science, see n. 1164, 1165, 1186, 1462. In this verse is described the man of the spiritual Church, as to his quality respecting good, that is, as to the essence of his life; viz., that good with him is obscure, but that it is illuminated from the Lord's Divine-human [principle], by virtue of which illumination there exists in his rational principle an affection of truth, and in his natural principle an affection of sciences: the reason why, with the spiritual man, the affection of good cannot exist, such as it is with the celestial man, but instead thereof the affection of truth, is, because with the spiritual man good is implanted in his intellectual part, and that such good is respectively obscure, was shown above, n. 2715; hence no other affection can be produced and derived into his rational principle but the affection of truth, and by this into his natural principle the affection of sciences: by truth is meant no other truth than such as he believes to be truth, although in itself it may not be truth; and by sciences are not meant the sciences taught by the learned, but every scientific derived from civil life, from doctrine, and from the Word, and imbibed experimentally and by hearing; in the affection of such scientifics the man of the spiritual Church is principled. In order to show more clearly what is meant by being in the affection of truth, and what by being in the affection of good, it may be expedient to be more particular on the sub-

ject; they who are in the affection of truth, think, inquire, and debate, whether a thing be true or not true, whether it be so or not so, and when they are confirmed that it is true, or that it is so, they further think, inquire, and debate, what it is; thus they stick in the very threshold, and are incapable of being admitted into wisdom, until they are void of doubt; but they who are in the affection of good, by virtue of the good itself in which they are principled, know and perceive that it is so, and thus they do not abide in the threshold, but are in the inner chamber, being admitted into wisdom: as for example, in respect to this truth, that *it is celestial to think and act from the affection of good or from good*; they who are in the affection of truth, debate about it whether it be so, whether it be possible, and what it means, and so long as they are thus in doubt about it, they are incapable of being let in; but they who are in the affection of good, do not thus debate, or remain in doubt, but say that it is so, and therefore they are let in; for they who are in the affection of good, that is, the celestial, set out where they who are in the affection of truth, that is, the spiritual, halt, so that the last term or limit of the latter is the first of the former; therefore to the former it is given to know, acknowledge, and perceive, that the affections of good are innumerable, like the societies in heaven, and that they are all joined together of the Lord into a celestial form, so as to constitute as it were one man; it is also given them to distinguish the genus and species of every affection. Or let us take an example from this truth, that *all delight, blessedness, and happiness is grounded solely in love, but according to the quality of the love, such is the delight, blessedness, and happiness*; the mind of the spiritual man is busied in considering whether it be so or not, and whether there are or not other sources of delight, blessedness, and happiness, as company, discourse, meditation, erudition, and also possessions, honor, reputation, and glory thence derived, not confirming himself in this, that such things are of no account, but only the affection of love which is in them, and the quality of that love; whereas the celestial man does not stick in these preliminaries, but asserts it to be so, and in consequence thereof is in the very end and use, that is, in the affections themselves appertaining to love, which are innumerable, and in each of which are things ineffable, and this with a variation of delight, blessedness, and happiness, to eternity. So also with respect to this truth, that *man should love his neighbor for the good appertaining to him*; they who are in the affection of truth, think, inquire, and debate, whether this be true, or whether it be so, and also what is meant by neighbor, and what by good, nor do they advance further, wherefore they shut against themselves the gate which leads to wisdom; but they who are in the affection of good, say that it is so, and therefore they do not shut the gate against themselves, but enter

in, and know, acknowledge, and perceive, by virtue of good, who is a neighbor more than another, and also in what degree he is a neighbor, and that all are neighbors in a different degree, thus they know, acknowledge and perceive things ineffable in comparison with those who are only in the affection of truth: so lastly, in regard to this truth, that *he who loves his neighbor for the good which appertains to him, loves the Lord*; they who are in the affection of truth, inquire whether it be so, and if they are told, that he who loves his neighbor for the good which appertains to him, loves good itself, and inasmuch as all good is from the Lord, and the Lord is in all good, therefore when any one loves good, he also loves Him whence good is, and in which He is; they inquire also whether it be so, and further what good is, and whether the Lord be in good more than in truth; and so long as they abide in such disquisitions, they are incapable even of the most distant view of wisdom; but they who are in the affection of good, have a perceptive knowledge that it is so, and immediately see an open field of wisdom leading even to the Lord. Hence it may appear, whence comes the obscurity in which they are who are in the affection of truth, that is, the spiritual, in respect to those who are in the affection of good, that is, the celestial: nevertheless the former may come from obscurity into light, if they are only disposed to be in the affirmative, that all good is of love to the Lord, and of charity towards their neighbor, and that love and charity is spiritual conjunction, and that hence comes all blessedness and happiness, consequently that in the good of love from the Lord there is heavenly life, but not in the truth of faith separate from such love.

2719. The subject first treated of in this chapter is concerning the Lord's rational principle, in that it was made Divine, which rational principle is Isaac; and concerning the rational principle merely human, in that it was separated, which is the son of Hagar the Egyptian: the subject next treated of is concerning the spiritual Church, which was saved by the Lord's Divine-human [principle], which Church is Hagar and her boy: the subject now treated of is concerning the doctrine of faith, which was to serve that Church, viz., that human rationals grounded in scientifics were adjoined thereto, which human rationals are Abimelech and Phicol; conjunction is signified by the covenant which Abraham made with them: those rationals are appearances, not from a Divine origin, but from a human, which are adjoined for this reason, because the spiritual Church without them would not comprehend doctrine, consequently would not receive it; for, as was shown above, n. 2715, the man of the spiritual Church is an obscure principle respectively, wherefore doctrine must needs be clothed with such appearances as are accommodated to human thought and affection, and yet

are not in such disagreement with real truths, but that Divine Good may have somewhat like a receptacle therein. Inasmuch as in chapter xxvi. Abimelech is again treated of, and also mention is made again of a covenant, but with Isaac, signifying in an internal sense the adjunction a second time of things rational and scientific to the doctrine of faith, at present we shall only give a summary explication of what is here contained in an internal sense on this subject, reserving a fuller explication till we come to treat of that chapter.

2720. Verse 22. *And it came to pass at that time, that Abimelech said, and Phicol the chief of his army, to Abraham, saying, God is with thee in all that thou doest.* Verse 23. *And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson; according to the kindness which I have done with thee, do with me, and with the land in which thou hast sojourned.* Verse 24. *And Abraham said, I will swear.* Verse 25. *And Abraham reprov'd Abimelech, by reason of a well of water which the servants of Abimelech had taken away.* Verse 26. *And Abimelech said, I have not known who hath done this word, and also thou hast not shown me, and also I have not heard but to-day.* Verse 27. *And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.* Verse 28. *And Abraham set seven ewe-lambs of the flock by themselves.* Verse 29. *And Abimelech said to Abraham, what are these seven ewe-lambs, which thou hast set by themselves?* Verse 30. *And he said, because thou shalt receive seven ewe-lambs from my hand, that it may be to me for a witness, that I have digged this well.* Verse 31. *Therefore he called that place Beersheba, because there they both sware.* Verse 32. *And they struck a covenant in Beersheba; and Abimelech arose, and Phicol the chief of his army, and they returned into the land of the Philistines.* It came to pass at that time, signifies the state in which the Lord was when his rational principle was made Divine: and Abimelech said, and Phicol the chief of his army, to Abraham, signifies human rationals grounded in scientifics about to be adjoined to the doctrine of faith, which in itself is Divine: saying, God is with thee in all that thou doest, signifies that it is Divine as to all things both in general and particular: and now swear to me unto God here, signifies affirmation: if thou hast lied to me, signifies without any doubting: and to my son, and to my grandson, signifies concerning the things which are of faith: according to the kindness which I have done with thee, signifies the rational things in which the Lord was before instructed: do with me and with the land in which thou hast sojourned, signifies reciprocity: and Abraham said, I will swear, signifies all affirmation: and Abraham reprov'd Abimelech, signifies the Lord's indignation: by reason of a well of water which the servants of Abimelech had taken away, signifies the doctrine of

faith, in that scientifics were disposed to attribute it to them selves : and Abimelech said, signifies a reply : I have not known who hath done this word, signifies that the rational principle dictated otherwise : and also thou hast not shown me, signifies that it was not from the Divine principle : and also I have not heard but to-day, signifies that it was now first discovered : and Abraham took flock and herd, and gave to Abimelech, signifies Divine goodnesses implanted in the rational things of doctrine signified by Abimelech : and they both struck a covenant, signifies conjunction : and Abraham set seven ewe-lambs of the flock by themselves, signifies the holiness of innocence : and Abimelech said to Abraham, what are these seven ewe-lambs which thou hast set by themselves, signifies that he might be instructed and might acknowledge : and he said, because thou shalt take seven ewe-lambs from my hand, signifies the holiness of innocence from the Divine principle : that it may be to me for a witness, signifies certainty : that I have digged this well, signifies that doctrine is from a Divine principle : therefore he called that place Beersheba, signifies the state and quality of doctrine : because they both sware, signifies by reason of conjunction : and they struck a covenant in Beersheba, signifies that human rationalis were adjoined to the doctrine of faith : and Abimelech arose, and Phicol the chief of his army, and returned to the land of the Philistines, signifies that still they had no part in doctrine.

2721. Verse 33. *And he planted a grove in Beersheba, and there he called on the name of the God of eternity.* He planted a grove in Beersheba, signifies doctrine with its knowledges and quality ; and called on the name of the God of eternity, signifies worship thence derived.

2722. *He planted a grove in Beersheba*—that hereby is signified doctrine thence derived, with its knowledges and quality, appears from the signification of a grove, and from the signification of Beersheba. As to what concerns *groves*, it is to be observed, that in the ancient Church holy worship was performed on mountains and in groves ; on mountains, because mountains signified the celestial things of worship, and in groves, because groves signified the spiritual things of worship ; so long as that Church, viz., the ancient Church, was in its simplicity, so long their worship on mountains and in groves was holy, by reason that the celestial things appertaining to love and charity, were represented by those things which were high and lofty, as mountains and hills are, and the spiritual things thence derived were represented by things bearing fruit and by things bearing leaves, as gardens and groves : but when these representatives and significatives began to be made idolatrous, in consequence of men's worshipping things external without things internal, then that holy worship became profane ; and therefore

it was forbidden to perform worship on mountains and in groves. That the ancients performed holy worship on mountains, may appear from what is said of Abraham in chap. xii. of Genesis, "He betook himself thence to a *mountain* on the east of Bethel, and stretched out his tent, Bethel on the sea, and Ai on the east, and *there he built an altar*, and *called on the name of Jehovah*," verse 8; n. 1449—1455; and from the signification of mountain, as denoting the celestial principle of love, see n. 795, 796, 1430. That they also performed holy worship in groves, appears from what is said in this verse, "Abraham planted a *grove* in Beersheba, and *there he called on the name of the God of eternity*;" and also from the signification of a garden, as denoting intelligence, see n. 100, 108, 1588, and of trees, as denoting perception, see n. 103, 2163: that worship in groves was forbidden, appears from the following passages, "Thou shalt not plant to thyself a *grove of every tree* near the altar of Jehovah thy God, which thou shalt make to thyself, and thou shalt not set up to thyself a statue, which Jehovah thy God hateth," Deut. xvi. 21, 22; and again, "The altars of the nations ye shall destroy, ye shall break in pieces their statues, and pull down their *groves*," Exod. xxxiv. 13; and again, "Ye shall burn their *groves* with fire," Deut. xii. 3; and whereas the Jews and Israelites, amongst whom this representative rite of the ancient Church was introduced, were principled only in things external, being mere idolaters in heart, and neither knowing, nor desiring to know, any thing internal, or any thing of a life after death, or of the kingdom of the Messiah, as being a heavenly kingdom, therefore as often as they were left at liberty, they performed profane worship on mountains and hills, and also in groves and forests, and likewise made to themselves high places instead of mountains and hills, and graven images of groves instead of groves, as may appear from several passages in the Word, as in the book of Judges, "The sons of Israel served Baalim and *groves*," iii. 7; and in the book of Kings, "Israel made *groves* to provoke Jehovah to anger," 1 Kings xiv. 15; and in another place, "Judah built for themselves *high places*, and statues, and *groves*, upon every *high hill*, and under every *leafy tree*," 1 Kings xiv. 23; and in another place, "Israel built to themselves *high places* in all cities, and set up statues and *groves* on every *high hill*, and under every *leafy tree*," 2 Kings xvii. 9, 10; and in another place, "Manasseh king of Judah reared up altars to Baal, and made a *grove*, as Ahab king of Israel had done, and set a *graven image of the grove*, which he had made, in the house of God," 2 Kings xxi. 3, 7; whence it is manifest, that they even made to themselves graven images of a grove; and that these were destroyed by king Josiah, appears from the same book, "Josiah caused to be brought forth from the temple of Jehovah all the vessels made for Baal and the

grove, and for the sun and moon, and all the host of the heavens, and burned them without Jerusalem, and the houses which the women wove there for the *grove*: he also cut down the *groves* which Solomon had made, and likewise *the grove* in Bethel which Jeroboam had made," 2 Kings xxiii. 4, 6, 7, 14, 15; that such things were also pulled down by king Hezekiah, appears from the same book, "Hezekiah king of Judah removed the *high places*, and brake the statues, and cut down *the grove*, and brake in pieces the brazen serpent which Moses had made," 2 Kings xviii. 4: that the brazen serpent was holy in the time of Moses, is evident, but when the mere external was worshipped, it was made profane, and was broken in pieces, for the same reason that worship was forbidden on mountains and in groves: this is further evident from what is written in the Prophets, as in Isaiah, "Inflaming themselves with gods under every *leafy tree*; slaying the children in the rivers under the clefts of the rocks; even to the rivers hast thou poured out a libation, thou hast offered a present; on a *high and lofty mountain* hast thou set thine habitation, and there hast thou offered to sacrifice," lvii. 5—7: again, "In that day shall a man look to his Maker, and his eyes shall have respect unto the Holy One of Israel; and he shall not look to the altars the work of his hands, neither shall respect what his fingers have made, either the *groves*, or the solar statues," xvii. 7, 8; and in Micah, "I will cut off thy graven images and thy statues from the midst of thee, and thou shalt not bow down thyself any more to the work of thine hands, and I will pluck up thy *groves* from the midst of thee, and will destroy thy cities," v. 12, 13; and in Ezekiel, "Then shall ye know that I am Jehovah, when they are slain in the midst of their idols, round about their altars at every *lofty hill*, on all the *heads of the mountains*, and under every *leafy tree*, and under every interwoven *oak*, the place where they gave an odor of rest to all their idols," vi. 13. Hence then it is manifest what was the origin of idolatrous worship, viz., that representative and significative objects were worshipped; the most ancient people, who were before the flood, in all and singular visible things, as in mountains, in hills, in open fields, in valleys, in gardens, groves, and forests, in rivers and waters, in cultivated grounds and grounds sown with grain, in trees of every kind, also in animals of every kind, and in the luminaries of heaven, saw somewhat representative and significative of the Lord's kingdom; they did not however suffer their eyes, much less their minds, to remain fixed in the visible objects, but used them as means of thinking of things celestial and spiritual in the kingdom of the Lord; and this in such a sort, that there was nothing in universal nature but served them as such a means; this also is really the case, that all and each of the things in nature are representative, which at this day is

an arcanum, and scarce believed by any one; but after that the heavenly principle perished, which is the principle of love to the Lord, then mankind were no longer in the above state, viz., to see the celestial and spiritual things of the Lord's kingdom by visible objects as means or mediums; nevertheless the ancients, after the flood, from traditions and collected accounts, knew that visible objects were significative, and in consequence of their being significative, they accounted them holy, and hence came the representative worship of the ancient Church, which Church, as being spiritual, was not in the perception of the reality of such significations, but only in the knowledge thereof, for it was in an obscure principle respectively, see n. 2715; still however it did not worship external things, but by external things remembered internal, and hence the men of that Church were in the principle of worship, when they were in representatives and significatives; they were enabled also to perform holy worship, inasmuch as they were principled in spiritual love, that is, in charity, which they made an essential of worship, wherefore the holy principle from the Lord could flow into their worship: but when the state of mankind was so changed and perverted, that they removed themselves from the good of charity, and consequently no longer believed in the existence of a heavenly kingdom, or of a life after death, but that they were in a like state with other animals, except that they had power to think, as is the case at this day, then holy representative worship was changed into idolatrous, and things external were worshipped; hence amongst many Gentiles at that time, and even amongst the Jews and Israelites, worship was not representative, but was changed into a worship of representatives and significatives, that is, of things external without things internal. As to what relates to groves in particular, they had amongst the ancients various significations, according to the particular kind of trees growing in them; the groves where olives grew, signified the celestial things of worship, the groves where vines grew, signified the spiritual things thereof, but the groves consisting of fig-trees, of cedars, of firs, of poplars, and of oaks, signified various things appertaining to things celestial and spiritual; in the present case mention is made of grove simply, without naming the trees of which it consisted, and it signifies those things appertaining to things rational, which are adjoined to doctrine and the knowledges thereof; trees also in general signify perceptions, see n. 103, 2163, but when predicated of the spiritual Church, they signify knowledges, by reason that the man of the spiritual Church has no other perceptions than what are derived by knowledges from doctrine, or the Word, for these constitute his faith, consequently his conscience, whence perception comes.

2723. As to what concerns Beersheba, it signifies the state and quality of doctrine, viz., that it is Divine, whereunto human

rational things are adjoined, as may appear from the series of things treated of from verse 22 to this, see n. 2613, 2614; the same may appear also from the signification of the expression itself in the original tongue, inasmuch as it denotes *the well of an oath and seven*: that well is the doctrine of faith, may be seen, n. 2702, 2720; that an oath is conjunction, may be seen, n. 2720, and also a covenant which is made with an oath, see n. 1996, 2003, 2021, 2037; and that seven is what is holy, consequently Divine, may be seen, n. 395, 433, 716, 881; whence it may appear evidently that Beersheba signifies doctrine which is in itself Divine, with things rational, or human appearances, adjoined thereto. That the name Beersheba is grounded in this signification, is manifest from the words of Abraham, "Because thou shalt receive *seven* ewe-lambs from my hand, that it may be to me for a witness that I have digged this *well*, *therefore he called that place Beersheba*, because there they both *sware*; and they struck a *covenant in Beersheba*," verses 30—32; in like manner from the words of Isaac, chap. xxvi., "It came to pass in that day, that the servants of Isaac came and showed him concerning the *well* which they digged, and said unto him, we have found waters, and he called it *Sheba* (an oath and seven); therefore the name of the city is *Beersheba* unto this day," verse 33; in this passage also mention is made of wells, concerning which there was a contention with Abimelech; mention is made likewise of a covenant with him, and by Beersheba are signified human rational things again adjoined to the doctrine of faith, and in consequence of being again adjoined, and doctrine being thus accommodated to human apprehension, it is called a city; that city denotes doctrinals in their complex, may be seen, n. 402, 2268, 2449, 2451. Moreover Beersheba is mentioned in a like signification as to the internal sense, Gen. xxii. 19; chap. xxvi. 23; chap. xxviii. 10; chap. xlvi. 1, 5; Joshua xv. 28; chap. xix. 1, 2; 1 Sam. viii. 2; 1 Kings xix. 3; and in an opposite sense, Amos v. 5; chap. viii. 14. The extension of things celestial and spiritual, which appertain to doctrine, is signified in an internal sense, when the extension of the land of Canaan is described as being from Dan even to Beersheba; for by the land of Canaan is signified the Lord's kingdom, and also His Church, consequently things celestial and spiritual appertaining to doctrine, as in the Book of Judges, "All the sons of Israel went forth, and the congregation was gathered together as one man *from Dan even to Beersheba*," xx. 1. So in the Book of Samuel, "All Israel, *from Dan even to Beersheba*," 1 Sam. iii. 20; and in another place, "Causing the kingdom to pass from the house of Saul, and setting up the throne of David over Israel and over Judah, *from Dan even to Beersheba*," 2 Sam. iii. 10; and in another place, "Hushai said to Absalom, Let all Israel be gathered together *from Dan even to Beersheba*," 2 Sam.

xvii. 11 ; and again, "David said to Joab, that he should go through all the tribes of Israel, *from Dan even to Beersheba*," 2 Sam. xxiv. 2, 7 ; and again, "There died of the people *from Dan even to Beersheba* seventy thousand men," 2 Sam. xxiv. 15 ; and in the Book of Kings, "Judah dwelt under his vine, and under his fig-tree, *from Dan even to Beersheba*, all the days of Solomon," 1 Kings iv. 25.

2724. *And there he called on the name of the God of eternity*—that hereby is signified worship thence derived, appears from the signification of calling on a name, as denoting worship, see n. 440 : they who were of the ancient Church, by name did not understand name, but all the quality of a thing, see n. 144, 145, 440, 768, 1754, 1896, 2009 ; thus by the name of God they understood every thing in one complex whereby God is worshipped, consequently every thing appertaining to love and faith : but when the internal principle of worship perished, and the external only remained, then by the name of God they began to understand nothing else but name, insomuch that they worshipped the very name itself without any concern about the principle of love and of faith from which they worshipped ; in consequence hereof nations began to distinguish themselves by the names of gods, and the Jews and Israelites preferred themselves before other nations on account of worshipping Jehovah, placing the essential of worship in mentioning and invoking a name, when yet the worship of a name only is no worship, being practicable with the worst of people, who thereby do but more profane the name : inasmuch as by the name of God is signified the all of worship, that is, the all of love and of faith whereby he is worshipped, it is evident hence what is meant by these words in the Lord's Prayer, "*Hallowed be Thy name*," Matt. vi. 9 ; and by these words of the Lord, "Ye shall be hated of all for *My name's sake*," Matt. x. 22. "If two shall agree in *My name* on earth, concerning any thing whatsoever they shall ask, it shall be done for them of My Father, who is in the heavens : where two or three are gathered together in *My name*, there am I in the midst of them," Matt. xviii. 20. "Whoso leaveth houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for *My name's sake*, shall receive an hundred-fold, and shall inherit eternal life," Matt. xix. 29. "Hosanna to the son of David, blessed is He who cometh in *the name of the Lord*," Matt. xxi. 9. "Jesus said, ye shall not see Me henceforth until ye shall say, blessed is He that cometh in *the name of the Lord*," Matt. xxiii. 29. "Ye shall be hated of all nations for *My name's sake* ; yea, then shall many be offended, and shall deliver up one another, and shall hate one another, and all these things for *My name's sake*," Matt. xxiv. 9, 10 ; "As many as received Him, to them gave He power to become the sons of God, believing on *His name*,"

John i. 12; He that believeth not, is judged already, because he hath not believed on *the name of the Only-begotten Son of God*," John iii. 17, 18; "Jesus said, whatsoever ye shall ask in *My name*, that will I do," John xiv. 13, 14; chap. xv. 16; chap. xvi. 23, 24, 26; "Jesus said, I have manifested *Thy name* to the men," &c. John xvii. 6; "Holy Father, preserve in *Thy name* them whom Thou hast given Me, that they may be one, as we are," John xvii. 11, 12; "I have made known to them *Thy name*, and will make it known, that the love with which Thou hast loved Me, may be in them, and I in them," John xvii. 26; "That ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in *His name*," John xx. 31: besides many passages in the Old Testament, in which by the name of Jehovah, and of God, is not meant name, but the all of love and of faith, whence worship proceeds. Concerning those who worship a name only, without love and faith, it is thus declared by the Lord in Matthew, "Many shall say to Me in that day, Lord, Lord, have we not prophesied by *Thy name*, and by *Thy name* cast out demons, and in *Thy name* done many virtues, but I will confess to them, I never knew you; depart from Me, ye that work iniquity," vii. 22, 23. When the men of the Church, as was observed, from internal became external, and began to make worship consist in a name only, then they no longer acknowledged one God, but several gods; for it was customary with the ancients to add somewhat to the name of Jehovah, thereby to record some kindness or attribute of His, as in the present case, "He called on *the name of the God of eternity*;" and in the following chapter, "Abraham called the name of that place *Jehovah Jireh*, that is, He will see," verse 14: again, "Moses built an altar and called the name thereof *Jehovah Nissi*, that is, my standard," Exod. xvii. 15; again, "Gideon built an altar to Jehovah, and called it *Jehovah Shalom*, that is, of peace," Judges vi. 24; besides other places: hence it came to pass, that they who made worship to consist in a name only, worshipped as many gods as there were names; and that amongst the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshipped, when yet the ancient Church, from which those epithets came, never worshipped any but One God venerated under so many names, inasmuch as by name the men of that Church understood quality.

2725. Verse 34. *And Abraham sojourned in the land of the Philistines many days.* Abraham sojourned in the land of the Philistines many days, signifies that the Lord adjoined to the doctrine of faith very many things derived from the science of human knowledges.

2726. That by Abraham's sojourning in the land of the Philistines many days, is signified that the Lord adjoined to the

doctrine of faith very many things derived from the science of human knowledges, appears from the signification of sojourning, as denoting to instruct, see n. 1463, 2025; and from the representation of Abraham, as denoting the Lord, see n. 1965, 1989, 2011, 2501; and from the signification of the land of the Philistines, or of Philisthea, as denoting the science of knowledges, see n. 1197, 1198; and from the signification of days, as denoting the states of the thing treated of, see n. 23, 487, 488, 493, 893; and as the subject here treated of is concerning knowledges grounded in scientifics and rationals, and it is said many days, therefore it signifies respectively very many. The subject treated of from verse 22, hitherto, is concerning things rational, derived from human scientifics, added to the doctrine of faith, as is evident from the explication; in the present verse is declared their concluding period. In respect to the subject itself, as it is of more than ordinary depth, and as it is further abundantly treated of in chapter xxvi. we shall defer any further explication at present.

CONCERNING MARRIAGES, HOW THEY ARE CONSIDERED IN THE HEAVENS, AND CONCERNING ADULTERIES.

2727. *FEW at this day know what genuine conjugal love is, and whence it originates, by reason that few are principled in that love; it is almost universally believed to be innate, and thus to flow from a certain natural instinct, as it is called, and this the rather, because even amongst other animals there exists a conjugal principle, when yet the difference between conjugal love amongst mankind, and the conjugal principle which has place amongst other animals, is like the difference between the state of man, and the state of a brute creature.*

2728. *And whereas few at this day, as was observed, know what conjugal love is, therefore from what has been discovered respecting it, we shall describe it: conjugal love derives its origin from the Divine marriage of good and truth, consequently from the Lord Himself: that this is the origin of conjugal love, does not appear to outward sense and apprehension, but still it may be manifest from influx, and from correspondence, and moreover from the Word: from influx, inasmuch as heaven, by virtue of the union of good and of truth, which flows from the Lord, is compared to a marriage, and is called a marriage; from correspondence, inasmuch as when good united with truth flows down into an inferior sphere, it forms a union of minds, and when into a still lower sphere, it forms a marriage; wherefore a union of*

minds, by virtue of good united with truth from the Lord, is essential conjugal love.

2729. *That this is the source of genuine conjugal love, may appear also from this consideration, that no one can be in it, unless he be principled in the good of truth and in the truth of good from the Lord; and likewise from this consideration, that heavenly blessedness and happiness is in that love, and they who are in it, all come into heaven, or into the heavenly marriage; the same may further appear from this consideration, that when the angels discourse together concerning the union of good and of truth, then in an inferior sphere amongst good spirits, there is presented a representative of marriage; but amongst evil spirits a representative of adultery; hence it is, that in the Word, the union of good and of truth is called a marriage, but the adulteration of good and the falsification of truth is called adultery and whoredom, see n. 2466.*

2730. *The men of the most ancient Church were distinguished above all others on this earth for living in genuine conjugal love, inasmuch as they were celestial men by virtue of good received in truth, and were in the Lord's kingdom together with the angels, and in that love enjoyed heaven: but their descendants, with whom the Church declined, began to love their children, not their conjugal partners; for it is possible for wicked men to love their children, but a conjugal partner can only be loved by the good.*

2731. *It was a sentiment amongst those most ancient people, that conjugal love is such, that it would be wholly another's, and this reciprocally, and that when the principle of love is mutual and reciprocal, the parties are then in celestial happiness; also that a conjunction of minds is such, that this mutual and reciprocal principle prevails in all and in each of the things appertaining to the life, that is, in all and in each of the things appertaining to affection, and in all and each of the things appertaining to thought: that therefore it was instituted of the Lord, that wives be the affections of good appertaining to the will, and men be the thoughts of truth appertaining to the understanding, and that hence is derived a marriage, such as exists between the will and the understanding, and between all and each of the things appertaining thereto, with those who are principled in the good of truth, and in the truth of good.*

2732. *I have discoursed with the angels concerning this mutual and reciprocal principle of love, as to its nature and quality, and they have declared that it is an image and likeness of one in the mind of another, and that thus they cohabit together not only in particular principles, but also in the inmost principles of life, and that the Lord's love and mercy can flow with blessing and happiness into such a oneness of principles. They declared also, that they who have lived in such conjugal love, during the life of the body, are together and cohabit in heaven as angels,*

sometimes also with children ; but that at this day very few from Christendom are of this number, nevertheless such were all the members of the most ancient Church, which was celestial, and such were many of the ancient Church, which was spiritual : but they who have lived together in marriage, not joined in conjugal love, but in lascivious love, these are separated in another life, because nothing of lasciviousness is tolerated in heaven ; and they are still more separated, who have held each other in aversion ; and still more they who have hated one another ; when the parties first come into another life, they generally meet together, but after passing through severe suffering, they are separated.

2733. There were certain spirits who, from habit acquired in the life of the body, infested me with peculiar cunning, and this by an influx of a soft and, as it were undulatory kind, such as is usually that of well-disposed spirits, but it was perceivable that craft and subtlety was therein, and that it was with design to captivate the attention and to deceive ; at length I discoursed with one of them, who, as I was told, during his life in the world, had been a general of an army ; and whereas I perceived that the ideas of his thought were influenced by a lascivious principle, I discoursed with him concerning marriage, according to the manner of discoursing amongst spirits illustrated by representatives, which is full of expression, comprehending a variety of subjects, and this instantaneously : he said that in the life of the body he had made light of adulteries ; but it was given to tell him that adulteries are wicked, howsoever it may appear otherwise to the adulterer, in consequence of the delight perceived therein, and of the persuasion grounded in such delight ; and that he might know them to be wicked from this consideration, that marriages are the seminaries of the human race, and consequently the seminaries also of the heavenly kingdom, and therefore that they are in no wise to be violated, but to be accounted holy ; and also from this consideration (which he ought to know, as being in another life, and in a state of perception), that conjugal love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the firmament of heaven ; and further from this consideration, that adulterers, if they do but only approach to the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell ; at least he might know, that to violate marriages was contrary to Divine laws, and contrary to the civil laws of all people, and also contrary to the genuine light of reason, as being contrary to order, both Divine and human, not to mention other considerations : but he replied, that he had no knowledge of such things whilst he lived in the body, nor had he thought about them ; he was desirous to reason on the subject whether it was so or not, but he was told, that truth does not admit of reasonings in another life, inasmuch as reasonings side with and favor the ruling delights, conse

quently they side with and favor evils and falses, and therefore he ought first to think of the above considerations, as being truths; or to think from this principle, which is universally allowed, that none ought to do to another what he would not that another should do to him; on which principle he was questioned, whether on a supposition that any one had led his wife astray, whom he had loved, as men generally love their wives for a time, at least after marriage, he would not have detested adulteries under the impressions of resentment, and in such case, being a man of genius, have confirmed himself in such detestation more than others, even till he had condemned them to hell; thus he might judge himself by himself, if he would make the case his own.

2734. They who, in a married state, during the life of the body, have enjoyed the happiness resulting from genuine conjugal love, enjoy the same happiness also in another life, so that the happiness of one life is continued to them in that of another, and in the other life there is effected a union of minds, in which is heaven: I have been told that the kinds of celestial and spiritual happinesses hence derived, according to the most general view only, are indefinite in number.

2735. Genuine conjugal love is an image of heaven, and when it is represented in another life, it is by the most beautiful objects that the eye can see, or the mind conceive; it is represented by a virgin of inexpressible beauty encompassed with a bright cloud, so that she may be said to be beauty itself in essence and form; all beauty in another life is said to proceed from conjugal love; the affections and thoughts of that love are represented by adamantine atmospheres, sparkling, as it were, with rubies and carbuncles, and this with delights which affect the inmost principles of the mind; as soon as any thing of lasciviousness intervenes, they disappear.

2736. I have been informed that genuine conjugal love is essential innocence which dwells in wisdom; they who have lived in conjugal love, are principled in wisdom above all others in heaven; they are infants in the flower and spring of age, and when viewed by others, they appear as such infants; and whatever then befalls them, is a joy and happiness to them; these are in the inmost heaven, which is called the heaven of innocence; through that heaven the Lord flows into conjugal love, and angels from that heaven are present with men, who live in that love; they are also present with infants in the first stages of infancy.

2737. With those who live in conjugal love, the interior principles of the mind are open through heaven even to the Lord, for that love flows from the Lord through man's inmost principle; hence they have the kingdom of the Lord in themselves, and hence they have genuine love towards infants for the sake of the Lord's kingdom; and hence too they are receptive of heavenly loves more than other persons, and are also more highly principled in

mutual love, for mutual love flows thence as a stream from its fountain.

2738. *Mutual love, such as prevails in heaven, is not like conjugal love : the latter consists in desiring to be in the life of another as one, but the former consists in wishing better to another than to itself, such as is the love of parents towards their children, and the love of those who are affected with doing good, not for their own sakes, but on account of the joy which they find therein : such angelical love is derived from conjugal love, and hence it has birth as a child from its parent, and therefore it abides with parents towards their children : this love is preserved by the Lord with parents, although they are not principled in conjugal love, to the end that the human race may not perish.*

2739. *From the marriage of good and of truth in the heavens descend all kinds of love, which are like the love of parents towards their children, of brethren one amongst another, of relations, and of others, according to their degrees in their respective orders : according to these loves, which are grounded solely in good and truth, that is, in love and faith to the Lord, all the heavenly societies are formed, which are so joined together by the Lord, as to resemble one man, wherefore also heaven is called the GRAND MAN ; there are inexpressible varieties, all originating in, and derived from the union of good and truth from the Lord, which union is the heavenly marriage : hence it is, that from marriages on the earths originate all consanguinities and affinities, and loves are in like manner derived according to the degrees of mutual connection one amongst another ; but whereas at this day conjugal love does not exist, but the consanguinities and affinities thence derived are indeed noted, but they are not consanguinities and affinities of love : in the most ancient Church there were also such derivations of love, wherefore they cohabit together in the heavens, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only parent.*

2740. *Genuine conjugal love cannot possibly exist but between two, that is, in the marriage of one man and of one wife, and in no wise between more together, by reason that conjugal love is mutual and reciprocal, and the life of one conjugal partner is in that of the other reciprocally, so as to form as it were one ; such union may exist between two, but not between more, inasmuch as more divide asunder that love. The men of the most ancient Church, who were celestial, and in the perception of good and of truth like the angels, had only one wife : they said, that with one wife they perceived celestial delights and happinesses, and that they were struck with horror, when mention only was made of the marriage of more : for the marriage of one husband and one wife descends, as was said, from the marriage of good and of truth, or from the heavenly marriage, which is of such a nature, as may appear from the Lord's words in Matthew : " Jesus said, have ye*

not read, that He who made them from the beginning, made them male and female? and he said, therefore shall a man leave father and mother, and shall cleave to his wife, and they two shall be for one flesh; wherefore they are no longer two, but one flesh; what therefore God hath joined together, let not man put asunder. Moses, because of the hardness of your heart, permitted to put away your wives, but from the beginning it was not so: all do not comprehend this word, but they to whom it is given." xix. 3—12.

2741. There is a continual influx of good and truth from the Lord into all, consequently there is a continual influx of conjugal love, but it is received in diverse manner by each, and as it is received, such it becomes; with the lascivious it is changed into lasciviousness, with the adulterous into adulteries; thus heavenly happiness is changed into unclean delight, and thus heaven into hell: the case herein is like that of the light of the sun flowing into objects, which is received according to the form of the objects, and becomes blue, red, yellow, green, dark, yea even black, according to reception.

2742. There exists with some a principle resembling conjugal love, but yet it is not conjugal love, unless they are in the love of good and of truth, being only a love appearing like conjugal love, which has its ground in motives of self-love and the love of the world, viz., that they may be served at home, that they may live in ease and security, that they may be taken care of in sickness and old age, or for the sake of their children whom they love: in some cases a principle of compulsion operates to produce such apparent love, which principle is grounded in fear respecting the marriage partner, respecting reputation, and also respecting misfortunes; in some cases it is a principle of lasciviousness which operates to produce such apparent love, which principle at first appears like conjugal love, causing the parties to put on a sort of innocence in their looks and behavior, to sport like little children, to perceive a joy as from a heavenly origin, whereas in process of time they do not enter into a closer and stronger union, like those who are principled in conjugal love, but are more and more separated. Conjugal love differs also with the married parties, with one it may prevail in a greater or less degree, with the other it may prevail in a very small degree, or not at all, and in consequence of such difference, to the one it may be heaven, to the other hell; affection and reception determine this.

2743. There was seen by me a great dog like Cerberus, and I asked what it signified, and was told, that by such a dog is signified a watch, or guard, lest in conjugal love any should pass from celestial delight to infernal delight, or from infernal to celestial; for they who are principled in genuine conjugal love, are in heavenly delight, but they who are in adulterous love, are also in a delight which appears to them as heavenly, yet it is infernal; by a dog thus is represented, that those opposite delights should be prevented from communicating.

2744. *It was shown me what is the manner of the progress of the delights arising from conjugal love, this way towards heaven, and that way towards hell; the progress of the delights towards heaven was into blessedness and happiness continually multiplying, till they became innumerable und ineffable, and as the progression was more interior, it was into blessednesses and happinesses still more innumerable and ineffable, till it came even to the essential heavenly blessednesses and happinesses of the inmost heaven, or the heaven of innocence; and this by a most perfectly free principle, for all freedom is of love, consequently the most perfect freedom is of conjugal love, which is essentially celestial. Afterwards was shown the manner of the progress of the delights of conjugal love towards hell, in that they remove themselves by degrees from heaven, and this also from an apparently free principle, till at length there are scarce any remains of a human principle in them; the deadly and infernal principle in which they close cannot be described. A certain spirit, who was at this time with me, and saw the above progress, hastened to the sirens in front, with whom the progress of the delights of conjugal love is of the latter kind, exclaiming, that he would show them the nature and quality of their delights, keeping at first the idea thereof in his mind, but when by degrees he came more in front, the idea was continued, like the progress of the delights to hell, and at length closed in the horror above described: sirens are such females as have been principled in a persuasion that whoredom and adultery are honorable, and have also been held in esteem by others on account of such persuasion, and of their elegant way of living; the greatest part of them come into another life from Christendom; see more concerning them, n. 831, 959, 1515, 1983, 2484.*

2745. *There are women who do not love their husbands, but think meanly of them, and at length make them of no account; their nature and quality were represented by a cock, a wild cat, and a tiger of a darkish color; it was declared concerning such, that they began with talking much, afterwards they proceed to chiding, and at length put on the nature of the tiger; it was urged by some, that such still love their husbands, but reply was made, that that love was not human, and that it flows alike into the wicked, yea, even into all kinds of animals, insomuch that these animals love their offspring more than themselves; it was added, that with such women there is nothing of conjugal love.*

2746. *There was a certain spirit in a middle altitude above the head, who during the life of the body had lived lasciviously, being delighted with variety, so that he had loved none constantly, but had frequented brothels, and had thus committed whoredom with many, and had afterward rejected all, in consequence whereof he had defrauded several, and had extinguished all desire of marriage, yea even all desire of procreating children, and had thus*

contracted an unnatural nature : all these things were discovered and laid open, and he was miserably punished, and this in the sight of angels ; afterwards he was cast into hell. Concerning the hells of adulterers see above, n. 824—830.

2747. *Inasmuch as adulteries are contrary to conjugal love, it is not possible for adulterers to be with the angels in heaven ; their contrariety also to goodness and truth is a cause of separation ; for the same reason it is impossible they should be in the heavenly marriage, which is rendered further impossible by the filthy ideas they entertain concerning marriage ; when marriage is only mentioned, and an idea thereof occurs, instantly their ideas are filled with lascivious, obscene, and wicked abominations ; in like manner when the angels discourse concerning goodness and truth, adulterers think contrary thereto ; for all affections and thoughts thence derived, remain with man after death such as they have been in the world. It is in the mind of adulterers to destroy societies, most of them being cruel, see n. 824, thus in their hearts contrary to charity and mercy, making mock at the miseries of others, desiring to deprive others of their property, and practising such desires as far as they dare, delighting in the destruction of friendships, and in sowing the seeds of enmities ; they pretend to a religious principle, in that they say they acknowledge the Creator of the universe, and a providence, but only universal, and salvation grounded in faith, and that their lot will not be worse than that of others ; but when they are explored as to their qualities in heart, which is done in another life, it is then discovered that they do not even believe these things, but instead of the Creator of the universe they acknowledge nature, instead of a universal providence they acknowledge no providence, and respecting faith they think nothing ; and all this is a consequence of the utter opposition of adulteries to goodness and truth ; hence any one may judge how adulterers can come into heaven.*

2748. *Certain spirits who had led an adulterous life in the world, came to me, and spake with me. I perceived that they had not been long in another life, for they knew not that they were there, but supposed that they were still in the world, the reflection where they were being taken away from them ; it was given to tell them that they were in another life, but they presently forgot it ; they asked, where there were any houses, where they might enter and insinuate themselves ? But in reply, they were questioned, Whether they ought not to have respect to things spiritual, viz., such as appertain to conjugal love, which is rent asunder by such allurements as they were in quest of, and that this was contrary to Divine order ? To these things, however, they did not in the least attend, neither did they understand them. I then asked, whether they were not afraid of the laws, and of the punishments which the laws inflicted ? But these they despised : yet when I told them, that possibly they might be severely beaten by the do-*

mestics, this made some impression upon them. It was afterwards given to perceive their thoughts, (for thoughts are communicated in another life) and they were so filthy and obscene, that the upright and well-disposed spirits could not help being struck with horror: and yet all thoughts, as to the most minute particulars thereof, are made public in another life before spirits and angels: hence it may further appear, that adulterers cannot be in heaven.

2749. *They who by adulteries have contracted a loathing and nauseousness to marriage, convert every delight, blessedness, and happiness, as it comes from the heaven of angels, into what is loathsome and nauseous, afterwards into what is painful, and lastly into what is stinking, so that they cast themselves headlong thence towards hell.*

2750. *I am well informed by the angels, that when any one commits adultery on earth, heaven is instantly closed against him, and that he afterwards lives immersed solely in worldly and corporeal things; and then, although he hears of the things appertaining to love and faith, still they do not penetrate his interiors: and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and his lips, under the impulse of self-conceit or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance.*

2751. *In front upwards before the left eye, there was a globular collection of such spirits as during the life of the body had plotted together in secret, and with more cunning than others; they were adulterers, and were still in the world of spirits, being recently deceased; it was customary with them to send forth some in every direction from their globe, who might plot not only against conjugal love, but also against goodness and truth, and especially against the Lord; they who are sent forth, return to the rest, and relate what they have heard, and accordingly they lay their plans: they sent one of these emissaries also to me, supposing that I was a spirit, because I discoursed in the language of spirits; the emissary, when he spoke, uttered scandalous invectives, chiefly against the Lord, so that he was composed as it were of mere scandals; but I replied, that he ought to check himself in such things, knowing from what globe he came, and of what base dregs it consisted; with respect to the Lord, I told him I knew beyond all doubt that He is One with the Father, that the universal heaven is His, that from Him come all innocence, peace, love, charity, mercy, also conjugal love, and all goodness, and truth, which are all Divine; and that Moses and the Prophets, that is, all and each of the things contained in the internal sense of the Word, have respect unto Him, and that all the ceremonial rites of the Jewish Church represented Him; and inasmuch as I was convinced of the certainty of all this, so that no doubt remained concerning it, I asked him what he wished for further?*

On hearing what I had said, he was ashamed and retired: these declarations respecting the Lord were made, in order that he might relate them to the adulterers, who constituted that wicked globe from which he was sent forth.

2752. *They who had been ensnared into adulteries, are particularly desirous to obsess* men in another life, and thereby to return into the world, but they are detained by the Lord in hell, to prevent their admission amongst those spirits who are attendant on man; most of these are from the Christian world, and few elsewhere.*

2753. *There are some in the world, who are impelled by lust to entice virgins to whoredom, in whatever place they are, in monasteries, in their families, with their parents, and even with their wives, and ingratiate themselves by all cunning devices and allurements; in consequence of the habit hereby acquired, and of its becoming as it were natural to them, they retain it in another life, and are thereby enabled to insinuate themselves into societies, by their gentleness and pretended goodness, but inasmuch as their thoughts are made manifest, they are rejected; they pass thus from one society to another, but are everywhere rejected, and also fined, for they study to steal away the delights and blessednesses of others; at length they are admitted into no societies, but after undergoing severe punishment, they are associated to their like in hell.*

2754. *The most deceitful appear sometimes on high above the head, but their hell is at a great depth beneath the heel of the foot; they are the modern antediluvians, they ensnare by innocence, by mercy, and by various good affections with persuasion; during their abode in the world, they were adulterers above all others; wheresoever they met with a beautiful and young wife, they got admission to her without conscience, and by the above pretended good affections tempted her to a compliance with their lusts; they are invisible, and unwilling to be discovered, being in act unknown; they are also cruel, having had respect only to themselves, and not concerned though the whole universe should perish for them: there are great numbers of such spirits at this day, and it was declared they were from Christendom; their hell is of all others the most grievous.*

2755. *There are several hells of adulteries, and nothing is more loved there, or more delightful, than filth and excrement: which may be manifest also from what is observable of several of that class in the life of the body, in that their delight is both to think and to talk of filthy subjects, abstaining only for decency's sake: the delight of adultery in another life is turned into such things, the case herein being like that of the sun's heat, even in time of spring, whilst it flows into excrement, or into a dead body.*

2756. *There are some spirits who from principle have held*

* See more on the subject of obsession, n. 1933.

a communion of wives ; these, in another life, discourse like good spirits, but they are malignant and deceitful ; their punishment is dreadful, they are collected as into a fascicle (or bundle), and representatively, as it were, a serpent is entwisted around them, which encompasses all as a globe wrapped about with bandages, and thus they are rejected.

2757. *Being conducted on a time through some abodes, I came to one where my feet and loins were seized with heat, and I was told, that that abode was inhabited by those who have indulged in pleasures, but still have not extinguished the natural desire of procreating children.*

2758. *That genuine conjugal love is constituent of heaven, is represented in the kingdoms of nature, for there is nothing in universal nature but what in some manner represents the Lord's kingdom in general, the natural kingdom deriving all its origin from the spiritual kingdom ; what is without an origin prior to itself, is nothing, not a single existence being unconnected with its cause, consequently with its end, for in such case it must instantly perish, and be annihilated : hence then come the representatives of the Lord's kingdom in the kingdoms of nature : that conjugal love is heaven, appears from the transformation of worms into nymphs and chrysallises, and thence into winged insects, for when the time of their nuptials comes, which is when they put off their terrestrial form, or their worm state, and are furnished with wings and become volatile, they are then elevated into the atmosphere, their heaven, where they sport with each other, celebrate marriages, lay eggs, and are nourished with the juices of flowers ; they are then also in their beauty, having wings of gold and silver colors, and adorned with other marks of richness and elegance : such is the effect of the conjugal principle even with these insignificant animals.*

2759. *On the right side from the lower earth there arose as it were a volume, which was said to consist of many spirits from the lower sort of people who were unlearned, but not depraved ; they were rustics and other simple ones, and in discoursing with them, they said that they knew the Lord, to whose name they commend themselves ; they knew little besides concerning faith and its mysteries : others afterwards arose, who knew something more : it was perceivable that their interiors were capable of being opened, for in another life this may be perceived manifestly ; they had conscience, which was communicated with me, in order that I might know its quality, and I was told that they lived simply in conjugal love ; they said that they loved their conjugal partner, and abstained from adulteries, and that they did so from conscience was evident from this consideration, that they declared they could not do otherwise, because it was contrary to their will ; such are informed in another life, and are perfected in the good of love and the truth of faith, and are finally received amongst angels.*

PREFACE.

INTO what mistakes they fall who abide in the literal sense of the Word alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies which have sprung up in all ages of the Church, and which are each of them confirmed by their respective favorers from the literal sense of the Word; especially from that grand heresy, which the wild and infernal love of self and the world has broached from the Lord's words to Peter, "I say unto thee, that thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," Matt. xvi. 15—19: they who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him; when yet it was well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth, and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation; when yet the internal sense of those words is, that essential FAITH in the Lord, which has place with those only, who are principled in love to the Lord, and in charity towards their neighbor, has that power; and yet not even faith, but the LORD from whom faith is derived: by ROCK is here meant that faith, as in other passages throughout the Word; on that the Church is built, and against that the gates of hell do not prevail; and to that faith belong the keys of the kingdom of the heavens; that shuts heaven, to prevent the entrance of evils and false principles, and that opens heaven for goodnesses and truths; such is the internal sense of the above words. The twelve Apostles, like the twelve tribes of Israel,

represented nothing else but all the things appertaining to such faith, see n. 577, 2129, 2130; Peter represented faith itself, James charity, and John works of charity (see the preface to chapter xviii. of Genesis), in like manner as Reuben, Simeon, and Levi, Jacob's first-born, in the representative Jewish and Israelitish Church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves the power of saving mankind.

GENESIS.

CHAPTER THE TWENTY-SECOND.

2760. IN the Revelation the Word is thus described as to the internal sense, "*I saw heaven open, and behold a WHITE HORSE, and He who sat thereon was called faithful and true, and in righteousness doth He judge and make war: his eyes were a flame of fire; and upon his head were many diadems: having a name written which no one knew but Himself: and He was clothed with a vesture tinged with blood: and His name is called the WORD OF GOD. And the armies, which are in the heavens, followed Him on white horses, clothed in fine linen, white and clean; and He hath on His vesture and on His thigh a name written, KING OF KINGS, and LORD OF LORDS,*" chap. xix. 11—14, 16. It is impossible for any one to know what each of these expressions implies, except from the internal sense; it is manifest that every expression is in some respect representative and significative, as when it is said, that heaven was open, that there was a white horse, that He who sat on him was faithful and true, and that in righteousness He judges and makes war, that His eyes were a flame of fire, that on His head were many diadems, that He had a name which no one knew but Himself, that He was clothed in a vesture tinged with blood, that the armies which are in the heavens followed Him on white horses, that they were clothed with fine linen, white and clean, and that on His vesture and on His thigh He had a name written: it is expressly said, that the Word is here described, and the Lord who is the Word, for it is said, "*His name is called the Word of God,*" and afterwards, "*He hath on his vesture and on His thigh a name written, King of Kings and Lord of Lords:*" from the interpretation of each expression it evidently appears, that in the above passage the Word is described as to the internal sense; by heaven being open is represented and signified, that the internal sense of the Word is not seen but in heaven, and by those to whom heaven is opened, that is, who are principled in love to the Lord and in faith originating in love; *horse*, which is *white*, represents and signifies the understanding of the Word as to the interior things thereof; that this is the signification of

a white horse, will be shown presently; that He who sat on him is the Word and the Lord who is the Word, is manifest—who, by virtue of good, is called faithful and judging in righteousness, and by virtue of truth is called true and making war in righteousness; the many diadems on His head signify all the things of faith; having a name written which no one knew but Himself, signifies that the quality of the Word in the internal sense is seen by no one but Himself, and to whom He reveals it; clothed with a vesture tinged with blood, signifies the Word in the letter; the armies in the heavens who followed Him on white horses, signify those who are in the understanding of the Word as to its interiors; clothed with fine linen, white and clean, signifies the same persons principled in love and in faith originating in love; a name written on the vesture and on the thigh, signifies truth and good: from these particulars, and from those which precede and follow, it is evident, that about the last time the internal sense of the Word will be opened; what shall come to pass at that time, is also described in the same chapter, verses 17—21.

2761. That white horse is the understanding of the Word as to the interior things thereof, or what is the same thing, the internal sense of the Word, appears from the signification of horse, as denoting the intellectual principle; in the prophetic parts of the Word much mention is made of horse and horseman, but heretofore no one has known, that horse signifies the principle of intelligence, and horseman an intelligent person; as in the prophecy of Jacob, then Israel, it is said of Dan, “Dan a serpent on the way, a serpent dart on the path, biting the *heels of the horse*, and his horseman shall fall backwards; I wait for Thy salvation, Jehovah,” Gen. xlix. 17, 18; that a serpent is one who reasons from things sensual and scientific concerning Divine arcana, may be seen n. 195; that way and path is truth, see n. 627, 2333; that heel denotes the lowest natural principle, see n. 259; that horse denotes the understanding of the Word, and horseman one who teaches, see n. 2636: hence it is evident what these prophetic words signify, viz., that whosoever reasons from things sensual and scientific concerning the truths of faith, sticks fast in the lowest principles of nature, and thus believes nothing, which is to fall backward, wherefore it is added, “I wait for Thy salvation, Jehovah.” So in Habakkuk, “God, Thou *ridest* on Thine *horses*, Thy chariots are salvation, Thou hast caused Thine *horses* to tread in the sea,” iii. 8, 15; where horses denote Divine Truths which are in the Word, chariots denote doctrine thence derived, sea denotes knowledges, see n. 28, 2120, which being the understanding of the Word from God, it is therefore said, Thou hast caused Thine horses to tread in the sea: horses are here attributed to God, as in the Revelation above, to whom they could not be attributed unless they

had such a signification. So in David, "Sing ye unto God, sing ye in His name, exalt Him that *rideth* in the clouds, in His name Jah," Psalm lxxviii. 4; where to ride in the clouds denotes the understanding of the Word as to its interior things, or the internal sense. That cloud is the Word in the letter, in which is the internal sense, see preface to chap. xviii. of Genesis, where it is explained what is signified by the Lord's coming in the clouds of the heavens with power and glory. So again, "Jehovah bowed down the heavens, and came down, and it was darkness under His feet, and He *rode* upon a cherub," Psalm xviii. 9, 10; where darkness is put for clouds, to ride upon a cherub denotes the Lord's Providence, to prevent man's entering of himself into the mysteries of faith contained in the Word, see n. 308. So in Zechariah, "In that day shall there be on the *bells of the horses* the holiness of Jehovah," xiv. 20; where the bells of the horses denote the understanding of the spiritual things of the Word, which are holy. So in Jeremiah, "There shall enter through the gates of this city kings and princes, sitting on the throne of David, *riding* in a chariot, and on *horses*, they and their princes, the man of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited for ever," xvii. 25, 26; chap. xxii. 4; the city Jerusalem denotes the Lord's spiritual kingdom and Church; kings denote truths, see n. 1672, 2015, 2069; princes denote the primary precepts of truth, see n. 1482, 2089; David denotes the Lord, see n. 1888; the man of Judah and the inhabitants of Jerusalem denote those who are principled in the good of love, of charity, and of faith, see n. 2268, 2451, 2712; thus to ride on a chariot and on horses denotes to be instructed in the doctrine of truth derived from the internal understanding of the Word. So in Isaiah, "Then shalt thou be delighted on Jehovah, and *I will cause thee to ride* on the heights of the earth, and I will cause thee to feed on the inheritance of Jacob," lviii. 14; where to ride on the heights of the earth denotes intelligence. So in David, "A song of loves, gird thy sword on thy thigh, O mighty man, thy glory and renown, and proceed in thy renown, *ride on the word of truth*, and of the mildness of righteousness, and thy right hand shall teach thee wonderful things," Psalm xlv. 1, 5; where to ride upon the word of truth manifestly denotes the intelligence of truth, and upon the word of the mildness of righteousness denotes the wisdom of good. So in Zechariah, "In that day, said Jehovah, I will smite *every horse* with astonishment, and the *rider* with madness; and upon the house of Judah will I open mine eyes, and I will smite *every horse of the people* with blindness," xii. 4; where horse also manifestly denotes the understanding, which should be smitten with astonishment and blindness, and rider denotes one that is intelligent, who should be smitten with madness. So in Hosca, "Take away all iniquity,

and receive good, and we will give back again the calves of our lips; Ashur shall not save us, *we will not ride upon a horse*, and we will not say any longer to the work of our hands, thou art our God," xiv. 2, 3; where Ashur denotes reasoning, see n. 119, 1186; horse, man's own intelligence: many other passages, if necessary, might be adduced to the same purpose.

2762. The sole ground of this signification of *horse*, as denoting the intellectual principle, is from representatives in another life: in the world of spirits are frequently seen horses, and this with much variety, and also those who sit on horses, and as often as they appear, they signify the intellectual principle; such representatives are continually presented before spirits: it is in consequence of this representative of horse, as denoting the intellectual principle, that when horses are mentioned in the Word, the spirits and angels attendant on man know instantly that the subject treated of is concerning the intellectual principle; hence also it is, that to certain spirits who come from a certain orb elsewhere, when being principled in intelligence and wisdom they are elevated from the world of spirits into heaven, there appear bright shining horses as of fire: which were also seen by me, when they were taken up; hence it was made manifest to me what is signified by the *fiery chariot* and *fiery horses*, which were seen by Elisha, when Elijah ascended by a whirlwind into the heavens; likewise what is signified by the exclamation of Elisha on the occasion, "*My Father, my Father, the chariots of Israel, and the horsemen thereof*," 2 Kings ii. 11, 12; and also by what Josiah King of Israel said in like manner to Elisha when he died, "*My Father, my Father, the chariots of Israel, and the horsemen thereof*," 2 Kings xiii. 14: that by Elijah and Elisha was represented the Lord as to the Word, will be shown, by the Divine Mercy of the Lord, elsewhere; the doctrine of love and charity from the Word is signified by a *fiery chariot*, and the doctrine of faith thence derived by *fiery horses*; the doctrine of faith is the same thing as the understanding of the Word as to its interior contents, or the internal sense. That chariots and horses appear in the heavens before spirits and angels, may further appear from this consideration, that they were seen by the Prophets, as by Zechariah, chap. i. 8—10; chap. vi. 1—3, 5—7; and by others; also by the boy of Elisha, of whom it is thus written in the Book of Kings, "Jehovah opened the eyes of the boy of Elisha, and he saw, and behold the mountain full of *horses* and *fiery chariots* round about Elisha," 2 Kings vi. 17: moreover, in that part of the world of spirits which is the abode of the intelligent and the wise, chariots and horses continually appear, by reason, as was said, that chariots and horses represent those things which appertain to wisdom and intelligence: that such as are raised up after death, and enter into another life, see repre-

sented to them a youth sitting on a horse, and afterwards dismounting, and that thereby is signified that they must be instructed in the knowledges of good and of truth, before they can come into heaven, may be seen, n. 187, 188. That chariots and horses have this signification, was perfectly well known in the ancient Church, as may also appear from the Book of Job, which is a book of the ancient Church, wherein are these words, "God made him to forget *wisdom*, and hath not imparted to him *intelligence*, near the time he elevated himself on high, he derideth the *horse* and *his rider*," xxxix. 17—19. The signification of horse, as denoting the intellectual principle, was derived from the ancient Church to the wise round about, even into Greece; hence it was, that in describing the sun, by which is signified love, see n. 2441, 2495, they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and in describing the god of the sea, inasmuch as by sea were signified sciences in general, see n. 28, 2120, they also allotted horses to him; hence, too, when they described the birth of the sciences from the intellectual principle, they feigned a flying horse, which with his hoof burst open a fountain, where were virgins who were the sciences; nor was any thing else signified by the Trojan horse, but an artful contrivance of the understanding to destroy walls: at this day indeed, when the intellectual principle is described, agreeable to the custom received from the ancients, it is usually described by a flying horse or Pegasus, and erudition by a fountain, but it is known scarce to any one, that horse in a mystical sense signifies the understanding, and that a fountain signifies truth; still less is it known that those significatives were derived from the ancient Church to the Gentiles.

2763. Hence then it is evident whence came the representatives and significatives contained in the Word, viz., from the representatives which exist in another life; it was from another life that such representatives came to the men of the most ancient Church, who were celestial, and were together with spirits and angels whilst they lived in the world; those representatives were derived from them to their posterity, and at length to those who knew only that such things were significative, without knowing what they particularly signified; but inasmuch as they had existed from the most ancient times, and were applied in Divine worship, they were therefore accounted venerable and holy. Besides representatives, there are also correspondences, which both in sound and signification differ in the natural world from what they are in the spiritual world; thus heart denotes the affection of good, eyes understanding, ears obedience, hands power, besides numberless others; these are not so represented in the spiritual world, but they correspond, as natural to spiritual; hence it is, that each particular expression, as 'the

smallest dot or tittle in the Word, involves things spiritual and celestial; and that the Word is so inspired, that when it is read by man, spirits and angels instantly perceive it spiritually, according to representations and correspondences. But this science, which was so cultivated and esteemed by the ancients after the flood, and by which they were enabled to think with spirits and angels, is at this day totally obliterated, insomuch that scarce any one is willing to believe that such a science exists; and they who believe consider it merely as somewhat mystical, of no use, and this by reason that man is become altogether worldly and corporeal, so that when mention is made of what is spiritual and celestial, he immediately feels a repugnance, and sometimes disdain, yea even a loathing; what then will he do in another life, which lasts for ever, where there is nothing worldly and corporeal, but only what is spiritual and celestial, which constitutes life in heaven?

CHAPTER XXII.

1. AND it came to pass after those words, that God did tempt Abraham, and said unto him, Abraham, and he said, behold I.

2. And He said, take I pray thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering on one of the mountains, which I declare to thee.

3. And in the morning Abraham arose early, and saddled his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went to the place which God said to him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said to his boys, tarry ye here with the ass, and I and the boy will go yonder, and we will bow ourselves, and will return to you.

6. And Abraham took the wood of the burnt-offering, and placed on Isaac his son: and he took in his hand fire and a knife, and they went both of them together.

7. And Isaac said to Abraham his father, and said, my father, and he said, behold I, my son, and he said, behold the fire and the wood, and where is the cattle for a burnt-offering.

8. And Abraham said, God will see for Himself cattle for a burnt-offering, my son, and they went both of them together.

9. And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar over the wood.

10. And Abraham put forth his hand, and took the knife to slay his son.

11. And the angel of JEHOVAH out of heaven cried to him, and said, Abraham, Abraham, and he said, behold I.

12. And he said, put not forth thy hand to the boy, neither do thou any thing to him, because I now know that thou fearest God, and hast not withheld thy son, thine only one, from Me.

13. And Abraham lifted up his eyes, and saw, and behold a ram behind withheld in a thicket by his horns: and Abraham went, and took the ram, and offered him for a burnt-offering instead of his son.

14. And Abraham called the name of that place JEHOVAH shall see, which is said at this day, in the mount JEHOVAH shall see.

15. And the angel of JEHOVAH cried to Abraham a second time out of heaven.

16. And said, in Myself have I sworn, saith JEHOVAH, because thou hast done this Word, and hast not withheld thy son, thine only one.

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea-shore, and thy seed shall inherit the gate of thine enemies.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.

19. And Abraham returned to his boys; and they arose, and went together to Beersheba; and Abraham dwelt in Beersheba.

20. And it came to pass after those words, that it was told Abraham, saying, behold Milcah, she also hath borne sons to thy brother Nahor.

21. Huz his first-born, and Buz his brother, and Kemuel the father of Aram.

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thaash, and Maacah.

THE CONTENTS.

2764. THE subject treated of in this chapter, in the internal sense, is concerning the Lord's most grievous and inmost

temptations, whereby he united the human essence to the Divine; and concerning the salvation of those who constitute the Lord's spiritual Church, by that union.

2765. The Lord's most grievous and inmost temptations are treated of, verses 1, 3—6, 9—11. The union of the human essence with the Divine, or the glorification, by means of those temptations, is treated of, verses 2, 11, 12, 16. The salvation of the spiritual by virtue of the Lord's Divine-human [principle], those who are principled in charity and faith, within the Church, is treated of, verses 2, 7, 8, 13—19: and of those who are principled in good without the Church, verses 20—24.

THE INTERNAL SENSE.

2766. VERSE 1. *And it came to pass after those words, that God did tempt Abraham, and said unto him, Abraham, and he said, behold I.* It came to pass after those words, signifies things transacted; God did tempt Abraham, signifies the Lord's most grievous and inmost temptations; and said unto him, Abraham, signifies the Lord's perception from Divine truth; and he said, behold I, signifies thought and reflection.

2767. *It came to pass after those words*—that hereby are signified things transacted, appears without explication. The things transacted, or which have been just treated of, are concerning Abimelech and Abraham, in that they made a covenant in Beersheba, and lastly, that Abraham built a grove in Beersheba, by which was signified, that rational human things were adjoined to the doctrine of faith, which in itself is Divine. The subject now treated of is concerning the Lord's temptation as to the rational principle, which is signified by Isaac: for by temptations the Lord made his human principle Divine, consequently He made His rational principle Divine, in which the human principle commences, see n. 2106, 2194, by correcting and casting out from the rational principle whatever was merely human, or human maternal; this is the connection of the things treated of in the foregoing chapter with the things treated of in this chapter; whence it is said, "It came to pass after those words that God did tempt Abraham."

2768. *God did tempt Abraham*—that hereby are signified the Lord's most grievous and inmost temptations, appears from what follows; that by Abraham the Lord is represented, and meant in an internal sense, is evident from all that goes before, where Abraham is treated of; that the Lord endured most grievous and inmost temptations, which are described in this

chapter in the internal sense, will appear presently. Its being said that God tempted, is according to the sense of the letter, in which temptations and several other such things are attributed to God, whereas, according to the internal sense, God tempts no man, but is continually delivering him from temptations, so far as is possible, or so far as deliverance does not cause evil, and is continually regarding good, into which He leads those who are in temptations; for God never concurs with temptations in any other way, and although it is predicated of Him that He permits, still it is not according to the idea which man entertains of permission, viz., as concurring by permitting, for man cannot conceive otherwise, than that whosoever permits, He also wills what He permits, but it is the evil with man which causes temptation, and which also leads thereinto, of which evil there is no cause in God, as there is no cause in a king or a judge why man should do evil, and suffer punishment for it; for whosoever separates himself from the laws of Divine Order, which are all grounded in good and in truth derived from good, he casts himself into laws opposite to Divine Order which are all grounded in what is evil and false, and consequently in punishments and torments.

2769. *And said unto him, Abraham*—that hereby is signified the Lord's perception from Divine Truth, appears from the signification of saying in the historical parts of the Word as denoting to perceive, see n. 1898, 1919, 2080, 2619; and from the representation of Abraham, as denoting the Lord. That the perception was from Divine Truth, may appear from this consideration, that the name God is used, and not JEHOVAH; for where the subject treated of in the Word is concerning truth, there the name God is applied, but where it is concerning good, there the name Jehovah is applied, see n. 2586; hence it is that He is named God in this verse, and also in the following even to verse 11, by reason that the subject there treated of is concerning temptation; whereas in verse 12, and in the following verses He is named Jehovah, because the subject treated of is concerning deliverance: for from truth come all temptation and damnation, but from good come all deliverance and salvation; that truth condemns, and that good saves, may be seen, n. 1685, 2258, 2335.

2770. *And he said, behold I*—that hereby is signified thought and reflection, appears from the signification of saying as denoting to perceive, see n. 2769, but in the present case to think and reflect, as being spoken in the way of a reply, for all thought and consequent reflection comes from perception, see n. 1919, 2515, 2552.

2771. Verse 2. *And He said, take I pray thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering, on one of the mountains*

which I declare to thee. He said, take I pray thy son, signifies the Divine rational principle begotten of Himself; thine only one, whom thou lovest, signifies the sole [principle] in the universe by which He would save mankind: Isaac, signifies the quality thereof; and go thou to the land of Moriah, signifies a place and state of temptation; and offer him there for a burnt-offering, signifies that He should sanctify Himself by the Divine [principle]; on one of the mountains, signifies Divine Love; which I declare to thee, signifies as He should perceive.

2772. *He said, take I pray thy son*—that hereby is signified the Divine rational principle begotten of Himself, appears from the signification of son as denoting the rational principle, see n. 2623, in the present case the Divine rational principle, because by son is here meant Isaac, who represents the Lord's Divine rational principle, as was shown, n. 1893, 2066, 2083, 2630: and whereas the Lord made His rational principle Divine by His Own proper power, as hath often been said above, therefore by thy son is also signified, that that Divine rational principle was begotten of Himself, see n. 1893, 2093, 2625.

2773. *Thine only one, whom thou lovest*—that hereby is signified the sole principle in the universe by which He would save mankind, appears from the signification of only one, as denoting the sole one, and indeed in the universe, inasmuch as the subject treated of is concerning the Lord, who solely as to the whole human principle was made God, or Divine.

2774. *Isaac*—that hereby is signified the quality thereof, as being the good of truth, and the truth of good, consequently the Divine marriage, as to the Lord's human principle, appears from the denomination of Isaac, concerning which see the foregoing chapter, verses 6, 7.

2775. *And go thou to the land of Moriah*—that hereby is signified a place and state of temptation, may appear from the signification of the land of Moriah; that the land of Moriah is a place of temptation, is evident from this, that Abraham was ordered to go thither, and offer there his son for a burnt-offering, and thus to undergo the last state of temptation; that Jerusalem was in that land, where the Lord Himself underwent the last state of temptation, may appear from this, that an altar was built by David on the mount of Moriah, and afterwards the temple by Solomon, as appears from the Book of the Chronicles, "Solomon began to build the house of Jehovah in Jerusalem, on the *Mount of Moriah*, which was seen of David his father," 2 Chron. iii. 1; compare 1 Chron. xxi. 16—28, with 2 Sam. xxiv. 16—25: hence it may sufficiently appear, that the things here said, concerning the offering up of Isaac, are representative of the Lord, otherwise this might have been done where Abraham at that time abode, nor would he have been commanded to depart thence and go a journey of nearly three days.

2776. *And offer him there for a burnt-offering*—that hereby is signified that he should sanctify himself by the Divine [principle] appears from the representation of a burnt-offering with the Hebrew nation, and in the Jewish Church, as denoting the most holy principle of their worship; there were burnt-offerings and there were sacrifices; what they represented may be seen, n. 922, 923, 1823, 2180: their sanctifications were hereby effected, and hence it is, that by offering for a burnt-offering is here signified to be sanctified by the Divine [principle], for the Lord Himself sanctified Himself by the Divine [principle], that is, united the human principle to the Divine by temptation-combats and victories, see n. 1663, 1690—1692, 1737, 1787, 1812, 1813, 1820. The common belief at this day is, that burnt-offerings and sacrifices signified the Lord's passion, and that the Lord by His passion expiated the iniquities of all, yea, that He took them upon Himself, and thereby removed them. Thus men believe that they are justified and saved, provided they can but think, though it were even at the hour of death, that the Lord suffered for them, howsoever they have lived during the whole course of their lives; but the case is not so: the passion of the cross was the last stage of the Lord's temptation, whereby He fully united the human principle to the Divine, and the Divine to the human, and thus glorified Himself; this is that union whereby they may be saved, who are principled in faith in Him grounded in charity; for the essential Supreme Divine [principle] could not otherwise reach to mankind, who had removed themselves so far from the celestial influences of love and the spiritual influences of faith, that they no longer even acknowledged such influences, much less did they perceive them; therefore in order that the Supreme Divine [principle] might descend to man thus separated from it, the Lord came into the world, and united the human principle to the Divine in Himself; which union could not otherwise be effected than by the most grievous temptation-combats and victories, and at length by the last combat, which was that of the cross. Hence it is that the Lord, by virtue of the Divine-human [principle], can illuminate minds even in a state of removal from the celestial influences of love, provided they be principled in faith grounded in charity; for the Lord in another life appears to the celestial angels as a sun, and to the spiritual as a moon, see n. 1053, 1521, 1529, 1530, 2441, 2495; all the light of heaven is thence; the light of heaven is such, that whilst it illuminates the sight of spirits and angels, it also at the same time illuminates the understanding; this is an essential property of that light, so that in proportion as any one in heaven enjoys external light, in the same proportion he enjoys internal light, that is, in the same proportion he has understanding; hence it is evident in what the light of heaven differs from the light of the world; it is the Lord's

Divine-human [principle] which illuminates both the sight and the understanding of the spiritual, which would not be the case had not the Lord united the human essence to the Divine; and unless this union had been effected, neither man in the world, nor spiritual angels in heaven, would have had any intellectual and perceptive principle of good and of truth, of course neither would they have had any principle of blessedness and happiness, consequently nothing of salvation; hence it may appear, that mankind could not be saved, unless the Lord had assumed the human principle and glorified it. Hence then every one may conclude, how the case is with this belief, that man may be saved, if he only thinks from a certain inward impulse that the Lord has suffered for him, and has taken away his sins, without any regard to his manner of life, when yet the light of heaven from the Lord's Divine-human [principle] can only come to those who live in the good of faith, that is, in charity, or what is the same thing, who have conscience; the very plane itself, on which that light can operate, or the receptacle of that light, is the good of faith, or charity, consequently conscience. That the spiritual have salvation from the Lord's Divine-human principle, may be seen, n. 1043, 2661, 2716, 2718.

2777. *On one of the mountains*—that hereby is signified Divine Love, appears from the signification of mountain as denoting love, see n. 795, 796, 1430, in the present case Divine Love, because it is predicated of the Lord, the nature and quality of which love may be seen, n. 1690, 1691, 1789, 1812, 1820, 2077, 2253, 2500, 2527: inasmuch as Divine Love was the principle from which the Lord fought and conquered in temptations, and by which He sanctified and glorified Himself, therefore it is here said to Abraham, that he should offer Isaac for a burnt-offering on one of the mountains in the land of Moriah. The representative is elucidated by this circumstance, that the altar built by David, and the temple by Solomon, was on the mountain of Moriah, n. 2775; for the altar, on which burnt-offerings and sacrifices were offered, was a principal representative of the Lord, as was afterwards the temple; that the altar was a principal representative, may be seen, n. 921; and is evident from David, "They shall lead me to the *mountain of Thy Holiness*, and to Thy habitations, and I will enter into the *altar of God*, to *God*, the gladness of my exultation," Psalm xliii. 3, 4. That the temple was a principal representative, appears from John, "Jesus said, destroy this *temple*, and I will raise it up in three days: He spake of the *temple of his body*," ii. 19, 21.

2778. *Which I declare (or say) to thee*—that hereby is signified as He should perceive, appears from the signification of declaring (or saying), as denoting to perceive, see n. 2769.

2779. Verse 3. *And in the morning Abraham arose early*,

and saddled his ass, and took his two boys with him, and Isaac his son, and cut the wood of the burnt-offering, and arose, and went unto the place which God said to him. In the morning Abraham arose early, signifies a state of peace and innocence: and saddled his ass, signifies the natural man which he prepared: and took his two boys, signifies the former rational principle which he adjoined: and Isaac his son, signifies the Divine rational principle begotten from himself; and cut the wood of the burnt-offering, signifies the merit of justice: and arose, signifies elevation: and went to the place which God said to him, signifies a state on this occasion according to perception.

2780. *In the morning Abraham arose early*—that hereby is signified a state of peace and innocence, appears from the signification of morning, and also of rising early (*in matutino*), when it is predicated of the Lord, who in the present case is Abraham: morning, in a universal sense, signifies the Lord, and hence His kingdom, consequently the celestial principle of love in general and in particular, as was shown, n. 2333; and inasmuch as it signifies these things, it signifies also the state itself in which they are, which is a state of peace and of innocence; a state of peace in the heavens is as a state of day-dawn (*auroræ*) in the earths; all things celestial and spiritual exist in a state of peace in the heavens, and hence they derive all their satisfaction, blessedness, and happiness, as in a state of day-dawn in the earths all things exist before man under an appearance of delight and gladness; for particular things derive their particular qualities from a common or general affection, see n. 920, 2384: the case is similar in respect to a state of general principle affecting all things appertaining to love and faith, which, unless influenced by innocence, want their essential property; hence it is, that no one can come into heaven, unless he has somewhat of innocence, Mark x. 15; and hence it is evident what is signified by morning in an internal sense, especially when it is said, “In the morning he arose early:” and whereas in a supreme sense morning is the Lord, and by derivation from Him is a state effecting and affecting those things which are in His kingdom, therefore also by morning, and by rising in a morning, are signified several things which exist in that state, and this with a predicative reference to the things which follow in the internal sense.

2781. *And saddled his ass*—that hereby is signified the natural man which he prepared, appears from the signification of ass, of which we shall speak immediately: there are appertaining to man things of the will (*voluntaria*), and also things of the understanding (*intellectualia*); to things of the will appertain those things which relate to good, to things of the understanding those things which relate to truth. There are beasts of various kinds, by which the things of the will, which relate to

good, are signified, as lambs, sheep, kids, she-goats, cows, and oxen, see n. 1823, 2179, 2180; and there are also beasts, by which are signified things of the understanding, which relate to truth, viz., horses, mules, wild-asses, camels, asses, and also birds; that by horse is signified the intellectual principle, was shown above, n. 2761, 2762; that by wild-ass is signified truth separate from good, may be seen, n. 1949; that by camel is signified the scientific principle in general, and by ass the scientific principle in particular, may be seen, n. 1486. There are two things which constitute the natural principle with man, or what is the same thing, the natural man, viz., natural good and natural truth; natural good is the principle of delight flowing from charity and faith, natural truth is the scientific principle thereof: that natural truth is what is signified by ass, and rational truth by mule, may appear from the following passages: "The prophetic [declaration or denunciation] *of the beasts of the south*: in the land of straightness and closeness, the lion and the tiger, and from the viper and fiery flying serpent, shall carry their wealth on the *shoulder of asses*, and their treasures on the *bunch of camels*, they shall not come forth on the people; and the Egyptians shall help in vain and to no purpose," Isaiah xxx. 6, 7; they are called beasts of the south who are principled in the knowledges of good and of truth, but who do not apply them to life but to science; of these it is said, that they carry their wealth on the shoulder of asses, and their treasures on the bunch of camels, by reason that asses signify scientifics in particular, and camels scientifics in general; that Egyptians are sciences, may be seen, n. 1164, 1165, 1186, of which it is said, that they shall help in vain and to no purpose; that this prophetic [declaration or denunciation] has an internal sense, and that without such a sense it is unintelligible, is plain to every one; for without an internal sense, it cannot be known what is meant by the prophetic [declaration or denunciation] of the beasts of the south, what by lion and tiger, what by viper and fiery flying serpent, and what by those beasts carrying their wealth on the shoulder of asses, and their treasures on the bunch of camels, and why it immediately follows, that the Egyptians shall help in vain and to no purpose: the like is signified by ass in Israel's prophecy concerning Issachar, "Issachar is an *ass of bone* couching down between burdens," Gen. xlix. 14: so in Zechariah, "This shall be the plague with which Jehovah will smite all people, who shall fight against Jerusalem; it shall be the plague *of the horse, of the mule, of the camel, of the ass, and of every beast*," xiv. 12, 15; that by horse, mule, camel, and ass, are signified intellectual things appertaining to man, which should be smitten with the plague, is manifest from all and each of the things which precede and follow in the same chapter, for the subject there treated of is concerning the

plagues which should precede the last judgment, or the consummation of the age, concerning which John also in the Revelation, and the rest of the Prophets, have spoken abundantly; they, who shall at that time fight against Jerusalem, that is, against the Lord's spiritual Church, and the truths thereof, are signified by the above animals, and as to things intellectual will be smitten with plagues: so in Isaiah, "Blessed are ye that sow beside all waters, that send the foot of the *ox* and of the *ass*," xxxii. 20; ye that sow beside all waters, denote those who suffer themselves to be instructed in things spiritual; that waters are things spiritual, consequently the intellectual things of truth, may be seen, n. 680, 739, 2702; sending the foot of the ox and of the ass, denotes the natural things which should be subservient; that ox denotes the natural principle as to good, may be seen, n. 2180, 2566; ass is the natural principle as to truth. So in Moses, "Binding to the vine *his ass*, and to the noble vine the *son of his she-ass*: he washes his garments in wine, and his covering in the blood of grapes," Gen. xlix. 11; speaking prophetically of the Lord; where vine and noble vine denote the spiritual Church external and internal, see n. 1069; ass denotes natural truth, the son of a she-ass rational truth; the ground and reason why the son of a she-ass denotes rational truth is, because she-ass denotes the affection of natural truth, see n. 1486, and that the son thereof is rational truth, may be seen, n. 1895, 1896, 1902, 1910. A judge formerly rode on a she-ass, and his sons upon he-asses, by reason that judges represented the good things of the Church, and their sons truths thence derived; but a king rode on a she-mule, and his sons on he-mules, by reason that kings and their sons represented the truths of the Church, see n. 1672, 1728, 2015, 2069; that a judge rode on a she-ass, appears from the Book of Judges, "My heart is to *the lawgivers of Israel* that offered themselves willingly amongst the people; bless ye Jehovah, riding on *white she-asses*, sitting on Middim," v. 9, 10; that the sons of judges rode on he-asses, appears from these words, "Jair the judge over Israel had thirty *sons*, riding on thirty *he-asses*," Judges x. 3, 4; and in another place, "Abdon the judge of Israel had forty *sons*, and thirty sons' sons, riding on seventy *he-asses*," Judges xii. 14. That a king rode on a mule, appears from these words, "David said to them, take with you the servants of your Lord, and cause Solomon my son to ride on *the she-mule* which is mine; and they caused Solomon to ride on *the she-mule of king* David, and Zadok the priest and Nathan the prophet anointed him for a king in Gihon," 1 Kings i. 33, 38, 44, 45: that the sons of kings rode on mules, appears from these words, "All *the sons of king* David arose, and rode every one on his *mule*, and fled for Absalom," 2 Sam. xiii. 29; hence it is evident, that to ride on a she-ass was characteristic of a judge, and to

ride on a she-mule was characteristic of a king; and to ride on a he-ass was characteristic of the sons of judges, and to ride on a he mule was characteristic of the sons of kings, by reason, as was said, that a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, a he-ass natural truth itself, and a he-mule and also the sons of a she-ass rational truth: hence it is evident what is meant by these prophetic words concerning the Lord in Zechariah, "Exult, O daughter of Zion, rejoice, O daughter of Jerusalem, behold thy king shall come to thee, He is just and saved, lowly and *riding on an ass*, and on a *young ass the son of she-asses* ; His dominion is from sea even to sea, and from the river even to the ends of the earth." ix. 9, 10. That the Lord was willing, when he came to Jerusalem, to ride on these animals, is plain from the Evangelists, concerning which circumstance it is thus written in Matthew, "Jesus sent two disciples, saying unto them, go ye into a village which is over-against you, and immediately ye shall find a *she-ass* tied, and a *foal* with her, loose them and bring them to Me: this was done that it might be fulfilled which was spoken by the Prophet, saying, tell ye the daughter of Zion, behold thy king cometh to thee, meek, sitting on a *she-ass* and on a *foal*, *the son of a she-ass* ; and they brought the *she-ass* and *the foal*, and laid their garments upon them, and set Him thereon," xxi. 2, 4, 7. To ride upon an ass was a token that the natural principle was subordinate, and to ride upon a foal the son of a she-ass, was a token that the rational principle was subordinate. That the son of a she-ass has a similar signification with mule, was shown above: it was on this account, and also on account of its being customary for a sovereign judge and king to ride on these animals, and further, that at the same time the representatives of the Church might be fulfilled, that it pleased the Lord to enter thus into Jerusalem: this circumstance is thus described in John, "The day following, a great company which had come to the feast, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went to meet Him, and cried, Hosanna, blessed is He who cometh in the name of the Lord, *the king of Israel* ; but Jesus finding a *young ass* sat thereon, as it is written, Fear not, daughter of Zion, behold thy King cometh sitting on *the foal of an ass* : but these things the disciples knew not at the first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him," xii. 12—16; Mark xi. 1—12; Luke xix. 28—41. From what has been said, then, it is manifest, that all and each of the things in the Church at that time were representative of the Lord, and thereby of the celestial and spiritual things of His kingdom, and this even to an ass and the foal of an ass, whereby was represented the

natural man as to good and truth; the cause and ground of the representation was, that the natural man ought to serve the rational, the rational the spiritual, the spiritual the celestial, and the celestial the Lord; such is the order of subordination. Inasmuch as by ox and ass was signified the natural man as to good and truth, therefore several laws were enacted, in which mention is made of oxen and asses, which laws at first sight do not seem worthy to be mentioned in the Divine Word, but when they are unfolded as to the internal sense, there appears in them a spiritual principle of much moment, as in the following cases: "When any one shall open a pit, or when any one shall dig a pit, and shall not cover it, and an *ox* or an *ass* shall fall therein, the owner of the pit shall repay silver to the owner of them, and the dead shall be his," Exod. xxi. 33, 34. Again, "If thou meet thine enemy's *ox* or his *ass* going astray, thou shalt surely bring it back to him again: when thou seest the *ass* of him that hateth thee lying under his burden, and thou shalt cease from removing it, thou shalt surely remove it from him," Exod. xxiii. 4, 5; Deut. xxii. 1, 3. Again, "Thou shalt not see the *ass* of thy brother, or his *ox*, falling in the way, and hide thyself from them, thou shalt surely raise them up again," Deut. xxii. 4. Again, "Thou shalt not plough with an *ox* and an *ass* together; thou shalt not clothe thyself with a garment mixed of woollen and linen together," Deut. xxii. 10, 11. Again, "Six days shalt thou do thy works, and on the seventh day thou shalt rest, that *thine ox* and *thine ass* may rest, and the son of thine handmaid, and the sojourner," Exod. xxiii. 12; in which passages ox and ass, in a spiritual sense, signify nothing else but natural good and truth.

2782. *And took the two boys*—that hereby is signified the former rational principle which he adjoined, appears from the signification of boys; boy and boys in the Word have various significations, because they are predicated as well of home-born sons as of the sons of a stranger, and also of servants, as in the present case they are predicated of servants: that by servants in the Word are signified man's natural principles, which should serve the rational, may be seen, n. 1486, 1713, 2541, 2567; but in the present case, as they are not called servants, but boys, thereby is signified the former rational principle, or what was merely human, which was to serve the Divine rational principle; this may appear also from the series of the things treated of.

2783. *And Isaac his son*—that hereby is signified the Divine rational principle begotten of himself, appears from the representation of Isaac, as denoting the Lord's Divine rational principle, concerning which see above; that it was begotten of Himself, is meant by its being called his son, as above, n. 2772.

2784. *And cut the wood of the burnt-offering*—that hereby is signified the merit of justice, appears from the signification of

wood and of cutting wood; that wood signifies the good which appertains to works, and which appertains to justice, and that to cut wood signifies to place merit in the good of works, but that to cut the wood of a burnt-offering signifies the merit of justice, appears so remote from the sense of the letter, as to be impossible to be known without revelation. That to cut wood is to place merit in the good of works, was made manifest to me from what was seen, and described n. 1110, concerning cutters of wood, as being those who have been desirous to merit salvation by the good works which they have done; moreover there are others in front upwards, a little to the right, from a certain globe of earth, who in like manner have claimed to themselves all good, and appear to cut and cleave wood; sometimes when they seem to themselves to labor hard, their faces shine in consequence of a certain false fire, which is the good of merit which they attribute to themselves; the reason of this appearance is, because wood is representative of good, as was all the wood used in the ark, and in the temple, and also all the wood on the altar when the burnt-offerings and sacrifices were offered; but they who attribute good to themselves and make it meritorious, these also in the Word are said to worship wood or a graven image of wood.

2785. *And arose*—that hereby is signified elevation, appears from the signification of arising, as implying some elevation, whensoever it occurs in the Word.

2786. *And went to the place which God said to him*—that hereby is signified a state on that occasion according to perception, appears from the signification of place, as denoting state, see n. 1273—1277, 1376—1381, 2625; and from the signification of God saying, as denoting to perceive from the Divine principle, see n. 2769, 2778. As to what concerns the state itself, it is described in this verse, viz., the state which the Lord took upon Him when He underwent temptations, in the present case when He underwent the most grievous and inmost temptations; the first preparation for this state was, that He put on a state of peace and innocence, also that He prepared the natural man in Himself, and likewise the rational, that they might serve the Divine rational, and that He adjoined the merit of justice, and thus elevated Himself: it is impossible for these things to be explained to the apprehension, or exhibited to the idea of any one who is ignorant that several states may exist together, which are yet distinct from each other, or who is ignorant of what is meant by a state of peace and innocence, what by the natural man, and what by the rational, and also what by the merit of justice, for he ought first to have a distinct idea of all these things, and likewise to know, that the Lord, by virtue of the Divine [principle], could take upon Himself any states that He pleased, and that He prepared Himself for

temptations by taking upon Himself several states ; these things, although with men they are in obscurity as of night, are still with the angels in clearness and brightness as of day, inasmuch as being in the light of heaven from the Lord, the angels see distinctly innumerable things in these and similar subjects, and are affected at the same time with ineffable joy from the affection which flows in on such occasions : hence it may appear, how great a difference there is between the intellectual and perceptive principle of men and that of angels.

2787. Verse 4. *And on the third day Abraham lifted up his eyes, and saw the place afar off.* On the third day, signifies what was complete and a beginning of sanctification : Abraham lifted up his eyes and saw, signifies thought and intuition from the Divine [principle] : the place afar off, signifies the state which he foresaw.

2788. *On the third day*—that hereby is signified what was complete and a beginning of sanctification, appears from the signification of the third day ; day in the Word signifies state, see n. 23, 487, 488, 493, 893, as does also year, and in general all times, as hour, day, week, month, year, age, and likewise morning, mid-day, evening, night ; and spring, summer, autumn, winter ; to which when third is added, it signifies the end of that state, and at the same time the beginning of a following state : in the present case, inasmuch as the subject treated of is concerning the Lord's sanctification, which was effected by temptations, therefore the third day signifies what was completed, and at the same time the beginning of sanctification, as also follows from what goes before ; the reason and ground of this signification is, because the Lord, when He had fulfilled all things, rose again on the third day, for the things which were done by the Lord during His abode in the world, or which were doing in the representatives of the Church were as done, as also in the internal sense of the Word, for in God to be done and to be is the same thing, yea all eternity is present to Him ; hence the number three was representative, not only in the ancient Church and in the Jewish, but also with various nations ; see what was said on this number, n. 720, 901, 1825 : that this was its origin, is manifest from Hosea, "Let us return to Jehovah, for He hath wounded, and will heal us ; He hath smitten and will bind us up ; after two days will He revive us, *on the third day He will raise us up*, that we may live before Him," vi. 1, 2 ; where the third day denotes the Lord's coming and resurrection : the same appears from Jonah, in that he was "*Three days and three nights* in the belly of the fish," Jonah i. 17 ; concerning which circumstance the Lord thus saith in Matthew, "As Jonah was *three days and three nights* in the belly of a whale, so shall the Son of Man be *three days and three nights* in the heart of the earth," xiii. 40 : it is to be

observed, that in the internal sense of the Word, three days, and the third day, signify the same thing, as also in the passages which follow, three and third have the same signification, "Jesus said to the Jews, destroy this temple, and in *three days* I will raise it up again; He spake of the temple of His body," John ii. 19—21; Matt. xxvi. 61; Mark xiv. 58; chap. xv. 29; that the Lord rose again on the third day, is well known: it was on this account also that the Lord distinguished the times of His life into three, as in Luke, "Go tell that fox, behold I cast out devils, and do cures to-day and to-morrow, but *on the third day* I am consummated," xiii. 32: the Lord also endured the last temptation, which was that of the cross, "On *the third hour* of the day," Mark xv. 25. "And after *three hours* there was darkness over all the earth, or the *sixth hour*," Luke xxiii. 44; "and after *three hours*, or the *ninth hour*," was the end," Mark xv. 33, 34, 37: but "In the morning on *the third day* He rose again," Mark xvi. 1—4; Luke xxiv. 7; see Matt. xvi. 21; chap. xvii. 22, 23; chap. xx. 18, 19; Mark ix. 31; chap. viii. 31; chap. x. 33, 34; Luke xviii. 33; chap. xxiv. 46; hence, and especially from the Lord's resurrection on the third day, the number three was representative and significative; that it was representative and significative, may appear from the following passages in the Word, "When Jehovah descended on Mount Sinai, He said unto Moses, that He should sanctify the people *to-day and to-morrow*, and that they should wash their garments, and should be prepared for the *third day*, because on the *third day* Jehovah would descend," Exod. xix. 10, 11, 15, 16. "When they departed from the mount of Jehovah a journey of *three days*, the ark of Jehovah went before them a journey of *three days* to search out rest for them," Numb. x. 33. The like appears from there being "darkness in all the land of Egypt *three days*, and a man saw not his brother *three days*, but the sons of Israel had light," Exod. x. 22, 23; and from this, "That the flesh of the votive and free-will sacrifice should be eaten on the *first* and *second day*, nothing should be left to the *third day*, but it should be burnt, as being an abomination; so also the flesh of the Eucharistic sacrifice, and if it should be eaten on the *third day*, it should not be accepted, but the soul should bear its iniquity," Levit. vii. 16—18; chap. xix. 6, 7. Again, "He that toucheth what is dead shall purify himself on the *third day*, and on the seventh day he shall be clean; if not, that soul shall be cut off from Israel; and he that is clean shall sprinkle water on the unclean on the *third day* and on the seventh day," Numb. xix. 12, 13, 19. Again, "Whosoever hath killed a soul in battle, and hath touched the slain, shall purify himself on the *third day*, and on the seventh day," Numb. xxxi. 19. Again, "When ye shall come into the land of Canaan, the fruit shall be uncircumcised *three years*, and shall not be eaten," Levit. xix. 23. Again,

“At the end of *three years* thou shalt bring forth all the tithe (tenths) of thine increase in *that year*, and lay it in thy gates, and the Levite, the stranger, the fatherless, and the widow shall eat thereof,” Deut. xiv. 28, 29; chap. xxvi. 12. Again, “*Three times in the year* thou shalt keep a feast to Jehovah; and *three times in the year* every male shall appear before the face of the Lord Jehovah,” Exod. xxiii. 14, 17; Deut. xvi. 16. Again, “Joshua said unto the people, *in three days* ye shall pass over Jordan, and inherit the land,” Joshua i. 11; chap. iii. 2. Again, “The Lord called to Samuel *three times*, and he answered the *third time*,” 1 Sam. iii. 8. Again, “When Saul wished to slay David, David hid himself in the field to the *third evening*: and Jonathan said to David, I will search out my father on the *third morrow*; and Jonathan shot *three arrows* at the side of a stone; and David then fell on his face to the earth before Jonathan, and bowed himself *three times*,” 1 Sam. xx. 5, 12, 19, 20, 41. The same is manifest also from these circumstances; “That David was to choose one of *three things*; either seven years famine in the land; or, to fly *three months* before his enemies; or *three days* pestilence in the land,” 2 Sam. xxiv. 12, 13. “And that the famine in the days of David, was for *three years*, year after year,” 2 Sam. xxi. 1: “That Elijah measured himself on the boy *three times*, and made him alive,” 1 Kings xvii. 21: “That when Elijah built an altar to Jehovah, he said, that they should pour water on the burnt-offering and on the wood *three times*,” 1 Kings xviii. 34: “That fire consumed the captains over fifty sent to Elijah *two times*, but not him that was sent the *third time*,” 2 Kings i. 13: “That it should be a sign to king Hezekiah, that they should eat in that year what sprung of its own accord, and in the second year what grew voluntarily, but in the *third year* they should sow, and reap, and plant vineyards, and eat the fruit thereof,” 2 Kings xix. 29: “That Daniel entered into his house, and the windows were open to him in the chamber towards Jerusalem, where he kneeled upon his knees *three times in a day*, and prayed,” Dan. vi. 10, 13: “That Daniel mourned for *three weeks of days*, not eating the bread of desires, nor drinking wine, nor anointing himself, until the *three weeks of days* were fulfilled,” Dan. x. 2, 3: “That Isaiah went naked and without shoes *three years*, for a sign and prodigy on Egypt and on Ethiopia,” Isaiah xx. 3: “That from the candlestick there went forth *three branches* on each side, and *three bowls* made like unto almonds in each branch,” Exod. xxv. 32, 33: “That in the urim and thummim there were *three precious stones* in each row,” Exod. xxviii. 19: “That in the new temple there should be *three chambers* of the gate on this side, and *three* on that side, one measure for the *three*; and at the porch of the house, the breadth of the gate was *three cubits* on this side, and *three*

cubits on that side," Ezek. xl. 10, 21, 48: "That in the New Jerusalem there should be *three gates* to the north, *three* to the east, *three* to the south, and *three* to the west," Ezek. xlviii. 31—34; Rev. xxi. 13. The same is manifest from the following circumstances, "That Peter denied Jesus *three times*," Matt. xxvi. 34, 69; "That the Lord said to Peter *three times*, lovest thou me?" John xxi. 17: "That the man who planted a vineyard, sent servants *three times*, and lastly his son," Luke xx. 12; Mark xii. 2, 4—6: "That they who labored in the vineyard were hired at the *third hour*, at the *sixth* hour, at the *ninth* hour, and at the eleventh hour," Matt. xx. 1—17: "That the fig-tree should be cut down because it did not bear fruit for *three years*," Luke xiii. 6, 7. As *threefold* and *third* was representative, so also was *third part*, as where it is said, "That for a meat-offering two tenths of fine flour should be mixed with *the third part of an hin* of oil," Numb. xv. 6, 7; Ezek. xlvi. 14: "That Ezekiel should cause a razor to pass over his head, and over his beard, and should afterwards divide the hair, and should burn a *third part* in the fire, should smite a *third* with a sword about it, and should scatter a *third* to the wind," Ezek. v. 1, 2, 12: and in Zechariah, "That in the whole earth two parts should be cut off, and a *third* should be left, but the *third* should be drawn through the fire and be proved," chap. xiii. 8, 9: and in the Revelation, "When the first angel sounded, there was made a great hail, and fire mixed with blood, and it fell upon the earth, so that a *third part* of the trees was burnt. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the *third part* of the sea became blood, whereby the *third part* of the creatures in the sea, having souls, died: and the *third part* of the ships was destroyed. And the third angel sounded, and there fell from heaven a great star burning as a lamp, and it fell on the *third part* of the rivers; the name of the star was Wormwood. And the fourth angel sounded, so that a *third part* of the sun was smitten, and a *third part* of the moon, and a *third part* of the stars, so as the *third part* of them was darkened, and the day shone not for a *third part of it*, and the night in like manner," Rev. viii. 7—12. And again, "The four angels were loosed, that they might slay the *third part* of men," Rev. ix. 15. Again, "By these *three* was the *third part* of men slain, by fire, smoke, and sulphur, which came forth from the horses' mouths," Rev. ix. 18. Again, "The dragon with his tail drew the *third part* of the stars of heaven, and cast them to the earth," Rev. xii. 4: but *third part* signifies somewhat not as yet full; whereas *third* and *threefold* [*trinum*] signifies what is complete, and this in respect to evil as applied to the evil, and in respect to good as applied to the good.

2789. And Abraham lifted up his eyes and saw—that hereby

is signified thought and intuition from the Divine [principle], appears from the signification of eyes, as denoting intelligence, see n. 2701; hence to lift up the eyes denotes to elevate the intelligence, consequently to think; and from the signification of seeing, as denoting to look upon from the Divine [principle], because it is predicated of the Lord.

2790. *The place afar off*—that hereby is signified the state which he foresaw, appears from the signification of place, as denoting state, see n. 1273—1277, 1376—1381, 2625; and from the signification of seeing afar off, as denoting to foresee.

2791. Verse 5. *And Abraham said to his boys, abide ye here with the ass, and I and the boy will go yonder, and we will bow down ourselves, and will return to you.* Abraham said to his boys, abide here with the ass, signifies the separation of the former rational principle with the natural on that occasion: and I and the boy will go yonder, signifies the Divine rational principle in a state of truth prepared for the most grievous and inmost temptation-combats; boy is the Divine rational principle in such a state: and we will bow down ourselves, signifies submission: and we will return to you, signifies conjunction afterwards.

2792. *Abraham said to his boys, abide ye here with the ass*—that hereby is signified the separation of the former rational principle with the natural on that occasion, appears from the signification of abiding here, as denoting to be separated for such a time: and from the signification of boys, as denoting the former rational principle, see above, n. 2782; and from the signification of ass, as denoting the natural man or the natural principle, see above, n. 2781.

2793. *And I and the boy will go yonder*—that hereby is signified the Divine rational principle in a state of truth prepared for the most grievous and inmost temptation-combats; and that boy is the Divine rational principle in such a state, may appear from the representation of Isaac, as denoting the Divine rational principle, but inasmuch as in the present case it is not said Isaac, nor my son, as before, but the boy, therefore it denotes the Divine rational principle in such a state as is presently described.

2794. *And we will bow down ourselves*—that hereby is signified submission, may appear without explication.

2795. *And will return to you*—that hereby is signified conjunction afterwards, may also appear without explication: inasmuch as the subject treated of in this chapter is concerning the Lord's most grievous and inmost temptations, therefore all the states are described which He took upon Him when He underwent them; the first state is described verse 3, another state is described in this verse, a third state in the verse immediately following, and the rest afterwards: but these states can-

not be explained to common apprehension, unless several things be first known, not only concerning the Lord's Divine [principle], which is here represented by Abraham, but also concerning His Divine human principle, which is represented by Isaac, and concerning the state of this rational principle when He entered into and endured temptation-combats, which rational principle is here called boy; and also concerning the nature and quality of the former rational principle, and likewise of the natural principle appertaining thereto, together with the quality of the state when one was adjoined to the other, and when it was more and less separate: moreover, several particulars ought to be known respecting temptations, as what is meant by exterior temptations, and what by interior, and hence what by the inmost and most grievous temptations which the Lord endured, and which are treated of in this chapter: unless these things are known, it is impossible that the things contained in this verse can be described so as to be apprehended, and in case they were described in the clearest manner, they would still appear obscure to man, although to the angels, as being in the light of heaven from the Lord, they are all manifest and clear, yea blessed, because most celestial. We shall here only observe, that the Lord could in no wise be tempted, whilst He was in the essential Divine [principle], for the Divine principle is infinitely above all temptation, but He was capable of being tempted as to the human principle; this is the reason why, when He underwent the most grievous and inmost temptations, He adjoined to Himself the former human principle, viz., the rational and natural principle thereof, as is described in verse 3, and afterwards separated Himself from them, as is said in this verse, but still retained such a principle, as to be capable thereby of being tempted, which is the reason why here it is not said Isaac my son, but the boy, by whom that the Divine rational principle is meant, in such a state, viz., in a state of truth, prepared for the most grievous and inmost temptation-combats, may be seen, n. 2793. That neither the essential Divine [principle] nor the Divine human principle could be tempted, may appear to every one from this single consideration, that not even the angels can approach near to the Divine [principle], much less spirits who occasion temptations, and least of all the hells; hence it is plain why the Lord came into the world, and put on the human state itself with its infirm principle, for thus he was capable of being tempted as to the human principle, and by temptations was enabled to subdue the hells, and reduce all and each of the things therein to obedience and order, and save mankind, who had removed themselves so far from the Supreme Divine [principle].

2796. As to what concerns the Lord's putting on various states, which are here treated of, they must needs be unknown

to man, inasmuch as he never reflects on changes of states, notwithstanding such changes take place continually, both as to things intellectual or the thoughts, and as to things of the will-principle or the affections; the reason why he does not reflect on these changes is, because he believes that all and each of the things appertaining to him follow by natural order, and that there is no superior principle which directs them; when nevertheless the case is this, that all and each of the things appertaining to man are disposed by spirits and angels, and that hence come all states and changes of states, and thus they are directed by the Lord towards ends to eternity, which ends the Lord alone foresees; that this is the case, has been made known to me most clearly by experience now of several years; it has been given also to know and observe what spirits and angels were attendant upon me, and what states they occasioned; and this I can positively declare, that all states, even to the smallest particulars thereof, are from this source, and that they are thus directed by the Lord; it has been also given to know and observe, that in each particular state there are several others, which do not appear, and which, when they are together, appear as one common state, and that those states are directed and disposed to states which follow in an orderly series: these things with man are of the Lord's operation, but with the Lord Himself during His abode in the world, they were done by and from Himself, because He was Divine, and the very esse of His life was Jehovah. To know the changes of state as to things of the understanding and of the will in man, and in what order they follow each other, and through what series they pass, and thus how they are bended by the Lord to good as far as is possible, is angelical: the wisdom of the angels is such, that they perceive such things most minutely, and hence it is, that the things here revealed in the internal sense, concerning the changes of state with the Lord, are clearly and distinctly perceived by the angels, inasmuch as they are in the light of heaven from the Lord, and they are also in some small degree intelligible to man who lives in simple good; but they are obscure and as nothing to those who are principled in evil, and also to those who are in the deliriums of wisdom, for these latter have obscured and extinguished their natural and rational light by several things, which have induced darkness, howsoever they may believe themselves to be in a superior light to others.

2797. Verse 6. *And Abraham took the wood of the burnt-offering, and placed it on Isaac his son, and he took in his hand fire and a knife, and they went both of them together.* Abraham took the wood of the burnt-offering, signifies the merit of righteousness: and placed it on Isaac his son, signifies that it was adjoined to the Divine rational principle: and he took in his hand fire and a knife, signifies the good of love and the truth of

faith : and they went both of them together, signifies union as far as possible.

2798. *Abraham took the wood of the burnt-offering*—that hereby is signified the merit of righteousness, appears from what was said and shown above, n. 2784, consequently without further explication. “And placed it on Isaac his son”—that hereby is signified that the merit of righteousness was adjoined to the Divine rational principle, may appear from the representation of Isaac, as denoting the Lord’s Divine rational principle, of which we have spoken frequently above ; and from the signification of placing upon him, as denoting to adjoin ; it is said, “His son” because the Lord’s Divine-human [principle] was not only conceived, but was also born of Jehovah : that the Lord was conceived of Jehovah, is well known from the Word of the Lord, hence He is called the Son of the Highest, the Son of God, and the only-begotten of the Father, see Matt. ii. 15 ; chap. iii. 16, 17 ; chap. xvi. 13—17 ; chap. xvii. 5 ; chap. xxvii. 43, 54 ; Mark i. 10, 11 ; chap. ix. 7 ; chap. xiv. 61, 62 ; Luke i. 31, 32, 35 ; chap. iii. 21, 22 ; chap. ix. 35 ; chap. x. 22 ; John i. 14, 18, 49 ; chap. iii. 13, 16—18 ; chap. v. 20—27 ; chap. vi. 69 ; chap. ix. 35—37 ; chap. x. 35, 36 ; chap. xx. 31 ; and in many other passages, where He calls Jehovah His Father : that He was born of the Virgin Mary, is also known, but as another man ; nevertheless when He was born again, or made Divine, it was from Jehovah who was in Him, and who was Him as to the very esse of life ; the union of the Divine and human essence was effected mutually and reciprocally, so that He united the Divine essence to the human, and the human to the Divine, see n. 1921, 1999, 2004, 2005, 2018, 2025, 2083, 2508, 2523, 2618, 2628, 2632, 2728, 2729 ; hence it may appear, that the Lord by His Own proper power in Himself made the human principle Divine, and thus was made righteousness : the merit of righteousness was what was adjoined to the Divine rational principle, when He underwent inmost temptations, from which principle He then fought, and against which wicked genii fought, until He also glorified that principle. These are the things which in the internal sense are understood by Abraham placing the wood of the burnt-offering on Isaac his son, and these are the things which are perceived by the angels when these words are read.

2799. *And took in his hand fire and a knife*—that hereby is signified the good of love and the truth of faith, appears from the signification of fire as denoting the good of love, see n. 934 ; and from the signification of knife, as denoting the truth of faith : that a knife, which was applied to the victims in sacrifices, signified the truth of faith, may appear from the signification of sword or dagger in the Word, for instead of knife the term dagger is used ; each is of the same signification, but with this difference, that knife, when applied to victims, signified the

truth of faith, but sword or dagger signifies truth combating ; and whereas in the Word mention is seldom made of a knife, for a mysterious reason of which we shall speak presently, it may be expedient to show what sword signifies. Sword signifies, in an internal sense, the truth of faith combating, and also the vastation of truth ; and in an opposite sense the false principle combating, and the punishment of what is false. I. *That sword signifies the truth of faith combating*, may appear from the following passages, “Gird thee with *Thy sword upon Thy thigh*, O mighty One, be prosperous with Thy glory and honor, *ride on the word of truth*, and Thy right hand shall teach Thee wonderful things,” Psalm xlv. 3, 4 ; speaking of the Lord, where sword denotes truth combating : again, “The merciful shall exult in glory, they shall sing on their beds ; the exaltations of God shall be in their throat, and *a sword of sharp edges in their hand*,” Psalm cxlix. 5, 6 ; so in Isaiah, “Jehovah hath called me from the womb, from the bowels of my mother hath He remembered my name, and *hath set my mouth as a sharp sword*, and placed me for a polished arrow,” xlix. 1, 2 ; where sharp sword denotes truth combating, and polished arrow denotes the truth of doctrine, see n. 2686, 2709 : again, in the same Prophet, “Ashur shall fall by *the sword not of a man* [*non viri*], *the sword not of a man* [*non hominis*] *shall devour him*, and he shall flee before the sword, and his young men shall be for tribute,” xxxi. 8 ; Ashur denotes reasoning in things Divine, see n. 119, 1186 ; the sword not of a man [*non viri*] and not of a man [*non hominis*] denotes the false principle ; the sword before which he should fly denotes truth combating : so in Zechariah, “Turn ye to the strong-hold, ye that are bound in expectation, even to-day do I declare I will render double unto thee, who have stretched out for myself Judah a bow, have filled Ephraim, and have raised up thy sons, O Zion, above thy sons, O Javan, and *I will set thee as the sword of a mighty one*, and Jehovah shall appear over them, and His dart shall go forth as lightning,” ix. 12—14 ; where the sword of a mighty one denotes truth combating : so in the Revelation, “In the midst of the seven candlesticks was one like to the Son of Man ; he had in his right-hand seven stars, *from his mouth went forth a sharp two-edged sword*, and his countenance was as the sun shining in his strength,” i. 13, 16 : again, “These things saith he who hath *the sharp two-edged sword*, I will come to thee quickly, and I will fight with them *with the sword of my mouth*,” Rev. ii. 12, 16 ; where sharp two-edged sword manifestly denotes truth combating, which is therefore represented as a sword coming out of the mouth : again, “*From the mouth of him that sat on the white horse went forth a sharp sword*, and by it shall he smite all nations ; and they were slain with *the sword of him that sat on the horse*, which went forth from his mouth,” Rev. xix. 15, 21 ; where it is evident that the

sword coming forth from the mouth denotes truth combating; that he who sat on the white horse is the Word, consequently the Lord who is the Word, may be seen above, n. 2760—2763; hence it is that the Lord saith in Matthew, “Think not that I am come to send peace on the earth, I am not come to send peace, but a *sword* :” and in Luke, “Now he that hath a purse let him take it, and in like manner a scrip also, but he that hath none, let him sell his garments, and *buy a sword* ; they said, Lord, behold, *here are two swords* ; Jesus said, it is enough,” xxii. 36—38; where by sword is meant nothing else but truth, from which and for which they should fight: so in Hosea, “In that day will I make a covenant for them with the wild beast of the field, and with the fowls of the heavens, and the creeping thing of the ground, and I will break *the bow*, and *the sword*, and *the war*, from off the earth, and I will cause them to lie down confidently,” ii. 18; speaking of the Lord’s kingdom, where by breaking the bow, the sword, and the war, is signified that there should be no combat therein concerning doctrine and truth: so in Joshua, “Joshua lifted up his eyes, and saw, and behold a man standing over against him, and *a sword drawn in his hand* ; he said to Joshua, I am Prince of the army of Jehovah; and Joshua fell on his face to the earth,” v. 13, 14; this happened when Joshua with the sons of Israel entered into the land of Canaan, by which is meant the entrance of the faithful into the Lord’s kingdom; truth combating, as appertaining to the Church, is the sword drawn in the hand of the prince of the army of Jehovah. But that by daggers, or knives, is signified the truth of faith, may appear from this consideration, that they were not only applied in sacrifices, but also in circumcision, in which latter case they were made of stone, and were called daggers of flints, as appears from Joshua: “Jehovah saith unto Joshua, Make to thee *daggers of flints*, and again circumcise the sons of Israel a second time; and Joshua made to himself *daggers of flints*, and circumcised the sons of Israel at the hill of the foreskins,” v. 2, 3; that circumcision was representative of purification from self-love and the love of the world, may be seen n. 2039, 2632; and as this purification is effected by the truths of faith, therefore daggers of flints were used, see n. 2039, 2046.

II. *That sword signifies the vastation of truth*, appears from the following passages, “These two things shall come upon thee, who shall be sorry for thee? *vastation* and contrition, and famine and the *sword*, who shall comfort thee? thy sons have fainted, they have lain at the head of all streets,” Isaiah li. 19, 20; where famine denotes the vastation of good, and sword the vastation of truth; to lie at the head of all streets denotes the being deprived of all truth; that street is truth, may be seen, n. 2336; what is meant by vastation may be seen, n. 301—304, 407, 408, 410, 411: again, in the same Prophet, “*I will number you to the*

sword, and ye shall all of you bow down to the slaughter, because I have called, and ye have not answered, I have spoken, and ye have not heard," lxxv. 12: again, "In the *fire* and in the *sword* will Jehovah judge all flesh, and many shall be slain to Jehovah," lxxvi. 16; where the slain to Jehovah signify those who are vastated: so in Jeremiah, "*The vastators* have come upon all hills in the wilderness, because *the sword* of Jehovah devoureth from the extremity of the earth, and even to the extremity of the earth there is no peace to any flesh, they have sowed wheat, and have reaped thorns," xii. 12, 13; where the sword of Jehovah manifestly denotes the vastation of truth: again, in the same Prophet, "They have lied to Jehovah, and have said, it is not He, and evil shall not come upon us, and we shall not see *the sword* and famine; and the Prophets shall become wind, and no discourse in them," v. 12, 13: again, "I visit upon them, the young men *shall die by the sword*, their sons and their daughters *shall die by famine*," xi. 22: again, "When they offer burnt-offering, and meat-offering, I will not propitiate them, because I consume them by *the sword*, and by the famine, and by the pestilence; and I said, Ah, ah, Lord Jehovah, behold the Prophets say to them, ye shall not see the *sword*, and ye shall not have famine," xiv. 12, 13: again, "The city was given into the hand of the Chaldeans that fought against it, from before *the sword*, and *the famine*, and *the pestilence*," xxxii. 24, 36: again, "I will send upon them *the sword*, *the famine*, and *the pestilence*, even till they be consumed from off the ground, which I gave to them and to their fathers," xxiv. 10; in which passages vastation is described by the sword, the famine, and the pestilence, by the sword the vastation of truth, by the famine the vastation of good, and by the pestilence the raging thereof even to consummation: so in Ezekiel, "Son of man, take a *sharp sword*, a barber's razor, take it to thee, and cause it to pass upon thy head, and upon thy beard, and take to thee balances to weigh, and divide them; a third part thou shalt burn with fire in the midst of the city; a third part thou shalt smite with *the sword*, round about it; and a third part thou shalt disperse to the wind, and *I will draw out a sword after them*. A third part shall die with the *pestilence*, and shall be consumed with *famine* in the midst, and a third part shall fall with *the sword* round about, and a third part I will disperse to every wind, and *I will draw out a sword after them*," v. 1, 2, 12, 17; speaking of the vastation of natural truth, which is thus described: again, in the same Prophet, "*The sword* is without, and *the famine* and *the pestilence* within, he that is in the field shall die by *the sword*, and he that is in the city, the famine and the pestilence shall devour him," vii. 15: again, in the same Prophet, "Say to the ground of Israel, thus saith Jehovah, Behold, I to thee, and *I will draw forth my sword out of its sheath*, and will cause it to cut off from thee the right-

eous and the wicked : therefore, that I may cause it to cut off from thee the righteous and the wicked, *My sword shall go forth from its sheath*, it shall not return any more. The Word of the Lord came to me, saying, Son of man, prophesy, and say, thus saith Jehovah, "Say *a sword, a sword sharpened*, and also *furbished, sharpened* to slay a slaughter; it is *furbished*, that it may glitter. Son of man, prophesy and say, thus saith the Lord Jehovah to the sons of Ammon, and to their reproach, and say, *a sword, a sword open* for slaughter, and furbished to consume because of the glittering, in seeing is vanity to thee, in divining is a lie to thee," xxi. 3—5, 8—10, 28, 29; where by sword nothing else is signified but vastation, as is plain from all the particulars in the internal sense: again, in the same Prophet, "The king of Babel shall destroy thy towers *with his swords*, by reason of the abundance of horses their dust shall cover thee, by reason of the voice of the horseman, of the wheel, and of the chariot, thy walls shall be moved, with the hoofs of his horses he shall trample all thy streets," xxvi. 9—11; what is meant by Babel, may be seen, n. 1326; that vastation is thereby occasioned, may be seen, n. 1327: so in David, "If he will not turn, *God will sharpen His sword*, He will bend His bow, and will prepare it," Psalm vii. 12: so in Jeremiah, "I said, Ah, Lord, surely imposing Thou hast imposed on this people, saying, ye shall have peace, and *the sword reacheth even to the soul*," iv. 10: again, "Declare in Egypt, and cause to be heard in Migdal, stop and prepare thyself, because the *sword* shall devour thy circuits," xlvi. 14: again, "The sword is upon the Chaldeans, and upon the inhabitants of Babel, and upon the governors thereof, and upon the wise ones thereof: *A sword* upon the triflers, and they shall be insane: *A sword* upon the mighty ones thereof, and they shall be thrown into consternation: *A sword* upon the horses thereof, and upon the chariots thereof, and upon all the mixed crowd which is in the midst thereof, and they shall become as women: *A sword* upon the treasures thereof, and they shall be spoiled; a drought upon the waters thereof, and they shall be dried up," l. 35—38; where sword manifestly denotes the vastation of truth, for it is said, a sword upon the wise ones, upon the triflers, upon the mighty, upon the horses and chariots, and upon the treasures, and the drought shall be upon the waters, and they shall be dried up. Again, in the same Prophet, "We have given the hand to the Egyptians and to the Assyrians to be satisfied with bread; servants have ruled over us, there is no one to deliver out of their hand, in our soul we brought our bread *from before the sword of the wilderness*," Lament. v. 6, 8, 9: so in Hosea, "He shall not return to the land of Egypt, and Ashur, he shall be his king, because they refused to return to Me, and the *sword shall hang in the cities thereof*, and shall

consume the bars thereof, and shall devour because of their counsels," xi. 5, 6: so in Amos, "I have sent upon you the pestilence in the way of Egypt, *I have slain with the sword*, your young men with the captivity of your horses," iv. 10; in the way of Egypt denotes the scientifics which cause vastation, when men reason from them in Divine things; the captivity of the horses denotes the intellectual principle deprived of its power. III. *That sword in an opposite sense signifies the false principle combating*, may appear from the following passages: "My soul, I lie in the midst of lions inflaming the sons of men, their teeth are spears and darts, and *their tongues a sharp sword*," Psalm lvii. 4. Again, "Behold, they belch out with their mouth, *swords are in their lips*, for who doth hear?" Psalm lix. 7: so in Isaiah, "Thou art cast forth out of thy sepulchre as an abominable stem, a garment of the slain *pierced through with a sword*, that go down to the stones of the pit as a carcase trod under foot," xiv. 19; speaking of Lucifer: so in Jeremiah, "In vain have I smitten your sons, they have not received discipline, *your sword hath devoured your Prophets*, as a lion, a corrupter, O generation, ye see the Word of Jehovah, have I been a wilderness to Israel?" ii. 30, 31. Again, "Go not forth into the field, and walk not in the way, because *the sword is for the adversary*, and fear is on every side," vi. 25. Again, "Take the cup of the wine of fury, and cause all nations to drink thereof to whom I send thee, and they shall drink, and shall be moved, and *shall be mad before the sword* which I send amongst them: drink ye, and be drunken, and vomit, and fall, and rise not again *before the sword*," xxv. 15, 16, 27. Again, "Go up, ye horses, be mad, ye chariots, let the mighty ones go forth, Cush and Put laying hold of the shield, and the Lydians that handle and bend the bow, and this is the day of the Lord Jehovah of Hosts, a day of vengeance, and the *sword shall devour*, and shall be satiate and made drunk with their blood," xlvi. 9, 10: so in Ezekiel, "They shall strip thee of thy garments, and shall take the vessels of thy glory, and shall leave thee naked and uncovered, and they shall cause to come up over thee a company, and shall stone thee with a stone, they *shall pierce thee with their swords*," xvi. 39, 40; speaking of the abominations of Jerusalem: so in Zechariah, "Woe to the shepherd of vanity, the forsaker of the flock! *a sword is upon his arm*, and *upon his right eye*; his arm by drying shall be dried up, and his right eye by darkening shall be darkened," xi. 17: so in Hosea, "Against Me have they thought evil, *their princes shall fall by the sword for the rage of their tongue*, this is their derision in the land of Egypt," vii. 16: so in Luke, "There shall be great distress on the earth, and wrath in this people, *for they shall fall by the edge of the sword*, and shall be led captive amongst all nations, at length Jerusalem shall be trodden

down of the Gentiles," xxi. 23, 24; where the Lord speaks of the consummation of the age, in the sense of the letter declaring the dispersion of the Jews, and the destruction of Jerusalem, but in the internal sense treating of the last state of the Church; by falling by the edge of the sword is signified, that there should no longer be any truth remaining, but mere false principles; by all nations are signified evils of every kind, amongst which they should be in captivity; that nations are evils, may be seen n. 1259, 1260, 1849, 1868: that Jerusalem is the Church, may be seen n. 2117, which is hereby trodden down. IV. *That sword also signifies the punishment of what is false*, is plain from Isaiah, "In that day Jehovah shall visit *with his hard, and great, and strong sword*, upon leviathan the oblong serpent, and upon leviathan the winding serpent, and shall slay the whales which are in the sea," xxvii. 1; speaking of those who by reasoning grounded in things sensual and scientific enter into the mysteries of faith: a sword hard, great, and strong, denotes the punishments of the false principle thence derived. Where it is written, that they were cursed and *slain with the edge of the sword*, sometimes from man to woman, from a boy to an old man, to ox, and sheep, and ass, in an internal sense is signified the punishment of damnation of the false principle, as Joshua vi. 21; chap. viii. 24, 25; chap. x. 28, 30, 37, 39; chap. xi. 10—12, 14; chap. xiii. 22; chap. xix. 47; Judges i. 8, 25; chap. iv. 15, 16; chap. xviii. 27; chap. xx. 37; 1 Sam. xv. 8; 2 Kings x. 25; and in other places; hence it was commanded, that a city which worshipped other gods, *should be smitten with the sword*, should be cursed, and burnt with fire, and should be for a heap forever, Dent. xiii. 13, to the end; where sword denotes the punishment of what is false, and fire the punishment of what is evil. By the angel of Jehovah standing in the way against Balaam with a *drawn sword*, Numb. xxii. 22, 31, was signified the principle of truth which opposed the false principle in which Balaam was, wherefore he was also *slain with the sword*, Numb. xxxi. 8. The signification of sword, as denoting in a genuine sense truth combating, and in an opposite sense the false principle combating, and also the vastation of truth, and the punishment of what is false, derives its origin from representatives in another life; for in the spiritual world, when any one speaks what he knows to be false, there instantly appear to fall upon his head as it were daggers, and terrify him: moreover truth combating is represented by such things as are sharp-pointed like swords, such being the nature and quality of truth without good, but with good it is blunt and without edge: inasmuch as the signification of sword is from this origin, whensoever mention is made in the Word of a knife, or a lancet, or a dagger, or a sword, there is presented to the angels an idea of truth combating. But the reason why knife

is scarce ever mentioned in the Word is, because in another life there are wicked spirits, who are called spirits of the knife (*cultrarii*), at whose side there appear knives hanging, in consequence of their being of such a fierce and savage nature, that they wish to cut every one's throat with a knife; hence it is that no mention is made of knives in the Word, but of daggers and swords, for these latter instruments, as being used in combats, excite an idea of war, consequently of truth combating.* Inasmuch as it was known to the ancients, that a dagger, a lancet, and a knife, signified truth, hence the Gentiles, who received this signification by tradition, used to pierce and cut themselves till the blood gushed out with daggers, lancets, or knives, during the celebration of their sacrifices, as it is written of the priests of Baal: "The priests of Baal cried with a loud voice, and *cut themselves according to their custom with swords and lances*, till the blood gushed out," 1 Kings xviii. 28. That all warlike arms in the Word signify such things as appertain to spiritual combat, and that each has a special signification, may be seen, n. 2686.

2800. *And they went both of them together*—that hereby is signified union as far as possible, may appear without explication.

2801. Verse 7. *And Isaac said to Abraham his father, and he said, my father, and he said, behold I my son; and he said, behold the fire and the wood, but where is the cattle for a burnt-offering?* Isaac said to Abraham his father, and he said, my father, and he said, behold I my son, signifies a conference (*colloquutionem*) of the Lord from the love of Divine Truth with Divine Good; Divine Truth is the Son, Divine Good is the Father: and he said, behold the fire and the wood, signifies that love and righteousness are present: but where is the cattle for a burnt-offering, signifies where are those of the human race who may be sanctified.

2802. *Isaac said to Abraham his father, and he said, my father, and he said, behold I my son*—that hereby is signified a conference of the Lord from the love of Divine Truth with Divine Good, appears from the signification of Isaac the son as denoting the Divine Truth, and from the signification of Abraham the father, as denoting the Divine Good, of which we shall speak presently; and from the affection contained in the words themselves, as grounded in love on each part; hence it is manifest that it is a conference of the Lord with His Father. That more arcana lie concealed in these words, than what can come to human perception, may appear from this consideration, that the expression *He said* is four times repeated in this verse. It is usual in the Word, when a beginning is made of any new subject, to say, "*And he said*," see n. 2061, 2238, 2260; the same may appear also from this consideration, that the words are words of love, which, when they come to the perception of

the celestial angels, who are in the inmost sense thereof, form in their minds most celestial ideas; for the celestial angels from affections in the Word form to themselves the lights of ideas, whereas the spiritual angels form to themselves such lights from the significations of the expressions and of the things treated of, see n. 2157, 2275; thus from the significations in the present verse, in which are four distinct expressions of the period and affection of love, they form to themselves such ideas, as can in no wise descend to human apprehension, nor be expressed in human language, and this with inexpressible abundance and variety: hence it may appear what is the nature and quality of the Word in its internal sense, even where it appears simple and plain in the letter, as in the present verse.

2803. That Divine Truth is the Son, and Divine Good the Father, may appear from the signification of Son, as denoting Truth, see n. 489, 491, 533, 1147, 2633; and from the signification of Father, as denoting good; also from the conception and birth of truth, as being from good; truth cannot possibly be and exist from any other source than from good, as hath been frequently shown above; the ground and reason why son here is Divine Truth, and father Divine Good, is because the union of the Divine essence with the human, and of the human with the Divine, is the Divine marriage of good with truth, and of truth with good, from which is derived the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only as being the esse and existere of all good and truth, or essential good and essential truth; essential good is the Father, and essential truth is the Son; but whereas there is a Divine marriage, as was said of good and truth, and of truth and good, therefore the Father is in the Son, and the Son in the Father, as the Lord Himself teaches in John, "*Jesus said to Philip, believest thou not that I am in the Father, and the Father in Me? believe Me, that I am in the Father, and the Father in Me,*" xiv. 10, 11. And again, in the same Evangelist, "*Jesus said to the Jews, if ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in the Father,*" x. 38. And again, "*I pray for them, for all Mine are Thine, and Thine Mine, that they all may be one, as Thou, Father, art in Me, and I in Thee,*" xvii. 9, 10, 21. And again, "*Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself; Father, glorify Thy Son, that Thy Son also may glorify Thee,*" xiii. 31, 32; chap. xvii. 1: hence it may appear what is the nature of the union of the Divine [principle] and the human in the Lord, viz., that it is a mutual or reciprocal union, which union is what is called the Divine marriage, from which descends the heavenly marriage, which is the Lord's essential kingdom

in the heavens, concerning which the Lord thus speaks in John, "In that day ye shall know, that I am in My Father, and ye in Me, and I in you," xiv. 20. And again, I pray for them, that they may all be one, *as Thou, Father, in Me, and I in Thee*, that they also may be one in us, *I in them, and Thou in Me*, that the love with which thou hast loved Me, *may be in them, and I in them*," 21—23, 26: that this heavenly marriage is the marriage of good and truth, and of truth and good, may be seen, n. 2508, 2618, 2728, 2729: and whereas Divine Good can in no wise be and exist without Divine Truth, nor Divine Truth without Divine Good, but one is in the other mutually and reciprocally, it is hence manifest that the Divine marriage was from eternity, that is, the Father in the Son, and the Son in the Father, as the Lord himself teaches in John, "And now, O Father, glorify Thou Me with thine own self, with the glory which I had with Thee before the world was," xvii. 5, 24: but the Divine-human [principle], which was born from eternity, was also born in time, and what was born in time, and glorified, is the same; hence it is, that the Lord so often said, that He went to the Father who sent Him, that is, that He returned to the Father; and in John, "In the beginning was the Word, (the Word is essential Divine Truth) and the Word was with God, and God was the Word; the same was in the beginning with God; all things were made by Him, and without Him was not any thing made that was made: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth," i. 1—3, 14: see also John iii. 13; chap. vi. 62.

2804. *He said, behold the fire and the wood*—that hereby is signified that love and righteousness are present, appears from the signification of fire as denoting love, see n. 934, and from the signification of the wood of the burnt-offering as denoting the merit of righteousness, see n. 2784.

2805. *Where is the cattle for a burnt-offering*—that hereby is signified where are they of the human race who may be sanctified, appears from the representation of sacrifices, especially of burnt-offerings; that burnt-offerings and sacrifices were representative of internal worship, may be seen, n. 922, 923: and that they were made from the flock and from the herd; when they were made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, and he-goats, and when from the herd, they consisted of oxen, cows, and calves, which things, that they signified various kinds of celestial and spiritual things, may be seen, n. 922, 1823, 2180: and that by those things they were sanctified, see n. 2776; hence it may appear, that by Isaac's inquiry, *where is the cattle for a burnt-offering*, is signified, where are they of the human race who may be sanctified; which appears more evidently from what follows, viz., from Abraham's

reply, *God will see for Himself cattle for a burnt-offering*, verse 8, by which words is signified that the Divine-human [principle] will provide those who may be sanctified; and from this circumstance, that afterwards there was seen a ram behind withheld in a thicket by the horns, which was offered for a burnt-offering, verse 13, whereby are signified those of the human race who are of the Lord's spiritual Church; the same appears also from what follows from verse 14—17.

2806. Verse 8. *And Abraham said, God will see for Himself cattle for a burnt-offering, my son, and they went both of them together.* Abraham said, God will see for Himself cattle for a burnt-offering, my son, signifies a reply, that the Divine-human [principle] will provide those who may be sanctified: and they went both of them together, signifies union still closer as far as possible.

2807. *Abraham said, God will see for Himself cattle for a burnt-offering, my son*—that hereby is signified a reply that the Divine-human [principle] will provide those who may be sanctified, appears from the signification of seeing for Himself, when it is predicated of God, as denoting to foresee and to provide: for to see, in a proximate internal sense, is to understand, see n. 2150, 2325; but in a sense still more interior, it is to have faith, see n. 897, 2325; but in a supreme sense, it is to foresee and to provide; also from the signification of cattle for a burnt-offering, as denoting those of the human race who may be sanctified, see n. 2805. That by cattle for a burnt-offering are here meant the spiritual, appears from what follows. Cattle for burnt-offerings and sacrifices had various significations, a lamb signified one thing, a sheep another, a kid and a she-goat another, a ram and a he-goat another; so also an ox, a cow, and a calf, were significative of different things: this was the case likewise with young pigeons and turtles; that they had different significations, may appear from this consideration, that it was expressly enjoined what particular sort of animals should be sacrificed each particular day, and on each particular festival, in the expiations, in the purgations, in the inaugurations, and the rest; which sorts would never have been expressly determined, unless each had signified somewhat particular. It is very manifest that all the rights or ceremonials of external worship, which were used in the ancient church, and afterwards in the Jewish, were representative of the Lord, consequently the burnt-offerings and sacrifices were thus especially representative, inasmuch as they constituted the principal part of worship with the Hebrew nation: and inasmuch as they represented the Lord, they represented also at the same time those things appertaining to men which are of the Lord, viz., the celestial things of love and the spiritual things of faith, consequently the men themselves who were principled in such things or who ought to be so prin-

cipled, and hence it is, that by cattle are here signified the spiritual, that is, those who are of the Lord's spiritual Church. That by God's seeing for Himself cattle for a burnt-offering, is signified that the *Divine-human* [principle] will provide, may appear from this consideration, that it is not here said that Jehovah will see, but that God will see; when both are mentioned, as in this chapter, that by Jehovah is meant the same as by Father, and by God the same as by Son, consequently in the present case the *Divine-human* [principle], and this because the subject treated of is concerning the spiritual man, who has salvation from the Divine-human [principle], see n. 2661, 2716.

2808. *They went both of them together*—that hereby is signified union still closer as far as possible, may appear without explication; the reason of its signifying closer union is, because it is again repeated, see n. 2800.

2809. Verse 9. *And they came to the place which God said to him, and Abraham built there an altar, and disposed the wood, and bound Isaac his son, and placed him on the altar, over the wood.* They came to the place which God said to him, signifies a state at that time according to perception from Divine Truth: and Abraham built there an altar, signifies a preparation of the Lord's Human-Divine [principle]; and disposed the wood, signifies righteousness, which was adjoined thereto: and bound Isaac his son, signifies the state of the rational Divine [principle] thus as to truth about to undergo the last degrees of temptation: and placed him on the altar over the wood, signifies in the Human-Divine [principle] to which righteousness was adjoined.

2810. *They came to the place which God said to him*—that hereby is signified a state at that time according to perception from Divine Truth, appears from the signification of place, as denoting state, concerning which see n. 2786; and from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which see above in many places; that it denotes perception from Divine Truth, is plain from this consideration, that it is expressed by *God* saying and not *Jehovah*, see n. 2586, 2807.

2811. *And Abraham built there an altar*—that hereby is signified preparation of the Lord's Human-Divine [principle] appears from the signification of altar, and of building an altar: altars signified all worship in general, because they were the primary instruments of worship in the representative Church, see n. 921; and inasmuch as they signified all worship in general, they signified the Lord's Divine-human [principle], for the Lord's Divine-human principle is all worship and all doctrine, inasmuch that it is worship itself and doctrine itself, as may appear from the Holy Supper, which succeeded altars or burnt-offerings and sacrifices, see n. 2165, 2187, 2343, 2359. The Holy

Supper is the primary part of external worship, because it is the Lord's Divine-human [principle] which is there given and communicated. Hence it may appear without explication, that to build an altar is to prepare the Lord's Human-Divine [principle]. The subject treated of in this verse is concerning the last preparation of the Lord's Human-Divine [principle] to undergo the last degrees of temptation, and it is described by Abraham's disposing the wood, binding Isaac his son, and placing him on the altar over the wood.

2812. *And disposed the wood*—that hereby is signified righteousness which was adjoined thereto, appears from the signification of the wood of a burnt-offering, as denoting the merit of righteousness, see above, n. 2784, 2798; and from the signification of disposing the wood, as denoting to adjoin it to the Human-Divine [principle]; the merit of righteousness is adjoined when it is therein, and when there is confidence grounded in truth that it is possessed.

2813. *And bound Isaac his son*—that hereby is signified a state of the rational Divine [principle] thus as to truth about to undergo the last degrees of temptation, may appear from the signification of binding, and also of Isaac his son; that to bind is to put on a state of undergoing the last degrees of temptation, may appear from this consideration, that whosoever is in a state of temptation is no otherwise than as one tied and bound; that Isaac the son is the Lord's rational Divine [principle], in the present case as to truth, may be seen, n. 2802, 2803; every genuine rational principle consists of good and truth: the Lord's rational Divine principle as to good could not suffer, or undergo temptations (for no genius or spirit causing temptations can approach to Good Divine), and it is above every attempt of temptation; but Truth Divine when bound was what could be tempted, for there are fallacies, and false principles more especially, which elash with it, and thereby tempt it; for some idea may be formed of Truth Divine, but not of Good Divine, except by those who have perception, and are celestial angels. It was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and sustained temptations: Truth Divine in the Lord is what is called the *Son of Man*, but Good Divine in the Lord is what is called the *Son of God*. Concerning the Son of Man the Lord frequently declares that He should suffer, but never concerning the Son of God: that He declares this concerning the Son of Man, or Truth Divine, appears from these words, "Behold we go up to Jerusalem, and the *Son of Man* shall be delivered to the chief priests, and to the scribes, and they shall condemn *Him*, and shall deliver *Him* to the Gentiles to mock and to scourge *Him*, and to crucify," Matt. xx. 18, 19: again, "Jesus said to His disciples, Behold

the hour is at hand, and the *Son of Man* shall be delivered into the hands of sinners," chap. xxvi. 45 : so in Mark, "Jesus began to teach them, that the *Son of Man* must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again," viii. 31 : again, "It is written of the *Son of Man*, that He shall suffer many things and be set at naught; and the *Son of Man* shall be delivered into the hands of men, and they shall kill Him, but being killed He shall rise again the third day," ix. 12, 31 : again, "Behold we go up to Jerusalem, and the *Son of Man* shall be delivered to the chief priests and scribes, and they shall condemn Him to death and shall deliver Him to the Gentiles, and these shall mock Him, and shall spit upon Him, and shall kill Him, but on the third day He shall rise again," x. 33, 34 : again, "The hour is come, behold the *Son of Man* shall be delivered into the hands of sinners," xiv. 41 : and in Luke, "The *Son of Man* must suffer many things, and be rejected of the elders and chief priests, and scribes, and be killed, and on the third day rise again," ix. 22, 44 : again, "We go up to Jerusalem, where all things shall be accomplished, which are written by the Prophets concerning the *Son of Man*, for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge and put Him to death, but on the third day He shall rise again," xviii. 32—34 : again, "The angel said to the women, Remember what He spake unto you, when He was yet in Galilee, saying, the *Son of Man* must be delivered into the hands of sinful men, and be crucified, and on the third day rise again," xxiv. 6, 7. In all these passages by the *Son of Man* is meant the Lord as to Truth Divine, or as to the Word in its internal sense, that it should be rejected by the chief priests and scribes, should be spitefully entreated, should be scourged, should be spit out, and should be crucified, as may appear manifest from this consideration, that the Jews applied and arrogated all and singular things to themselves according to the letter, nor were they willing to know any thing concerning the spiritual sense of the Word, and the kingdom of heaven, believing that the Messiah would come to exalt their kingdom above all the kingdoms of the earth, as they also believe at this day ; hence it is plain, that Truth Divine was what was rejected by them, spitefully entreated, scourged, and crucified ; whether we say Truth Divine, or the Lord as to Truth Divine, it is the same thing, for the Lord is essential truth, as He is the very essential Word, see n. 2011, 2016, 2533. The Lord's rising again on the third day implies also, that Truth Divine, or the Word as to the internal sense, as it was understood by the ancient Church, shall be raised again in the consummation of the age, which also is the third day, see n. 1825, 2788 ; wherefore it is said, that then shall appear the *Son of Man*, that is,

Truth Divine, Matt. xxiv. 30, 37, 39, 44; Mark xiii. 26; Luke xvii. 22, 24—26, 30; chap. xxi. 27, 36. That the Son of Man is the Lord as to Truth Divine, is evident from the passages above quoted, and also from the following, "He that soweth the good seed is the *Son of Man*, the field is the world; in the consummation of the age the *Son of Man* shall send His angels, and shall gather out of His kingdom all things that offend," Matt. xiii. 37, 41, 42; where the good seed is truth, the world is mankind, he that soweth is the Son of Man, things that offend are falses: so in John, "The multitude said, We have heard out of the law that Christ abideth forever; how sayest thou then, the *Son of Man* must be lifted up; who is this *Son of Man*?" Jesus answered, yet a little while is the *light* with you, walk whilst ye have the *light*, lest darkness overtake you, for he that walketh in darkness knoweth not whither he goeth; whilst ye have the *light*, believe on *the light*, that ye may be the sons of *the light*," xii. 34—36; where when they inquire, who is the Son of Man, Jesus answers concerning light, which is truth, and teaches that He Himself is the light, or truth, on which they should believe: concerning the light which is from the Lord, and which is Divine Truth, see n. 1521, 1529—1531, 1619—1632. But that the Son of God, or the Lord as to Good in the Human-Divine [principle], could not be tempted, as was said above, is evident also from the Lord's answer to the tempter in the Evangelists, "The tempter said, if *Thou be the Son of God*, cast Thyself down, for it is written, He shall give His angels charge concerning Thee; lest perchance Thou hurt Thy foot against a stone: Jesus said unto him, it is written again, *thou shalt not tempt the Lord thy God*," Matt. iv. 6, 7; Luke iv. 9—12.

2814. *And placed him on the altar over the wood*—that hereby is signified in the Human-Divine [principle] to which righteousness was adjoined, appears from the signification of altar, as denoting the Lord's Divine-human [principle], concerning which see above, n. 2811; and from the signification of the wood of the burnt-offering, as denoting the merit of righteousness, concerning which see n. 2784, 2798, 2812. Truth Divine in the Lord's Human-Divine [principle], which underwent temptations, of which principle we have already treated, is not essential Divine Truth, for this is above all temptation; but it is truth rational, such as the angels are principled in, consisting in appearances of truth, and is what is called the Son of Man, but before glorification; whereas Divine Truth in the Lord's Divine-human glorified [principle] is above appearances, nor can in any wise come to any understanding, not even of the angels, and still less to the apprehension of man, consequently it can in no wise come to any thing of temptation; it appears in the heavens as the light which is from the Lord. Concerning this Divine Truth, or the Son of Man glorified, it is thus writ

ten in John, "Jesus said, now is the *Son of Man* glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," xiii. 31, 32. That a distinct idea may be had of this most mysterious circumstance, it may be expedient to call the truth appertaining to the Lord, which could be tempted, and which underwent temptations, by this appellation, *Truth Divine in the Lord's Human-Divine* [principle], but the truth which could not be tempted, or undergo any temptation, because it was glorified, by this appellation, *Divine Truth in the Lord's Divine-human* [principle]; this distinction has been everywhere observed above.

2815. Verse 10. *And Abraham put forth his hand, and took a knife, to slay his son.* Abraham put forth his hand, signifies temptation even to the last degree of power: and took a knife, signifies as to truth: to slay his son, signifies even to the death of whatever was of the mere human principle.

2816. *Abraham put forth his hand*—that hereby is signified temptation even to the last degree of power, appears from the series of the things treated of; for the subject relates to the most grievous and inmost temptations of the Lord; in the preceding verses, the preparation of the Human-Divine [principle], to admit and sustain temptations, is treated of, in the present verse the act is treated of, which is expressed in the sense of the letter by Abraham's putting forth his hand; that by hand is signified power, may be seen, n. 878; in the present case it signifies the last degree of power, because nothing but the act was wanting. It is according to the internal sense, that the Lord's Divine [principle] led the human into most grievous temptations, for by Abraham is meant the Lord as to the Divine [principle]; and this even to the last degree of power. The case herein was this, the Lord admitted temptations upon Himself, that He might expel thereby whatever was merely human, and this even till nothing remained, but what was Divine: that the Lord admitted temptations upon Himself, even the last temptation, which was that of the cross, may appear from the Lord's own words in Matthew, "Jesus began to show to the disciples, that He must suffer many things, and be killed: then Peter took Him, and began to rebuke Him, saying, Spare Thyself, O Lord, that this may not be done unto Thee: but He turning said unto Peter, Get thee behind Me, Satan, thou art an offence unto Me, for thou savorest not the things which be of God, but those that be of men," xvi. 21—23; and still more evidently from these words in John, "No one taketh My soul from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again," x. 18: and in Luke, "Ought not Christ to suffer these things, and to enter into His glory?" xxiv. 26.

2817. *And took a knife*—that hereby is signified as to truth, appears from the signification of knife, as denoting the truth of faith, see n. 2799; and from this consideration that the Lord was tempted as to Truth Divine, see n. 2813, 2814.

2818. *To slay his son*—that hereby is signified even to the death of whatever was of the mere human principle, may appear from the internal sense of these words, for they signify the Lord's most grievous and inmost temptations, the last whereof was that of the cross, in which it is evident that the mere human principle also died; this could not be represented by Abraham's son, or Isaac, because to sacrifice sons was an abomination, but it was represented as far as was possible, viz., even to the attempt, but not to the act; hence it may appear, that by these words, that Abraham took a knife to slay his son, is signified even to the death of whatever was merely human. That it was known from the most ancient time, that the Lord was to come into the world, and that He was to suffer death, may appear evident from this consideration, that a custom prevailed amongst the Gentiles of sacrificing their children, believing thus to expiate themselves, and to make God propitious; which abominable custom they would never have practised as of most religious obligation, unless they had received from the ancients a tradition that the Son of God should come, who, as they believed, was to be made a sacrifice; the sons of Jacob also inclined to this abomination, and so likewise did Abraham, for no one is ever tempted except by that to which he inclines; that the sons of Jacob were so inclined, appears from the Prophets; but to prevent their falling into that abomination, it was permitted to institute burnt-offerings and sacrifices, see n. 922, 1128, 1241, 1343, 2180.

2819. As to what concerns the Lord's temptations in general, they were both exterior and interior, and the more interior they were, so much the more grievous they were; the inmost are described, Matt. xxvi. 37—39, 42, 44; chap. xxvii. 46; Mark xiv. 33—36; chap. xv. 34; Luke xxii. 42—44; but see what was said above concerning the Lord's temptations, viz., that the Lord first fought from goodnesses and truths, which appeared as goodnesses and truths, n. 1661. That He fought against the evils of self-love and the love of the World, from Love Divine towards the whole human race, n. 1690, 1691, 1789, 1812, 1813, 1820. That He Alone fought from Love Divine, n. 1812, 1813. That all the hells fought against the Lord's love, which was the salvation of the whole human race, n. 1820. That the Lord sustained the most grievous of all temptations, n. 1663, 1668, 1787. That the Lord by temptations and victories from His Own proper power was made righteousness, n. 1813, 2025. That the union of the human essence with the Divine was effected of the Lord by temptations and victories, n. 1737,

1813, 1921, 2025, 2026. See also what was said above concerning temptations in general, n. 59, 63, 227, 847. That temptation is a combat concerning power, whether good or evil, truth or the false principle, shall have rule, n. 1923. That in temptations there are experienced indignations and several affections, n. 1917. That temptations are celestial, spiritual, and natural, n. 847. That in temptations wicked genii and spirits assault those things which are of the love, consequently which are of the life of man, n. 847, 1820. What is effected by temptations, n. 1692, 1717, 1740. That temptation is for this end, that things corporeal may be subdued, n. 857. That evils and falses with man who is regenerated, by temptations are subdued, not abolished, n. 868. That truth is the chief principle of combat, n. 1685. That man fights from goodnesses and truths, which he has imbibed by knowledges, although in themselves they are not goodnesses and truths, n. 1661. That wicked spirits and genii excite falses and evils in man, and that hence come temptations, n. 741, 751, 761. That in temptations man supposes the Lord to be absent, when yet He is then more present, n. 840. That man cannot in any wise of himself sustain temptation-combats, because they are against all the hells, n. 1692. That the Lord alone fights with man, n. 1661, 1692. That by temptations wicked genii and spirits are deprived of the power of acting evil and of inspiring what is false into man, n. 1695, 1717. That temptations take place with those who have conscience, and are more acute with those who have perception, n. 1668. That at this day temptations are rarely experienced, but anxieties have place, which are different from temptations and from a different origin, n. 762. That men spiritually dead cannot sustain temptation-combats, n. 270. That all temptations are attended with desperation concerning the end, n. 1787, 1820. That after temptations there is a fluctuation, n. 848, 857. That the good learn by temptations that they are nothing but evil, and that all things are of mercy, n. 2334. That by temptations goodnesses are more closely joined to truths, n. 2272. That none are saved by temptations who yield therein, or who think to have merited by them, n. 2273. That in all temptations there is a principle of freedom stronger than out of temptations, n. 1937.

2820. Verse 11. *And the angel of Jehovah cried to him out of heaven, and said, Abraham, Abraham, and he said, behold I.* The angel of Jehovah cried to him out of heaven, signifies consolation from the essential Divine [principle] at that time: and said, Abraham, Abraham, and he said, behold I, signifies a perception of consolation in the Divine Good of the rational principle after temptation.

2821. *The angel of Jehovah cried to him out of heaven*—that hereby is signified consolation from the essential Divine [prin

ciple] at that time, may appear from the signification of crying out of heaven, as denoting to console, which is also evident from what immediately precedes and follows; and from the signification of the angel of Jehovah: that by angels, when they are named in the Word, is meant somewhat in the Lord, but that it appears from the series of the things treated of what is particularly meant, may be seen, n. 1925; in like manner it is written of the Lord, when He endured the most grievous temptation in Gethsemane, that there appeared to Him *an angel from heaven* comforting Him, Luke xxii. 43; where by an angel from heaven, in the internal sense, is also meant the Divine [principle] which was in Him.

2822. *And he said, Abraham, Abraham, and he said, behold I*—that hereby is signified a perception of consolation in the Divine Good of the rational principle after temptation, may appear from the signification of saying in the historical parts of the Word, as denoting to perceive, concerning which much has been said above; that in the present case it denotes perception in the Divine Good of the rational principle, is grounded in this consideration, that by Abraham is here signified the Divine Good of the rational principle, or of the Human-Divine principle: what is meant by perception in the Divine Good of the rational principle, cannot be explained so as to be apprehended; for before it is explained, there should be formed an idea of the Lord's Divine-human [principle] from the knowledge of various particulars, inasmuch as without such idea, every thing said in the way of explication would fall upon ideas either empty or obscure, which would either pervert truths, or would cause a mixture of things that had no agreement therewith: the subject treated of in this verse is concerning the Lord's first state after temptation, which is a state of consolation, wherefore it is now no longer said God, but Jehovah, for the appellation God is used when the subject treated of is concerning truth, whereby combat is waged, but the appellation Jehovah is used when the subject treated of is concerning good, whence consolation comes, see n. 2769; all consolation after temptation is insinuated into good, for from good comes all joy, and from good it passes into truth; here therefore by Abraham is signified the Divine Good of the rational principle, as also in all other places, when Jehovah is mentioned in the same verse.

2823. Verse 12. *And he said, put not forth thy hand to the boy, neither do thou any thing unto him, because now I know that thou fearest God, and hast not withheld thy son, thine only one, from Me.* He said, put not forth thy hand to the boy, signifies that he should no longer admit temptation upon Truth Divine appertaining to the rational principle: neither do thou any thing unto him, signifies deliverance: because now I know that thou fearest God, signifies glorification from Love Divine: and hast

not withheld thy son, thine only one, from Me, signifies the union of the human [principle] with the Divine by the last degree of temptation.

2824. *And he said, put not forth thy hand to the boy*—that hereby is signified that he should no longer admit temptation upon Truth Divine appertaining to the rational principle, appears from the signification of putting forth the hand, as denoting temptation even to the last degree of power, concerning which see above, n. 2816; and from the signification of the boy, or Isaac, as denoting the rational principle as to Truth Divine, upon which temptations were admitted, see n. 2803, 2813, 2814, 2817.

2825. *Neither do thou any thing unto him*—that hereby is signified deliverance, may appear without explication; for when it is said that he should not do any thing unto him, it denotes an intermission of act, consequently that he should be set at liberty.

2826. *Because now I know that thou fearest God*—that hereby is signified glorification from Love Divine, appears from the signification of knowing when it is predicated of the Lord's Divine [principle], as denoting nothing else but to be united, or, what is the same thing, to be glorified, for it was united with the Human-Divine [principle] by temptations, see n. 1737, 1813; and from the signification of fearing God, or of the fear of God, as denoting here Love Divine; and whereas this is predicated of the Lord's rational Divine [principle] as to truth, it is here said to fear God, not to fear Jehovah, for when the subject treated of is concerning truth, the appellation God is used, but when it is concerning good, the appellation Jehovah is used, see n. 2586, 2769, 2821; that it is Love Divine whereby the Lord united the human essence to the Divine, and the Divine to the human, or, what is the same thing, glorified Himself, may be seen, n. 1812, 1813, 2253. What is signified in the Word by *fearing God*, may appear from very many passages therein, understood as to the internal sense; the fear of God, as used in the Word, signifies worship, and indeed worship either grounded in fear, or in the good of faith, or in the good of love; worship grounded in fear when the subject treated of is concerning the unregenerate, worship grounded in the good of faith when the subject treated of is concerning the spiritual regenerate, and worship grounded in the good of love when the subject treated of is concerning the celestial regenerate. That, I. *The fear of God in general signifies worship*, is manifest from this passage, "The sons of Israel *feared other gods*, and walked in the statutes of the Gentiles: the Gentiles sent into Samaria in the beginning *did not fear Jehovah*, wherefore Jehovah sent upon them lions; and there came one of the priests, whom they had made captive in Samaria, and he dwelt in Bethel, and

taught them *how they should fear Jehovah*: Jehovah had made a covenant with the sons of Israel, and had commanded them, saying, *ye shall not fear other gods*, nor bow yourselves to them, nor serve them, nor sacrifice to them, but *ye shall fear Jehovah*, and shall bow yourselves to Him, and shall sacrifice to Him," 2 Kings xvii. 7, 8, 24, 28, 32, 33, 35—37, 41; where to fear manifestly denotes to worship: so in Isaiah, "Because this people have approached Me with their mouth, and with their lips have honored Me, and their heart hath removed itself from Me, *and their fear for Me* was a commandment taught of men," xxix. 13; where their fear for Me denotes worship in general, for it is said that that fear was the commandment of men: so in Luke, "There was in a certain city a certain judge, and *he feared not God*, neither regarded man," xviii. 2; where by not fearing God is signified not worshipping. II. *That the fear of God signifies worship grounded in fear, when the subject treated of is concerning the unregenerate*, appears from the following passages, "When the law was promulgated on Mount Sinai, the people said unto Moses, speak thou with us, and we will hear, and let not God speak with us, lest perchance we die; and Moses said unto the people, fear not, because God is come to prove you, and *that the fear of Him may be upon your faces*, lest ye sin," Exod. xx. 19, 20; and again, "Now why shall we die, because this great fire will consume us; if we hear the voice of Jehovah our God any more, we shall die: go thou near, and hear all that Jehovah our God shall say, and speak thou to us all that Jehovah our God shall say to thee, and we will hear and do: and Jehovah said to Moses, who will give that their heart may be such in them *to fear Me*, and to keep all My commandments all their days?" Deut. v. 25, 27—29; in these passages, the fear of God upon your faces lest ye sin, and a heart to fear Me, and to keep all my commandments, signifies worship grounded in fear in respect to them as being of such a nature; for they who are principled in external worship, without internal, are led by fear to the observance of the law, and to compliance with its precepts, but still they do not come into internal worship, or into holy fear, unless they are in the good of life, and know and believe what internal worship is: so again, "If thou shalt not observe to do all the words of this law written in this book, *to fear this honorable and terrible name Jehovah thy God*, Jehovah will make thy plagues wonderful, and the plagues of thy seed, great and certain plagues, and evil and certain diseases, and will bring back upon thee all the faintness of Egypt, *of which thou art afraid*, and they shall stick in thee," Deut. xxviii. 58—60; here also to fear the honorable and terrible name Jehovah God, is to worship from a principle of fear, to inspire which principle into people of such a nature and quality, all evils even to curses were attributed to Jehovah, see n.

592, 2335, 2395, 2447: so in Jeremiah, "Thine own wickedness shall correct them, and thy backslidings shall reprove thee; know therefore and see, that it is evil and bitter that thou forsakest Jehovah thy God, and that *the fear of Me is not in thee*," ii. 19: and in Luke, "I say unto you, *fear ye not them* who kill the body, and afterwards have no more that they can do; but I will show you *whom ye ought to fear*; *fear Him*, who when he hath killed hath power to cast into hell: yea I say unto you, *fear Him*," xii. 4, 5; Matt. x. 28; in these passages also to fear God implies worship from some principle of fear, because fear drove them to compliance, as was said. III. *That to fear God or Jehovah signifies worship grounded in the good of faith, where the subject treated of is concerning the spiritual regenerate*, is evident from the following passages, "The king shall write for himself a copy of this law on a book before the Priests the Levites, and it shall be with him, and he shall read therein all the days of his life, to the intent that he may learn to *fear Jehovah his God*, to keep all the words of this law, and these statutes to do them," Deut. xvii. 18, 19; king in an internal sense denotes the truth of faith, for the kingly principle (*regium*) represented the Lord's spiritual kingdom, see n. 1672, 1728, 2015, 2069; hence to fear Jehovah his God, is to worship Him from the truth of faith, which principle being inseparable from the good of charity, is described by keeping the words of the law and the statutes to do them: so in Samuel, "Behold, Jehovah hath given a king over you, *if he shall fear Jehovah*, and serve Him, and hearken to His voice, ye shall be, both you and also the king who reigneth over you, after Jehovah your God," 1 Sam. xii. 14; here also in an internal sense to fear Jehovah denotes to worship from the good and truth of faith, as above, inasmuch as the subject treated of is concerning a king or the kingly principle: so in Joshua, "Now *fear ye Jehovah*, and serve Him in integrity and truth, and put away the gods whom your fathers have served," xxiv. 14; where also to fear Jehovah denotes to worship from a principle of goodness and truth, which appertains to the spiritual man, for integrity is predicated of the good of faith, see n. 612, and truth of the truth of faith: so in Jeremiah, "They shall be to Me for a people, and I will be to them for a God, and I will give them one heart and one way, *to fear Me* all days, for good to them and their sons after them, and I will make with them the covenant of an age, that I will not return from after them, to do them good, and I will give *My fear* into their heart, that they may not depart from Me," xxxii. 38—40: that to fear God here denotes to worship from the good and truth of faith, may appear from the series of the things treated of, and also from this consideration, that mention is made of people and God; that people is predicated of those who are principled in the truth of faith,

may be seen, n. 1259, 1260; that the appellation God is used when the subject treated of is concerning truth, may be seen, n. 2586, 2769, 2807: so in Isaiah, "The strong people shall honor thee, the city of the strong nations *shall fear thee*," xxv. 3; where also to fear God denotes to worship from a principle of spiritual truth, for it is predicated of people and of a city; that a city is doctrinal truth, may be seen, n. 402, 2268, 2449, 2451; so in David, "What man is he that *feareth Jehovah*, he shall teach Him the way which he may choose," Psalm xxv. 12; where a man that feareth Jehovah denotes one that worships Him; that this is spoken of the spiritual man, is evident from this consideration, that it is said, He shall teach him the way, for that way is truth, may be seen, n. 627, 2333. Again, "Blessed is every one that *feareth Jehovah*, that walketh in His ways," Psalm cxxviii. 1. And again, "*They that fear Jehovah* shall glorify Him, all the seed of Jacob shall glorify Him, and all the seed of Israel *shall be afraid* of Him," Psalm xxii. 23; where to be afraid of Him denotes to worship Him from the truth of faith, for the seed of Israel is the spiritual principle of the Church, or the good and truth of faith, see n. 1025, 1447, 1610: so in Moses, "Now Israel, what doth Jehovah thy God require of thee, but to *fear Jehovah thy God*, to walk in all His ways, and to love Him, and to serve Jehovah thy God, in all thy heart, and in all thy soul, to keep the commandments of Jehovah and His statutes," Deut. x. 12, 13; in this passage is described what it is to fear God in the case of the spiritual man, who is Israel, viz., that it is to walk in the ways of Jehovah, to love Him, to serve Him, and to keep His commandments and statutes: so in the Revelation, "I saw an angel flying in the midst of heaven, having the eternal Gospel, saying with a loud voice, *fear God*, and give glory to Him, because the hour of His judgment is come," xiv. 6, 7; where to fear God denotes holy worship grounded in the good and truth of faith: so in Luke, "Jesus said to the sick of the palsy, arise, and take up thy bed, and go to thine house; and they were all amazed, and glorified God, and *were filled with fear*," v. 24, 25; where fear denotes holy fear, such as influences those who by the truth of faith are initiated into the good of love. IV. *That to fear God, or Jehovah, signifies worship grounded in the good of love when the subject treated of is concerning the celestial regenerate*, appears from the following passages, "My covenant was with Levi of lives and of peace, and I gave them to him *with fear* and *he feared Me*, and for My name he was contrite, the law of truth was in his mouth, and perversity was not in his lips, in peace and uprightness he walked with Me," Malachi ii. 5, 6; speaking of the Lord, who is Levi in the internal sense; Levi signifies priesthood, and signifies love; fear in this passage denotes the good of Divine Love, the law of truth denotes the

truth of that good, peace and uprightness denote both: so in Isaiah, "There shall come forth a rod out of the stem of Jesse, and a twig shall grow out of his roots, and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and of the *fear of Jehovah*, and he shall have a quick scent in the *fear of Jehovah*," xi. 1—3: speaking also of the Lord; the spirit of knowledge and of the fear of Jehovah denotes the Divine Love of truth; to be of quick scent in the fear of Jehovah denotes the Divine Love of good: so in David, "The commandments of Jehovah are right, rejoicing the heart, the statute of the Lord is pure, enlightening the eyes, *the fear of Jehovah is clean*, enduring for ever, the judgments of Jehovah are truth, justified together," Psalm xix. 9, 10; where the fear of Jehovah being clean denotes love, and the judgments of Jehovah being truth denote faith; that justice is predicated of the good which is of love, and that judgments are predicated of the truth which is of faith, may be seen, n. 2235, which are said to be justified together, when truth is good, or when faith is charity. Again, "Behold the eye of Jehovah is to them *that fear Him*, to them that wait for His mercy," Psalm xxxiii. 18; and in another place, "Jehovah hath no delight in the strength of a horse, He hath no pleasure in the legs of a man, but the pleasure of Jehovah is in *them that fear Him*, and that wait for His mercy," Psalm cxlvii. 10, 11; the strength of a horse denotes man's proper power of thinking what is true; that horse denotes the intellectual principle, may be seen, n. 2760—2762; the legs of a man denote man's proper power of doing good; they that fear Jehovah denote those who worship Him from the love of truth; and they that wait for His mercy denote those who worship Him from the love of good: where the Prophets speak of good, they speak also of truth, and where they speak of truth, they speak also of good, on account of the heavenly marriage of good and truth in every particular of the Word, see n. 683, 793, 801, 2516, 2712, 2713. Again, "Jehovah will bless the house of Israel, He will bless the house of Aaron, He will bless *them that fear Jehovah*, small and great," Psalm cxv. 12, 13; where they that fear Jehovah denote those who worship Him from the good of faith, which is the house of Israel, and from the good of love, which is the house of Aaron; mention is made of each on account of the heavenly marriage in every particular of the Word, as was just now observed: so in Isaiah, "The truth of thy times shall be the strength of salvations, wisdom and science, and *the fear of Jehovah* shall be an essential treasure," xxxiii. 6; where wisdom and science denote the good of faith joined with the truth thereof, and the fear of Jehovah denotes the good of love. Again, in the same Prophet, "Who is in you *that feareth Jehovah*, that hearkeneth to the

voice of His servant," l. 10; where he that feareth Jehovah denotes him that worshippeth from a principle of love, and he that hearkeneth to the voice of his servant denotes him that worshippeth from a principle of faith; when one is of the other, then there is a celestial marriage. From the passages which have been thus adduced from the Word, it may appear, that the fear of God is worship either grounded in fear, or in the good of faith, or in the good of love; but in proportion as fear prevails in worship, in the same proportion there is less of faith, and still less of love; and on the other hand, in proportion as faith prevails in worship, and especially as love prevails, in the same proportion there is less of fear; all worship is indeed influenced by fear, but under another appearance and another habit it is *holy fear*; holy fear, however, is not a fear on account of hell and damnation, but it is an aversion to doing or thinking any thing against the Lord, and against our neighbor, thus it is an aversion to doing or thinking any thing contrary to goodness and truth, which aversion is the boundary of holy faith, and of holy love on one part: and whereas there is no fear on account of hell and of damnation with those who are principled in the good of faith, and still less with those who are principled in the good of love, that is, who are in the Lord, therefore, V. *To fear signifies also to disbelieve, or not to have faith and love*, as in Isaiah, "Thus saith thy Creator, O Jacob, and thy former, O Israel, *fear not*, because I have redeemed thee, I have called by thy name, thou art Mine," xliii. 1, 5; chap. xlv. 8: so in Luke, "The oath which he sware to our father Abraham, that he would give us that *without fear* being delivered from the hand of our enemies, we would serve Him in holiness and righteousness before Him," i. 73—75. Again, in the same Evangelist, "*Fear not for thyself*, little flock, because it is your Father's good pleasure to give you the kingdom," xii. 32. And in Mark, "Jesus said to the chief of the synagogue, *fear not*, only believe," v. 36; Luke viii. 49, 50. Again, "Jesus said, *why are ye so fearful*, how is it that ye have not faith?" iv. 40. And in Luke, "The hairs of your head are all numbered, *therefore fear not*, ye are of more value than many sparrows," xii. 7; in these passages to fear is to disbelieve, or not to have faith and love.

2827. *And hast not withheld thy son, thine only one from Me*—that hereby is signified the union of the human [principle] with the Divine by the last degree of temptation, may appear from the signification of thy son, viz., Isaac, as denoting the Divine rational principle, spoken of above, or the Divine-human principle, for this begins in the rational, see n. 2106, 2194: this is called only one, because it is the only-begotten, see n. 2772; and from the signification of not withholding from Me, as denoting to cause to be united, viz., to the essential

Divine [principle]: that union was effected by the last degree of temptation appears from all that precedes.

2828. Verse 13. *And Abraham lifted up his eyes, and saw, and behold a ram behind withheld in a thicket by his horns, and Abraham went and took the ram, and offered him for a burnt-offering instead of his son.* Abraham lifted up his eyes, and saw, signifies the Lord's thought and intuition from the Divine [principle]: and behold a ram, signifies the spiritual of the human race: behind caught in a thicket, signifies entangled in the scientific natural principle: by his horns, signifies with all power as to the truths of faith: and Abraham went and took the ram, signifies the deliverance of such by virtue of the Lord's Divine-human [principle]: and offered him for a burnt-offering instead of his son, signifies their sanctification and adoption.

2829. *Abraham lifted up his eyes, and saw*—that hereby is signified the Lord's thought and intuition from the Divine [principle], may be seen above, n. 2789, where the same words occur. Thought and intuition from the Divine [principle] extend to all and to each of the things which shall come to pass to eternity, with Divine Providence.

2830. *And behold a ram*—that hereby are signified the spiritual of the human race, appears from the signification of ram, of which we shall speak presently: it is well known within the Church, that burnt-offerings and sacrifices, in the Jewish and Israelitish representative Church, signified the Lord's Divine-human [principle], but one thing was signified by burnt-offerings and sacrifices of lambs, another thing by burnt-offerings and sacrifices of sheep and she-goats, another by burnt-offerings and sacrifices of kids, rams, he-goats, oxen, cows, calves, and also of turtles and young pigeons, and in like manner by meat-offerings and libations; in general they signified Divine celestial things, Divine spiritual things, and Divine natural things, appertaining to the Lord, and hence they signified the celestial, spiritual, and natural things which are from Him in His kingdom, consequently which are in every particular person who is a kingdom of the Lord; as may also appear from the holy supper, which succeeded the burnt-offerings and sacrifices, where bread and wine signify the Lord's Divine-human [principle], bread His Divine celestial principle, and wine His Divine spiritual principle, consequently they signify His love towards the whole Human race, and the reciprocal love of the human race to the Lord, see n. 2343, 2359; hence it is evident that burnt-offerings and sacrifices implied celestial worship grounded in love to the Lord, and spiritual worship grounded in neighborly love, or charity, and thence grounded in faith to the Lord, see n. 922, 923, 1823, 2180; what is meant by the celestial principle, and what by the spirit-

nal, or what is meant by those who are celestial and those who are spiritual in the Lord's kingdom, or in His Church, has been often shown above, see n. 1155, 1577, 1824, 2048, 2088, 2184, 2227, 2669, 2708, 2715. That ram now signifies the Lord's Divine spiritual principle, and consequently the spiritual principle appertaining to man, or, what is the same thing, the spiritual of the human race, may appear from what was enjoined concerning the burnt-offerings and sacrifices which were made of rams, as when Aaron and his sons were sanctified for the ministry, or when they were inaugurated, "That they should offer one *young ox* for sin, whose blood should be sprinkled on the horns of the altar, and the rest at the foundation thereof; also that one *ram* should be killed, and the blood thereof sprinkled round about the altar, and afterwards the whole *ram* should be burnt for a burnt-offering; and the blood of *another ram* that was killed should be sprinkled on Aaron's ear, and the thumb of the hand and of the foot, and after that it was shaken, it should be burnt upon the *burnt-offering*," Exod. xxix. 1—35; Levit. viii. 1 to the end; chap. ix. 2, and the following verses; it is evident that all these rites were holy, but then their holiness was in consequence of their representing and signifying holy things; otherwise to kill a young ox, to sprinkle his blood on the horns of the altar, and the rest at the foundation; and to kill one ram, and to sprinkle his blood round about the altar, and afterwards to burn him, and to sprinkle the blood of another ram upon Aaron's ear, and the thumb of his hand and of his foot, also to shake him, and to burn him upon the burnt-offering; all these things would have been without holiness, consequently without worship, unless they had represented holy things; but what each particular rite represented, can be known to none except from the internal sense; that a young ox which was offered for sin signified the Lord's Divine natural principle, and a ram the Divine spiritual principle, and that a ram also signified the spiritual of the human race, may appear from the signification of a young ox and of a ram in the Word: inaugurations into the priesthood were made by things spiritual, for by things spiritual man is introduced into things celestial, or, what is the same thing, by the truths of faith he is introduced into the good of love: in like manner when Aaron entered into the holy [place], he was to offer up a *young ox* for sin, and a *ram* for a burnt-offering, Levit. xvi. 2, 3. The Nazarite too, when the days of his nazariteship were fulfilled, was to offer up one sound *he-lamb* the son of a year for a burnt-offering, and one sound she-lamb the daughter of a year for sin, and *one sound ram* for a peace-offering, Numb. vi. 13, 14, 16, 17; the reason was because the Nazarite represented the celestial man, who is the Lord's likeness, see n. 51, 52, 1013; the celestial man is such, that he is

principled in celestial love, that is, in love to the Lord, and thence in celestial truth, see n. 202, 337, 2069, 2715, 2718; therefore he was bound to sacrifice a he-lamb and a she-lamb, by which was signified the celestial principle, and also a ram, by which was signified the spiritual principle. On feasts were sacrificed young oxen, rams, and lambs, as on the first day of the feast of unleavened [bread], two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 18—20. On the day of the first-fruits also, two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 26—28: so in the new moons, two young oxen, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering, Numb. xxviii. 10, 11: also in the seventh month, on the first of the month, one young ox, *one ram*, and seven lambs, were to be offered with their meat-offering: again, on the fifteenth day of the seventh month, thirteen young oxen, *two rams*, and fourteen lambs, were to be offered; and so in other cases, see Numb. xxix. 12—14, 17, 18, 20—24, 26—36; young oxen and rams signified things spiritual, but lambs things celestial, for on the feasts they were to be sanctified, and to be introduced by things spiritual. Inasmuch as rams signified the Divine spiritual principle of the Lord's Divine-human principle, and also spiritual things appertaining to man, therefore, when the New Temple, and the New Jerusalem, that is, the Lord's spiritual kingdom, are treated of, it is said in Ezekiel, "When thou shalt leave off to expiate the altar, they shall offer a young ox for sin, and a *ram* for a burnt-offering, and that seven days they should prepare a *he-goat* of sin every day, and a *young ox* and a *ram*," xliii. 23—25: "And that the prince on that day should prepare a *young ox* of sin for all the people, and on the seven days of the feast *seven young oxen* and *seven rams*, with a meat-offering, for a burnt-offering," xlv. 22—24: "And that on the sabbath-day he should prepare six *lambs* and a *ram*," xlv. 4, 6. That by the New Temple and the New Jerusalem, in a universal sense, is signified the Lord's kingdom, may be seen, n. 402, 940, and in particular a new Church, n. 2117; and that in the Lord's kingdom there are no burnt-offerings and sacrifices, may be known to every one; hence it is evident, that by these things are signified the celestial things appertaining to love, and the spiritual things appertaining to faith, for these things are of the Lord's kingdom, consequently these are the things here signified by young oxen, rams, and lambs; that young oxen and rams signify spiritual things, is evident from all the particulars here described in their internal sense, and in general from this consideration, that by the New Temple and the New Jerusalem is signified in particular the Lord's spiritual kingdom,

but by Zion the celestial kingdom. That ram signifies the spiritual principle, or, what is the same thing, the spiritual of the human race, is evident also from Daniel, where it is written, "That there appeared to him *a ram* standing before the river, which had two horns; and afterwards *a he-goat*, which smote the ram, brake his horns, and trampled him under foot," viii. 3, 4, and the following verses; where by the *ram* nothing else is meant, but the spiritual Church, and by the *goat* those who are principled in faith separate from charity, or in truth separate from good, who successively lift up themselves against good, and at length against the Lord, which is also described. So in Samuel, "Samuel said unto Saul, hath Jehovah pleasure in burnt-offerings and sacrifices, as in hearkening to the voice of Jehovah? behold, to hearken is better than sacrifice, and to obey than the *fat of rams*," 1 Sam. xv. 22; where the subject treated of being concerning obedience, and thus concerning truth which is spiritual, and these things appertaining to the king, by whom also truth is signified, see n. 1672, 2015, 2069; therefore it is not said, than the fat of oxen or lambs, but than the fat of rams. So in David, "When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominions; the sea saw and fled, and Jordan turned itself away backward, the *mountains leaped like rams*, the hills like the sons of the flock; what aileth, O sea, that thou fleest? thou Jordan, that thou turnest thyself away backward? *ye mountains, that ye leap like rams?* ye hills, like the sons of the flock? from before the Lord thou, earth, bringest forth, from before the God of Jacob, who turneth the rock into a lake of waters, and the flint-stone into a fountain of waters," Psalm cxiv. 1 to the end; the subject here treated of in an internal sense is concerning spiritual good after regeneration, the nature and quality whereof is described, its celestial spiritual principle by the mountains leaping like rams, and its celestial natural principle by the hills leaping like the sons of the flock; that mountains denote the celestial things appertaining to love, may be seen, n. 795, 1430; every one may know, that in this, as in the other Psalms of David, holy things are contained, but that they are contained in the internal sense, and that each expression has some peculiar signification, as that the mountains leaped like rams, and the hills like the sons of the flock, and that the earth bringeth forth before the Lord, which expressions, without the internal sense, would be mere empty sounds without meaning: the case is the same with these words in Moses, "He shall cause him to ride on the high places of the earth, and shall cause him to eat the produce of the earth, and shall cause him to suck honey out of the rock, and oil out of the flint of the rock, butter of the herd, and milk of the flock, with the fat of lambs, and of *rams the*

son of Bashan, and of he-goats with the fat of the kidneys of wheat, and thou shalt drink the mere blood of grapes," Deut xxxii. 13, 14; where rams the sons of Bashan denote celestial spiritual things, the meaning of which may be seen, n. 1824: so in David, "I will offer to Thee burnt-offerings of marrow with the *incense of rams*, I will offer an ox with he-goats," Psalm lxvi. 15; where burnt-offerings of marrow denote the celestial things appertaining to love, and incense of rams the spiritual things appertaining to faith: so in Ezekiel, "Arabia, and all the princes of Kedar, these are the traders of thine hand, in lambs, in *rams*, and he-goats," xxvii. 21; speaking of Tyre, whereby are signified those who are principled in the knowledges of goodness and truth, see n. 1201; Arabia denotes their wisdom, the princes of Kedar their intelligence, lambs things celestial, rams things spiritual, he-goats things natural, which succeed in order: so in Isaiah, "All the flock of Kedar shall be gathered together unto thee, the *rams of Nebaioth* shall minister unto thee, they shall come up with acceptance to Mine altar, and I will decorate the house of My honor," lx. 7; speaking of the Lord's Divine-human [principle]; the flock of Kedar denotes Divine celestial things, the rams of Nebaioth Divine spiritual things. From all these passages then it may appear, that ram in an internal sense signifies the Lord's Divine spiritual principle, and hence the spiritual principle appertaining to man, or, what is the same thing, the spiritual of the human race.

2831. *Behind withheld in a thicket*—that hereby is signified entangled in the scientific natural principle, appears from the signification of being withheld as denoting here to be entangled; and from the signification of thicket (*perplexi*), or what is entangled, as denoting the scientific principle, of which we shall speak presently. With respect to the spiritual being withheld entangled in the scientific natural principle as to the truths of faith, the case is this; the spiritual have not a perception of good and of truth like the celestial, but instead thereof they have conscience, which is formed of the goodnesses and truths of faith that have been imbibed from infancy, from parents and masters, and afterwards from the doctrine of faith wherein they are educated; they who have not a perception of good and of truth, must needs be confirmed by scientifics, every one forming some idea to himself concerning those things which he has learned, even concerning the good things and truths of faith, for without an idea nothing remains in the memory, otherwise than as an empty thing; this idea is filled by the accession of confirming proofs derived from other knowledges, and even from scientifics; this confirmation of the idea by several proofs causes it not only to remain in the memory, and to be capable of being called forth thence into the thinking principle, but

also of having faith insinuated into it. As to what concerns *perception* in general, inasmuch as few know what it is, it may be expedient to say somewhat on the subject; there is perception of what is good and true in things celestial and spiritual, there is perception of what is just and equitable in civil life, and there is perception of what is honest in moral life; with respect to perception of what is good and true in things celestial and spiritual, the interior angels have it from the Lord, and the men of the most ancient Church had it, and the celestial have it who are principled in love to the Lord; they know instantly by a certain internal animadvertence, whether a thing be good, and whether it be true, for the Lord insinuates this, inasmuch as they are joined to the Lord by love; whereas spiritual men have not such perception of what is good and true in things celestial and spiritual, but instead thereof they have conscience, which dictates; conscience however is formed of the knowledges of good and truth, which they have imbibed from parents and masters, as was said, and afterwards it is formed of what they themselves learn by their own application to doctrine and to the Word, for to the things thus received they adjoin faith, although the things may not be altogether good and true; hence it is that men principled in any doctrine whatsoever may have conscience, and hence too the Gentiles derive from their religious principles somewhat not unlike conscience. That the spiritual have not a perception of the good and truth of faith, but say and believe that to be truth which they have learned and embraced, may appear plain from this consideration, that every one maintains his own particular tenets to be true, and that heretics do this more than others, and that they cannot see the real truth, still less acknowledge it, although dictated by a thousand arguments: let such examine themselves in this respect, whether this is not the ground of their judgment concerning truth, and the reason why they do not acknowledge what is most essentially true when it is manifested to them; as for example, they who make faith, and not love, essential to salvation, notwithstanding all that the Lord has said concerning love and charity, see n. 2373, and although they were told all this, and knew also from the Word, that on love to the Lord and neighborly love hang all the law and the prophets, still they will remain in the idea of faith, and will assert this alone to be a saving principle. It is otherwise with those who are in celestial and spiritual perception. But with respect to the perception of what is just and equitable in civil life, this is possessed by all in the world who are rational, as is also the perception of what is honest in moral life; nevertheless there is a difference amongst men as to the degrees in which each of these kinds of perception is possessed: neither does it follow, that because men have these kinds of perception,

therefore they have a perception of the good and truth of faith, inasmuch as this perception is superior to the foregoing, or of an interior kind, and enters by influx from the Lord through the inmost of the rational principle. A further reason why the spiritual have not a perception of the good and truth of faith is, because good and truth are not implanted in their will-part, or principle, as with celestial men, but in their intellectual part, see n. 863, 875, 927, 1023, 1043, 1044, 2256; hence it is, that the spiritual cannot come to the first degree of that light in which the celestial live, see n. 2718, but are respectively in an obscure principle, n. 1043, 2078, 2715; hence it follows, that the spiritual are entangled in a scientific natural principle as to the truths of faith. That a thicket (*perplexum*), or what is entwisted, in an internal sense, signifies the scientific natural principle, that is, that scientific principle which has its abode in the exterior memory, may also appear from other passages in the Word, as in Ezekiel, "Behold Ashur a cedar in Lebanon, beautiful in leaves, and a shadowy grove, and of a high stature, and *his branch was among the entwistings*, xxxi. 3; speaking of Egypt which is science, see n. 1164, 1165, 1186, 1462; Ashur denotes the rational principle, n. 119, 1186, which is a cedar, and also Lebanon, in the Word; amongst the entwistings denotes amongst scientifics, for the human rational principle is founded in its scientifics. Again, in the same prophet, "Thus saith the Lord Jehovih, inasmuch as thou art lifted up by thy height, and *he hath given his branch amongst the entwistings*, and his heart became elate in his lifting up, aliens shall cut him off, the violent of the nations, and shall cast him down," xxxi. 10, 12; speaking of Egypt; to give his branch amongst the entwistings denotes to stick in scientifics, and thence to regard things spiritual, celestial, and Divine: again, in the same Prophet, "To the end that all the trees of the waters may exalt themselves in their height, and *may not give their branches amongst the entwistings*, and all that drink water may not stand upon them in their height, because they shall all be given to death, to the lower earth in the midst of the sons of man, to them that go down into the pit, xxxi. 14; speaking of those, who by reasonings grounded in scientifics are desirous to enter into the mysteries of faith; that such are altogether blinded, may be seen, n. 215, 232, 233, 1072, 1911, 2196, 2203, 2568, 2588; to reason from scientifics is to give the branch amongst the entwistings: again, in the same Prophet, "She had plants of strength for the sceptres of them that bear rule, and her height exalted itself *above amongst the entwistings*," xix. 11; where the sense is the same as above: again, "The slain of Israel in the midst of their idols, round about their altars, and under every green tree, and *under every entwisted oak*," vi. 13; speaking of worship, which they frame

to themselves, who have faith in themselves, consequently who have faith in those things which they devise and forge from their scientifics; an entwisted oak denotes scientifics in such a state: that oaks are perceptions grounded in scientifics, may be seen, n. 1442, 1443, 2144: again, "They saw every high hill, and *every entwisted tree*, and they sacrificed there their sacrifices, xx. 28; where entwisted tree denotes those things which are not dictated by the Word, but by scientific *proprium*; that worship was performed in groves, and was significative according to the qualities of the trees, may be seen, n. 2722: so in Isaiah, "Wickedness burneth as a fire, it shall devour the briers and thorns, and shall set on fire the *entwistings of the forest*," ix. 18: where briers and thorns denote falsity and lust, and the entwistings of the forest denote scientifics: again, "Jehovah of Sabaoth shall cut down the *entwistings of the forest* with iron, and Lebanon shall fall by a magnificent one," x. 34: the entwistings of the forest denote scientifics, Lebanon denotes things rational: so in Jeremiah, "Lift up a sign towards Zion, because I bring evil from the north, and a mighty breaking, the lion comes up from *his thicket*, and the destroyer of the nations is come forth from his place, to make thy land into a waste, thy cities shall be destroyed that there shall be no inhabitant," iv. 6, 7; where thicket denotes the scientific principle, and by ascending thence into Divine mysteries, and making the land into a waste, is signified the vastation of the Church. The reason why scientifics are in the Word called thickets (*perplexa*) is, because they are respectively such, especially when under the influence of the lusts of self-love and the love of the world, and the principles of what is false; it is celestial and spiritual love which gives an orderly arrangement to the scientifics appertaining to the exterior memory, whereas self-love and the love of the world pervert order, and confuse all things in the exterior memory; these things are not attended to by man, because he makes order to consist in a perversion of order, good in evil, and truth in what is false, whereby these things are in a thicket (*in perplexo*); moreover, the things appertaining to the exterior memory, where scientifics have their abode, are respectively in a thicket, or as in a shady forest, when compared with the things which are in the interior memory, where things rational have their abode; man cannot know, during his abode in the body, how shady, opaque, and dark the principle is respectively in his exterior memory, for he supposes, at that time, that all wisdom and intelligence is thence derived; but he will know in another life, when he comes into those things which appertain to the interior memory, that in the exterior memory, which is proper to man whilst he lives in the world, there is nothing of the light of wisdom and intelligence, but that it is respectively dark, inordinate, and perplexed, see n. 2469—2494

2832. *By his horns*—that hereby is signified with all power as to the truths of faith, appears from the signification of horns; there is continual mention made of horns in the Word, and wherever they are mentioned, they signify the power of truth which is grounded in good, and in an opposite sense the power of the false principle which is grounded in evil; in the present case they signify, that the spiritual, who are signified by ram, are entangled in the scientific natural principle with all power as to truth, and hence that they are deprived of the power of perceiving truths; for the more any one consults natural scientifics, and cleaves to them in his mind as to those things which are the truths of faith, so much the more he loses the light of truth, and with the light also the life of truth; every attentive person may be convinced of this experimentally, by observing how the case is with those who say, that they cannot believe any thing, unless they conceive and comprehend it to be true by the things of sense, or by scientifics; if such men be well examined as to their true nature and quality, it will be found, that they believe nothing at all, and moreover that nothing to them seems more wise, than to attribute all and every thing to nature; there are also several, who say that they believe, although they do not comprehend, and nevertheless in secret with themselves reason, like others, from things of sense and science, concerning the truths of faith, whether they be so or not; these latter either possess a principle of persuasion enkindled by self-love and the love of the world, or they do not believe at all; what their nature and quality is, appears from their life; both the former and the latter are indeed in the Lord's spiritual Church, but they are not of the Church, for they who are of the Church are in the life of good, and have faith in truths; but the spiritual have faith in no other truths than those which have been impressed upon them from infancy, and which they have afterwards confirmed to themselves by doctrine or otherwise; such is the state of the spiritual, which state is here described by a ram withheld in a thicket by his horns, see just above, n. 2831. *That horn signifies the power of truth which is grounded in good*, appears from the following passages, "Thou art the honorableness of their strength, and in thy good pleasure *thou shalt exalt our horn*, because Jehovah is our shield, and the Holy One of Israel our King; *My truth* and *My mercy* shall be with him, and in *My name* shall *his horn be exalted*, and I will place his hand in the sea, and his right hand in the rivers," Psalm lxxxix. 17, 18, 24, 25; where our horn and His horn manifestly denote the power of truth; the subject treated of in this passage is concerning the Lord's spiritual kingdom; the Holy One of Israel our King denotes that Divine Truth is the Lord's; that king denotes truth, and that the Lord's kingly principle is Divine

Truth, may be seen, n. 1672, 1728, 2015, 2069: to place the hand in the sea and the right hand in the rivers, denotes that strength is in the sciences and knowledges of truth; that hand and right hand denotes strength, may be seen, n. 878; and that sea and rivers denote sciences and knowledges, n. 28, 2702: again, "I will love thee, O Jehovah, my strength, Jehovah is my rock, and my defence, and my deliverer, my God, my rock wherein I confide, a shield, and *horn of salvation*," Psalm xviii. 1, 2; 2 Sam. xxii. 2, 3; where horn of salvation denotes truth as to power; the expressions strength, rock, defence, God, and shield, are all significative of the power of truth: so again, "In Zion *I will cause a horn to bud forth to David*, I will dispose a lantern for mine anointed; his enemies will I clothe with shame," Psalm cxxxii. 17, 18; speaking of the Lord, who is David, see n. 1888; horn denotes the power of truth, lantern the light of truth: so in Samuel, "My heart hath exulted in Jehovah, *my horn hath exalted itself* in Jehovah, my mouth is dilated against mine enemies, because I am glad in thy salvation: Jehovah shall give strength to his king, and *shall exalt the horn of his anointed*," 1 Sam. ii. 1, 10; these words were spoken prophetically by Hannah. Horn denotes the power of truth: so in Moses, "The first-born of his ox is honor to him, and *his horns the horns of an unicorn*, with them shall he *push* the people together to the ends of the earth," Deut. xxxiii. 17; these words are part of Israel's prophecy concerning Joseph, where the horns of an unicorn denote the great power of truth, as is evident also from what follows, that with them he shall push the people to the ends of the earth: in like manner in David, "Thou shalt *exalt my horn* like that of an unicorn," Psalm xcii. 10; and again, "Save me, Jehovah, from the lion's mouth, and *from the horns of the unicorn answer for me*," Psalm xxii. 21; Divine truths are called the horns of unicorns by reason of their height; hence mention is so often made of the horn being exalted, for exaltation signifies power from an interior principle; that what is internal is expressed by what is high, may be seen n. 1735, 2148; so in Jeremiah, "The Lord hath cut off in anger *every horn of Israel*, He hath brought back His right hand from before the enemy," Lam. ii. 3; where to cut off every horn of Israel denotes a deprivation of truth which hath power, which is also signified by bringing back the right hand from before the enemy: so in Ezekiel, "In that day *will I cause to grow the horn of the house of Israel*, and I will give thee an opening of the mouth in the midst of them," xxix. 21; where to cause the horn of the house of Israel to grow denotes to multiply the truths of the spiritual Church, which is Israel; the opening of the mouth denotes their confession: so in Habakkuk, "God shall come from Teman. and the Holy One from Mount Paran, His honor covered the heavens, and with

His praise the earth is filled, and His splendor shall be as the light: *He had horns out of His hand*, and there was *the hiding of His strength*," iii. 3, 4; speaking of the Lord, where the expressions, He had horns out of His hand, and there was the hiding of His strength, manifestly denote the power of truth; that Mount Paran is the Lord's Divine spiritual principle, or Divine Truth, may be seen, n. 2714, which also is splendor and light: the Divine Truth of the Lord's human principle is thus described in the Revelation, "I saw, when lo! in the midst of the throne, and of the four animals, a Lamb standing as it were slain, *having seven horns*, which are the seven spirits of God sent forth into the whole earth," v. 6; where seven horns denote holy or Divine truths: that seven denote what is holy, may be seen, n. 716, 881; seven spirits sent forth into the whole earth are holy preachings of the same truths. The horns of the altars signified nothing else but truth which has power, concerning which it is thus written in Moses, "Thou shalt make *horns upon the four corners of the altar, out of it shall be its horns*," Exod. xxvii. 2; chap. xxxviii. 2; in like manner, "On the altar of incense, and *that out of it should be horns*," Exod. xxx. 2; chap. xxxvii. 25; that the altar was the principal representative of the Lord, and of the worship of Him, may be seen, n. 921; the altar was representative of His Divine Good, the horns were representative of His Divine Truth; that truth should be grounded in good was represented by this, that the horns should be out of it, or out of the altar; that there is no other truth but what is grounded in good, may be seen, n. 654, 1608, 1162, 1176, 2063, 2261, 2429; hence it is evident that horns in a genuine sense signify the power of truth which is grounded in good. That Aaron and his sons, when they were initiated into the ministry, should "take of the blood of a young ox, and put it on the *horns of the altar* with the finger," Exod. xxix. 12; Levit. viii. 15; and that "Aaron should make an atonement *on the horns of the altar* once in a year," Exod. xxx. 10; and that "the priest, when he sinned, should offer a young ox, and should put of the blood *on the horns of the altar of incense*," Levit. iv. 3, 7; also that "the prince, when he sinned, should offer a burnt-offering, and the blood should be sprinkled *on the horns of the altar of the burnt-offering*," Levit. iv. 22, 25; in like manner, "if a soul should sin," verses 27, 30, 34, of the same chapter; and also when "the altar was expiated," Levit. xvi. 18, 19; signified truths derived from good; for all sanctifications, inaugurations, and expiations were effected by truths, because truths introduce to good, see n. 2830: that the horns of the altar signified truths which are grounded in good, may appear also from the Revelation, "The sixth angel sounded, and I heard *one voice from the four horns of the golden altar*, which is before God," ix. 13;

where the horns of the golden altar manifestly denote truths grounded in good, for thence comes a voice; that gold denotes good, may be seen, n. 113, 1551, 1552, more especially a golden altar. So in Amos, "In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, and the *horns of the altar* shall be cut off, and shall fall to the earth," iii. 14; by the horns of the altar being cut off, was signified, that truth grounded in good should be no longer represented there; Bethel is Divine Good, it is therefore called the sanctuary of the king, and the house of the kingdom, Amos vii. 13. The anointing of kings with oil out of a horn, 1 Sam. xvi. 1, 13; 1 Kings i. 39; represented in like manner truth grounded in good; oil was good, see n. 886, but horn was truth; the essential kingly principle in an internal sense is such truth, see n. 1728, 2015, which has power. *That horn in an opposite sense signifies the power of the false principle which is grounded in evil*, appears from the following passages, "O ye that rejoice in a thing of naught, saying, have we not taken to us *horns* in our own strength," Amos vi. 13; where horns denote the power of the false principle: so in Zechariah, "I lifted up mine eyes, and saw, and behold *four horns*, and I said to the angel that talked with me, what be these? and he said to me, these are the *horns* which have dispersed Judah, Israel, and Jerusalem; and Jehovah showed me four smiths, and I said, what come these to do? and He said, saying, *these are the horns* which have dispersed Judah, so that no man lifteth up his head; but these are come to terrify, and to cast down *the horns of the Gentiles*, of them that lift up *the horn* to the land of Judah to disperse it," i. 18—21; where horns denote the power of the false principle, which wasteth the Church: so in Ezekiel, "Ye thrust with side and shoulder, and *with your horns ye push all that are infirm*, till ye have dispersed them abroad," xxxiv. 21; speaking of pastors, who seduce by false principles; horns denote the power of what is false, shoulder denotes all power, see n. 1085: so in Jeremiah, "Jehovah hath destroyed, and hath not spared, He hath made the enemy glad over thee, *He hath exalted the horn of thine adversaries*, Lament. ii. 17: again, "The *horn of Moab* is cut off, and his arm is broken," xlviii. 25; where horn denotes a powerful false principle: so in David, "I said to them that boast, boast not, and *to the wicked, lift not up the horn, lift not up your horn on high*, and speak not with a stiff neck, I will cut off all *the horns of the wicked, the horns of the just* shall be exalted," Psalm lxxv. 4, 5, 10; where the horns of the wicked denote the power of the false principle grounded in evil, and the horns of the just denote the power of truth grounded in good: so in Daniel, "There appeared a fourth beast, terrible and dreadful, exceedingly strong, having teeth of iron, it devoured and brake in pieces, and trod the residue under foot; *it had ten horns*: I

was attentive to *the horns*, and lo! *another little horn* came up amongst them, and three of the *former horns* were plucked up by the roots from before it, and behold, eyes like the eyes of a man were in *this horn*, and a mouth speaking great things: I saw then because of the voice of great words, which the *horn spake*. I was desirous of being certified concerning the fourth beast, and concerning the *ten horns* which were in his head, and concerning *the other* which went up, before which *three* fell, and concerning *the same horn*, as having eyes, and a mouth speaking great things: I saw that the *same horn* made war with holy things: and he said, to the fourth beast shall be the fourth kingdom on the earth, which shall be diverse from all kingdoms, and shall devour all the earth, and shall trample it under foot, and bruise it; and to the *ten horns*, out of the same kingdom ten kings shall arise, and another shall arise after them, which shall be diverse from the former, and he shall humble three kings, he shall speak words against the Most High, and shall wear out the saints, he shall sit after judgment," vii. 7, 8, 11, 19—25; the subject here treated of in an internal sense is concerning the perverted state of the Church; the things which were here seen by Daniel, as a beast, teeth of iron, a horn in which were eyes, and horns that spake, and which made war with holy things, and that he spake against the Most High, signify the state of the false principle and of heresies within the Church; that horns signify the false principle powerful and prevalent, may appear from this single consideration, that eyes are attributed to them, that is, an intellectual principle, see n. 2701, and that they spake even against the Most High; by kingdoms and kings are not signified kingdoms and kings, but doctrinals of what is false, as may appear from their signification in the Word, in that they denote the doctrinals of truth, and in an opposite sense the doctrinals of the false principle, see n. 1672, 2015, 2069, 2547. Again, in Daniel, "I saw and behold standing before the river a ram which had *two horns*, but *the horns were high*, yet one was higher than the other, but the high one came up last; I saw the ram *pushing with his horns* towards the west, and towards the north, and towards the south, so that no beasts might stand before him, nor deliver out of his hand, whence he did according to his pleasure, and made himself great. Whilst I was attentive, behold a he-goat of the she-goats came from the west over the faces of all the earth; this goat had *a horn between the two eyes*, he came to the ram *the lord of horns*, and ran at him with the fury of his strength, smote him, and brake *his two horns*, and there was no power in the ram to stand before him: afterwards the he-goat of the she-goats made himself exceedingly great, but when he grew strong, the *great horn was broken*, and there came up *four horns* instead thereof; presently out of one of them came forth *one little horn*, and grew

exceeding towards the south, and towards the east, and towards honorableness, and grew to the host of the heavens, and east down of the host, and of the stars, to the earth, and trampled upon them. The ram with *two horns* are the kings of Media and of Persia, the he-goat the king of Grecia, *four horns instead of one* are four kingdoms out of a nation," viii. 1 to the end; the subject here treated of in an internal sense is concerning the state of the spiritual Church, which is a ram, see n. 2830, and the state of that Church is described, how it successively declines and is perverted; the he-goat of the she-goats are those who are principled in faith separate from charity, or in truth separate from good, these are they, who begin to exalt themselves against good, and at length against the Lord; the ram's horns are the truths of the spiritual Church both internal and external; the horns of the he-goat of the she-goats are truths, which are degenerated successively into false principles; by kingdoms and kings are not here signified kingdoms and kings, but true and false principles, as was just now said, for the Word of the Lord in its essence does not treat about worldly and terrestrial things, but about spiritual and celestial: so in the Revelation, "There was seen another sign in heaven, behold a great red dragon, having seven heads, and *ten horns*, and on his heads seven diadems, and his tail drew the third part of the stars of heaven, and cast them to the earth," xii. 3, 4: and again, "I saw a beast ascending out of the sea, which had seven heads, and *ten horns*, and on *his horns* ten diadems, and on his heads the name of blasphemy; it was given to him to make war with the saints, and to overcome them. After this I saw another beast ascending out of the earth, which had *two horns* like unto a lamb," xiii. 1, 2, 7, 11: and again, "I saw a woman sitting on a scarlet beast full of names of blasphemy, and she had seven heads and *ten horns*; it was Babylon the great: the seven heads are seven mountains, where the woman sitteth upon them, and the kings are seven; the *ten horns* are ten kings," xvii. 3, 5, 7, 9, 12, 13; that by horns are here signified powers of the false principle, in like manner as in Daniel, may appear evident.

2833. *And Abraham went and took the ram*—that hereby is signified their deliverance by virtue of the Lord's Divine-human [principle], appears from the representation of Abraham, as denoting the Lord, in the present case as to the Divine-human [principle]; for when Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, is the essential Divine [principle], and Abraham the Divine-human [principle]; and from the signification of ram, as denoting the spiritual, see n. 2830; hence it is evident, that by Abraham going and taking the ram withheld in a thicket by his horns, is signified the deliverance of the spiritual by virtue of the Lord's Divine-human [principle]: that the spiritual could not

possibly have been saved unless the Lord had come into the world, may be seen, n. 2661, 2716; and that they have salvation and deliverance by virtue of the Lord's Divine-human [principle], n. 2716.

2834. *And offered him for a burnt-offering instead of his son*—that hereby is signified their sanctification and adoption, appears from the signification of offering for a burnt-offering, as denoting to be sanctified, see n. 2776; and from the signification of the expression, "Instead of his son," as denoting to be adopted, viz., by the Lord's Divine-human [principle], which here is Abraham, see n. 2833. The adoption of the spiritual is thus described in John, "Jesus said, I am the vine, ye the branches; he that abideth in Me, and I in him, the same beareth much fruit, because without Me ye can do nothing," xv. 5: that vine is the spiritual Church, may be seen, n. 1069.

2835. Verse 14. *And Abraham called the name of that place, Jehovah shall see, which is said at this day, in the mountain Jehovah shall see.* Abraham called the name of that place, signifies the quality of their state by virtue of the Lord's Divine-human [principle]: Jehovah shall see, signifies the Lord's providence: which is said at this day, signifies perpetual: in the mountain Jehovah shall see, signifies charity, by which it is provided of the Lord that they may be saved.

2836. *Abraham called the name of that place*—that hereby is signified the quality of their state, viz., of the spiritual, by virtue of the Lord's Divine-human [principle], appears from the signification of calling a name, as denoting to know the quality of a thing, see n. 144, 145, 1754, 1896, 2009; and from the signification of place, as denoting state, see n. 1273—1277, 1376—1381, 2625; and from the representation of Abraham, as denoting the Lord as to the Divine-human [principle], see n. 2833; hence it is evident, that by Abraham calling the name of that place, is signified the quality of the state of the spiritual by virtue of the Lord's Divine-human [principle]. That the spiritual are saved by the Lord's coming into the world, was shown above, n. 2661, 2716; and that they have illumination from the Lord's Divine-human [principle], n. 2716, and that it is provided that they are saved, who are principled in the faith of charity, that is, in charity, follows in this verse; this is the state which is signified by those words.

2837. *Jehovah shall see*—that hereby is signified the Lord's Providence, appears from the signification of seeing, when it is predicated of Jehovah or the Lord, as denoting to foresee and to provide, see n. 2807; that Jehovah is the Lord, may be seen, n. 1343, 1736, 2156, 2329. In the literal sense it is the denomination of a place, but in the internal sense it is the quality of a state which is described; for times and spaces have relation merely to nature, wherefore when the sense of the letter

of the Word passes from nature into heaven, the natural idea thereof altogether perishes, and becomes a spiritual idea corresponding thereto.

2838. *Which is said to-day*—that hereby is signified perpetual, appears from the signification of to-day in the Word, of which we shall proceed to speak: we sometimes read in the Word this expression, *even to this day*, or to to-day; as above, “This is the father of Moab, *even to this day*, and the father of Ammon, *even to this day*,” Gen. xix. 37, 38; and again, “The name of the city is Beersheba, *even to this day*,” Gen. xxvi. 33; and again, “The sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, *even to this day*,” Gen. xxxii. 32; and again, “This is the statue of Rachel’s sepulchre, *even to this day*,” Gen. xxxv. 20; and again, “Joseph made it a statute, *even to this day*,” xlvii. 26; which expressions in an historical sense have respect to the time when Moses lived, but in an internal sense, by this day, and by to-day, is signified the perpetuity and eternity of a state; that day denotes state, may be seen, n. 23, 487, 488, 493, 893; so likewise to-day, which is the time present; that which has relation to time in the world, is eternal in heaven, and in order that this might be signified, *to-day* is added, or *to this day*, although it appears to those who are in the historical sense, as if the expressions involved nothing besides; in like manner it is said in other places in the Word, as Joshua iv. 9; chap. vi. 25; chap. vii. 26; Judges i. 21, 26; and in other places. That to-day signifies what is perpetual and eternal, may appear from David, “I will declare the decree, Jehovah hath said unto me, thou art my son, *to-day have I begotten thee*,” Psalm ii. 7; where to-day manifestly denotes what is eternal again, “*Forever*, O Jehovah, Thy Word is settled in the heavens, Thy truth is to *generation and generation*; Thou hast established the earth, and it standeth, according to Thy judgments they stand *to-day*,” Psalm cxix. 89—91; where also to-day manifestly denotes what is eternal: so in Jeremiah, “Before I formed thee in the belly, I knew thee, and before thou camest forth from the womb, I sanctified thee, I have given thee a Prophet to the Gentiles, I have *this day* (to-day) set thee over nations and over kingdoms; and I have given thee *to-day* for a defenced city, and for an iron pillar, and for walls of brass,” i. 5, 10, 18; speaking of Jeremiah in the sense of the letter, but of the Lord in the internal sense; I have set thee this day, or to-day, over nations and over kingdoms, and I have given thee to-day for a defenced city, denotes from eternity, for nothing can be predicated of the Lord but what is eternal. So in Moses, “Ye are standing *to-day* all of you before Jehovah your God, to pass over into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee *to-day*, that He may appoint

thee *to-day* for a people to Himself, and He Himself will be to thee for a God; and indeed not with you only, but with those who stand here with you *to-day* before Jehovah your God, and with those who are not with you *to-day*," Deut. xxix. 10, 12—15: where in the sense of the letter *to-day* is the time present when Moses spake to the people, but nevertheless that it involves the time to come and forever, may appear from this consideration, that to establish a covenant with any one, and with those who are there, and those who are not there, implies somewhat perpetual, which perpetuity is meant in the internal sense. That daily and *to-day* signify what is perpetual, appears also from the sacrifice which was offered every day, and which, by reason of the signification of *day*, of *daily*, and *to-day*, was called the continual or perpetual sacrifice, Numb. xxviii. 3, 23; Dan. viii. 13; chap. xi. 31; chap. xii. 11. This appears still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, "Because I cause to rain bread from heaven, and the people shall go forth, and shall gather the thing *day by day*, and there shall not be left of it in the morning. What they left to the morning produced worms and stank, except what was gathered on the day before the sabbath," Exod. xvi. 4, 19, 20, 23; the reason of this was, because manna signified the Lord's Divine-human [principle], see John vi. 31, 32, 49, 50, 58; and whereas the Lord's Divine-human [principle] signified celestial food, which is no other than love and charity, with the good things and truths of faith, this food in the heavens is given to the angels every moment by the Lord, consequently forever and to eternity, see n. 2493; this also is what is meant in the Lord's prayer by this petition, "Give us *to-day* our *daily* bread," Matt. vi. 11; Luke xi. 3; that is, every instant to eternity.

2839. *In the mountain Jehovah shall see*—that hereby is signified charity, whereby it is provided of the Lord that they (viz., the spiritual) may be saved, appears from the signification of mountain, as denoting love and charity, see n. 795, 796, 1430; that Jehovah shall see, denotes the Lord's providence, or what is provided by the Lord, was shown just above, n. 2836: it is here said charity, and not love, on account of the difference there is between charity and love, see n. 2023. That the spiritual are saved by charity, not by faith separate from charity, is plain from many passages in the Word: the case in regard to charity and faith is this; charity without faith is not genuine charity, and faith without charity is not faith; in order that charity may exist there must be faith, and in order that faith may exist there must be charity, but charity is the very essential principle, for the seed, which is faith, cannot be implanted in any other ground; the celestial marriage, that is, the Lord's kingdom, is derived from the conjunction of charity and faith

mutually and reciprocally ; faith unless implanted in charity is mere science, for it enters no further than the memory, inasmuch as there is no affection of the heart which receives ; it becomes intelligence and wisdom when it is implanted in charity, that is, in the life : charity without faith, such as it is with infants and the well-disposed Gentiles, is only ground wherein faith is implanted, if not in the life of the body, yet in another life, see n. 1802, 2259, 2290—2309, 2429, 2589—2604.

2840. Verses 15, 16. *And the angel of Jehovah cried to Abraham a second time out of heaven ; and said, in Myself have I sworn, saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one.* The angel of Jehovah cried to Abraham a second time out of heaven, signifies the consolation of the Lord still greater from the Divine [principle] : and said, in Myself have I sworn, saith Jehovah, signifies irrevocable confirmation from the Divine [principle] : because thou hast done this word, signifies the thing transacted : and hast not withheld thy son, thine only one, signifies the union of the human [principle] with the Divine by the last degree of temptation.

2841. *The angel of Jehovah cried to Abraham a second time out of heaven*—that hereby is signified the consolation of the Lord still greater from the Divine [principle], appears from the signification of crying out of heaven, as denoting to console ; and from the signification of the angel of Jehovah, as denoting the Lord's essential Divine [principle], see above, n. 2821, where the same words occur : the reason why it is here said *a second time* is, because the consolation was greater : the first consolation is contained in verses 12—14, where the subject treated of is concerning the Divine providence, that they of the human race, who are called spiritual, should be adopted ; the other consolation, which was greater, is contained in verses 17, 18, which follow, viz., that the spiritual should be multiplied as the stars of the heavens, and as the sand on the sea-shore : and that not only they should be saved, but likewise all who are principled in good : these things were agreeable to the Lord's love, wherefore from these He had consolation ; there is no consolation to any one but those things which are agreeable to his love.

2842. *And he said, in Myself have I sworn, saith Jehovah*—that hereby is signified irrevocable confirmation from the Divine [principle], viz., respecting the things which follow, may appear from the signification of saying, “In Myself have I sworn, saith Jehovah,” which words imply confirmation, and indeed from the Divine [principle], that is, from Himself ; the Divine [principle] originating solely in Himself can confirm, and what it confirms is irrevocable because eternal truth ; whatever Jehovah or the Lord speaks is truth eternal, see Matt. xxiv. 35,

for from Him the esse of truth comes; but the reason why He confirms as it were with an oath, as in this and other passages of the Word, is not that it may be more true, but it is on account of those to whom it is spoken, who are such, that they do not receive Truth Divine unless it be thus confirmed; for they have no other idea of Jehovah or the Lord than as of man, who can say and unsay, as frequently occurs in the Word in the literal sense, when yet it is otherwise in the internal sense: that Jehovah or the Lord never confirms any thing by an oath, may be obvious to every one, but when the essential Divine Truth, and the confirmation thereof, descend to men of such a character, they are changed into what resembles an oath; the case in this respect is like that of the devouring fire and smoke, which appeared on Mount Sinai before the eyes of the people, when Jehovah or the Lord descended, *Exod. xix. 18*; *Deut. iv. 11, 12*; *chap. v. 22—25*; His glory in heaven, yea, His essential mercy, thus appeared before the people who were principled in evil and the false, see n. 1861; and the case is similar in regard to many things, which are recorded as spoken and done by Jehovah in the Word: hence it may appear, that this expression, “I have sworn in Myself, saith Jehovah,” is significative of an irrevocable confirmation from the Divine [principle]. That to swear, when it is predicated of Jehovah, signifies to confirm with man of such a character, may appear from several other passages in the Word, as in David, “Jehovah remembereth forever His *covenant*, the Word which He commanded to a thousand generations, which He established with Abraham, and *His oath* unto Isaac,” *Psalm cv. 8, 9*; the case in respect to covenant is the same as in respect to oath, in that Jehovah or the Lord never establishes a covenant with man, but when the subject treated of is concerning conjunction by love and charity, it is also actually exhibited as a covenant, see n. 1864: again, “*Jehovah hath sworn*, and hath not repented: Thou art a priest forever according to My Word, Melchizedek,” *Psalm cx. 4*; speaking of the Lord; where Jehovah swearing denotes irrevocable confirmation from the Divine [principle], that is, that it is eternal truth: again, “I have made a covenant with mine elect, *I have sworn unto David* My servant, thy seed will I establish forever, and build up thy throne to generation and generation.” *Psalm lxxxix. 3, 4*; speaking also of the Lord; where to make a covenant with the elect, and to swear unto David, denotes irrevocable confirmation or an eternal truth: David denotes the Lord, see n. 1888; to make a covenant has respect to the Divine Good, to swear has respect to the Divine Truth: again, “My covenant will I not break, and I will not change the declaration of My lips, once have *I sworn in My Holiness*, if I lie unto David,” *Psalm lxxxix. 34, 35*; where David also denotes the Lord; covenant likewise in this

passage denotes the Divine Good, the declaration of the lips denotes the Divine Truth, and this by reason of the marriage of good and truth, which is in every part of the Word, see n. 683, 793, 801, 2516, 2712: again, "*Jehovah hath sworn to David the truth*, from which he will not recede, of the fruit of thy belly will I set upon the throne for thee, if thy sons will keep My covenant and My testimony, which I teach them," Psalm cxxxii. 11, 12; where Jehovah swearing the truth to David manifestly denotes the confirmation of eternal truth, wherefore it is said, "From which He will not recede;" that by David is meant the Lord, was shown above; nevertheless an oath was made to David, inasmuch as he was such, that he believed it to be confirmed respecting himself and his posterity, for David was principled in the love of himself and of his posterity, and hence he believed that the oath had respect thereto, viz., that his seed should be established forever, and his throne to generation and generation, when yet this was spoken of the Lord. So in Isaiah, "The waters of Noah are this to Me, that *I have sworn* that the waters of Noah shall not pass any more over the earth, so *have I sworn* that I will not be angry with thee," liv. 9; where to swear denotes to make a covenant and to confirm by an oath; that it was a covenant and not an oath, may be seen, Gen. ix. 11: again, in the same Prophet, "*Jehovah hath sworn*, saying, surely as I have thought, so shall it be," xiv. 24: again, in the same Prophet, "*Jehovah hath sworn by his right hand*, and by the arm of his strength," lxii. 8: so in Jeremiah, "Hear the Word of Jehovah, all Judah that dwell in the land of Egypt, behold *I have sworn by My great name*, saith Jehovah, that My name shall be no longer named in the mouth of any man of Judah, saying, the Lord Jehovih liveth in all the land of Egypt," xliv. 26: again, in the same Prophet, "*In Myself have I sworn*, saith Jehovah, that Bozrah shall be a desolation," xlix. 13: again, in the same Prophet, "*Jehovah of Zebaoth hath sworn by His soul*, surely I will fill thee with man as with a caterpillar," li. 14: so in Amos, "*The Lord Jehovah hath sworn by His holiness*, that behold the days are coming," iv. 2: again, in the same Prophet, "*Jehovah hath sworn by the height of Jacob*, I will not forget any of their deeds," viii. 7. In these passages by Jehovah's swearing by His right hand, by His great name, by Himself, by His soul, by His holiness, by the height of Jacob, is signified confirmation which is in Jehovah or the Lord; confirmation from Jehovah cannot possibly be given but out of Himself; the right hand of Jehovah, the great name of Jehovah, the soul of Jehovah, the holiness of Jehovah, the height of Jacob, signify the Lord's Divine-human [principle], whereby was confirmation. By Jehovah or the Lord swearing to give the land to Abraham, to Isaac, and Jacob, or their posterity, in an in-

ternal sense is signified confirmation, that he would give the heavenly kingdom to those who are principled in love and faith towards Himself; these are they who are meant in the internal sense of the Word by the sons and posterity of Abraham, Isaac, and Jacob, or the fathers; which was also actually represented by this, that the land of Canaan was given to their posterity, and that the Church at that time with them represented the Lord's celestial kingdom, as did also the land itself; that land (or earth) and the land of Canaan, in an internal sense, is the Lord's kingdom, may be seen, n. 1413, 1437, 1607; hence it is that it is said in Moses, "*That ye may prolong days upon the ground which Jehovah sware to your fathers*, to give them and to their seed, a land flowing with milk and honey; that your days may be multiplied, and the days of your sons, *upon the ground which Jehovah sware to your fathers*, to give them, according to the days of the heavens upon the *earth*," Deut. xi. 9, 21; from these passages then it may appear, that Jehovah's swearing was representative of confirmation, and this irrevocable, as is still more evident from Isaiah, "*In Myself have I sworn*, the Word of righteousness hath gone forth from My mouth, and shall not return, that unto Me every knee shall bow, *every tongue shall swear*," xlv. 23. Moreover, it was required of those who were of the Jewish representative Church, when they confirmed covenants by an oath, in like manner when they confirmed vows, and also promises, and likewise bonds of recognizance, that they should swear by the name of Jehovah; the reason why this was required of them (although it was only permitted) was, that hereby also the confirmation of the internal man might be represented; so that oaths in the name of Jehovah at that time, like other things, were representative; that this was required, that is, permitted, appears from the following passages, "Thou shalt fear Jehovah thy God, and shalt serve Him, and *shalt swear by His name*, ye shall not go after other gods," Deut. vi. 13, 14: again, "Thou shalt fear Jehovah thy God, thou shalt serve Him, and to Him shalt thou cleave, and *shalt swear by His name*," Deut. x. 20: so in Isaiah, "He who blesseth himself in the earth, shall bless in the God of truth, and *he who sweareth in the earth, shall swear by the God of truth*," lvi. 16: and in Jeremiah, "If thou wilt return, O Israel, saith Jehovah, thou shalt return to Me, and if thou wilt put away abominations from My faces, thou shalt not stagger, and *swear thou, Jehovah liveth*, in truth, in judgment, and in justice," iv. 1, 2. Again, in the same Prophet, "If in learning they will learn the ways of My people, *to swear by My name*, and they shall be built in the midst of My people," xii. 16. That they also swear by the name of Jehovah, or swear to Jehovah, appears from the following passages, "Hear ye this, O house of Jacob, called by the name

of Israel, and have come forth from the waters of Judah, that swear by the name of Jehovah, and have made mention of the God of Israel, not in truth, and not in righteousness," Isaiah xlviii. 1. Again, in the same Prophet, "In that day shall there be five cities in the land of Egypt, speaking with the lips of Canaan, and *swearing to Jehovah of Zebaoth*," xix. 18. So in Joshua, "The princes of the congregation *swore* to the Gibeonites *by Jehovah the God of Israel*," ix. 18, 19; hence it appears, that it was permitted them to swear by the name of Jehovah, or by Jehovah: but it is evident that this was nothing else but representative of the confirmation of the internal man; it is well known, however, that internal men, that is, such as have conscience, have no need to confirm any thing by an oath, neither do they use such confirmation, being ashamed at it: they can indeed say, and with some sort of asseveration, that a thing is true, and they can confirm the truth by reasons, but they cannot swear that it is so, inasmuch as they have an internal bond, viz., of conscience, with which they are bound, and to superadd thereto an external bond, such as an oath is, appears like questioning their veracity and uprightness of heart; an internal man also is such, that he loves to speak and act from a free principle, and not from compulsion, for the internal principle with such a person compels the external, but not *vice versa*; wherefore they who have conscience do not swear, and still less they who have a perception of what is good and true, that is, celestial men; these latter do not even confirm any thing by reasonings with themselves, and amongst themselves, but only say that it is so, or that it is not so, see n. 202, 337, 2715, wherefore these are still further removed from an oath; it is for this reason, and because oaths were amongst the representatives which were to be abolished, that the Lord teaches not to swear at all, in these words in Matthew, "Ye have heard that it hath been said, *Thou shalt not forswear thyself*, but shalt perform to the Lord *thine oaths*; but I say unto you, *thou shalt not swear at all*, neither by heaven, because it is the throne of God; neither by the earth, because it is His footstool; neither by Jerusalem, because it is the city of the great King; neither *shalt thou swear* by thy head, because thou canst not make one hair white or black; but let your discourse be yea, yea, nay, nay, for whatsoever is beyond this is of evil," v. 33—37; by these words is meant, that men ought not in any wise to swear by Jehovah, nor by any thing appertaining to Jehovah or the Lord.

2843. *Because thou hast done this word*—that hereby is signified a thing transacted, appears without explication.

2844. *And hast not withheld thy son, thine only one*—that hereby is signified the union of the human [principle] with the Divine by the last degree of temptation, appears from what

was said above, n. 2827, where the same words occur, except that it is not here said, *from Me*, by which is signified, that a still further union would be effected; that a still further union of the Lord's human essence with His Divine was effected, even till it became full and complete, may be seen, n. 1864, 2033.

2845. Verse 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall inherit the gate of thine enemies.* That in blessing I will bless thee, signifies fructification from the affection of truth: in multiplying I will multiply, signifies the derivations of truth thence: thy seed, signifies the spiritual, who being principled in the good of faith are saved by virtue of the Lord's Divine-human [principle]: as the stars of the heavens, signifies a multitude of the knowledges of good and truth: and as the sand which is upon the sea-shore, signifies a multitude of corresponding scientifics: and thy seed shall inherit the gate of thine enemies, signifies that charity and faith should succeed in the place before possessed by evil and the false principle.

2846. *In blessing I will bless thee*—that hereby is signified fructification from the affection of truth, appears from the signification of blessing, as denoting to enrich with celestial and spiritual good, see n. 981, 1096, 1420, 1422, in the present case to fructify from the good of faith, or, what is the same thing, from the affection of truth, because the subject treated of is concerning the spiritual. It is here said from Jehovah to Abraham, in blessing I will bless thee, and by Abraham is represented the Lord as to His Divine-human [principle], as above in this chapter; the Lord Himself could not be blessed, because He is blessing itself; but He is said to be blessed, when according to His love there is an abundance of those who are saved, wherefore in the internal sense such are here signified, as also appears from what immediately follows: it is here called fructification, because fructification is predicated of affection, whereas multiplication, which follows, is predicated of the truths thence derived.

2847. *And in multiplying I will multiply*—that hereby are signified the derivations of truth thence, appears from the signification of multiplying as being predicated of truth, in the present case therefore denoting the derivations of truth from affection, as was just now observed; that to fructify is predicated of good, and to multiply of truth, may be seen, n. 43, 55, 913, 983.

2848. *Thy seed*—that hereby are signified the spiritual, who being principled in the good of faith are saved by virtue of the Lord's Divine-human [principle], appears from the signification of seed, as denoting faith grounded in charity, concerning

which, see n. 1025, 1447, 1610, 1941, or, what is the same thing, denoting those of the human race who are principled in faith grounded in charity, that is, the spiritual; these also are called by the Lord seed, and the sons of the kingdom, in Matthew, "He who soweth good seed is the Son of Man, but the seed are the sons of the kingdom," xiii. 37, 38.

2849. *As the stars of the heavens*—that hereby is signified a multitude of the knowledges of good and truth, appears from the signification of stars, as denoting the knowledges of good and truth, see n. 1808, 2495. The spiritual are those, who in the Word throughout are compared to stars, and this from the knowledges of good and truth which they possess, but not so the celestials, inasmuch as they have not knowledges but perceptions; and moreover inasmuch as stars enlighten the night, for the light which the spiritual enjoy is a sort of nocturnal light, such as is from the moon and the stars, in respect to the diurnal light which the celestial enjoy: that the spiritual are respectively in an obscure principle, may be seen, n. 1043, 2708, 2715.

2850. *And as the sand which is upon the sea-shore*—that hereby is signified a multitude of corresponding scientifics, appears from the signification of sea, as denoting scientifics in general, or their gathering together, see n. 28, 2120; and from the signification of sand, as denoting scientifics in particular; scientifics are compared to sand, because the little stones of which sand consists, in an internal sense, are scientifics, see n. 643, 1298; mention is here made of a double multiplication, viz., as the stars of the heavens, and as the sand of the sea-shore, because stars, or knowledges, have relation to the rational principle, but the sand of the sea-shore, or scientifics, to the natural principle; when the things appertaining to the rational man, viz., the goods and truths of knowledges, agree with the things appertaining to the natural man, viz., with scientifics, so as to make one, or mutually to confirm each other, then they correspond; to this correspondence the Lord reduces the rational and natural principles of man, when he regenerates him, or makes him spiritual; it is from this ground that mention is here made both of the stars of the heavens, and of the sand of the sea-shore, otherwise it would have been sufficient to have mentioned only one.

2851. *And thy seed shall inherit the gate of thine enemies*—that hereby is signified that charity and faith should succeed in the place before possessed by evil and the false principle, appears from the signification of inheriting, as denoting to receive the Lord's life, see n. 2658; in the present case denoting to succeed, because when charity and faith are in the place before possessed by evil and the false principle, then the Lord's life succeeds; and from the signification of seed as denoting charity and faith, see n. 1025, 1447, 1610, 1941; and from the signification of

gate, of which we shall speak presently; and from the signification of enemies as denoting evils and false principles, or, what is the same thing, those who are in evils and false principles, who are signified by enemies and foes in the internal sense of the Word. As to what concerns the signification of *gate*, it is to be observed, that in general with every man there are two gates, one leads to hell, which is open to evils and false principles therein originating, in this gate are infernal genii and spirits; the other gate leads towards heaven, and is open to goodnesses and truths therein originating, and in this gate are angels; thus there is a gate which leads to hell and a gate which leads to heaven: the gate of hell is open to those, who are principled in what is evil and false, in which case, through chinks only in all directions upwards there enters somewhat of light from heaven, whereby they are enabled to think and reason; but the gate of heaven is open to those who are principled in good and truth thence derived: for there are two ways which lead to man's rational mind, a superior or internal way, whereby good and truth from the Lord enter, and an inferior or external way, whereby evil and the false principles enter underneath from hell; the rational mind itself is in the middle point to which these two ways tend; this mind by reason of the goodnesses and truths which are therein, is in the Word compared to a city, and in consequence of being so compared and called, it has gates allotted it, and is everywhere described as subject to be besieged and assaulted by enemies, that is, by wicked genii and spirits, whilst angels from the Lord, that is, the Lord, defends it; infernal genii and spirits, with evil and false principles, can come no further than to the inferior or external gate, and in no wise into the city, for if they could come into the city, or into the rational mind, all would be over with man; but when they come so far, that they seem to themselves to have mastered the city, then it is shut, so that good and truth from heaven no longer flow into it, only as was observed, somewhat through chinks round about; hence it is that persons in this situation have no longer any thing of charity or any thing of faith, but place good in evil, and truth in what is false; hence also it is that such are no longer truly rational, although they seem to themselves to be so, see n. 1914, 1944; and hence it is that they are called dead men, although to themselves they seem to live more than others, see n. 81, 290; and this is in consequence of the gate of heaven being closed; that it is closed with persons of such a character, appears manifestly and is plainly perceived in another life; and it is as plainly perceived on the other hand, that the gate of heaven is opened to those who are principled in good and truth: as to what particularly concerns the *gate of enemies* spoken of in this verse, it is to be observed, that this gate is with man in his natural

mind, and when he is altogether a natural man, or unregenerate, then evils and false principles possess it, or, what is the same thing, evil genii and spirits flow into it with the lusts of evil and the persuasions of what is false, see n. 687, 697, 1692; but when man becomes spiritual or is regenerated, then evils and false principles, or, what is the same thing, wicked genii and spirits, are driven away from that gate, or from that mind, and when they are driven away, goodnesses and truths, or charity and faith, take their place, which is signified by the words, "Thy seed shall possess the gate of thine enemies;" this is effected in particular with every individual man during regeneration, and in like manner in another life with those who come into the Lord's kingdom; the same is effected also in general, or in the Church, which consists of several individuals: this was represented by the children of Israel driving out the nations from the land of Canaan, which circumstance in a literal sense is meant by the expression, "Thy seed shall inherit the gate of thine enemies," but in an internal sense is signified what has been said above: it was from this ground that in ancient times it was customary to use this expression, in blessing those who were joined together in marriage, as it is also evident from the blessing of Laban, when his sister Rebecca went betrothed to Isaac, "O our sister, be thou for thousands of myriads, *and may thy seed inherit the gate of thy haters*," Gen. xxiv. 60. That such things are signified in the Word by the gate of enemies or haters, may appear from the following passages, "I will kill thy root with famine, and will slay thy remains; *howl, O gate*, cry, O city, thou whole Philisthea art melted, because smoke cometh from the north," Isaiah xiv. 30, 31; where to kill the root with famine, and to slay remains, denotes to take away goodnesses and truths which were stored up in the interiors by the Lord; that these things are remains, may be seen, n. 468, 530, 560—562, 661, 798, 1050, 2284; gate denotes the passage to the interiors or rational mind; city denotes the mind itself, or goodnesses and truths therein, see n. 402, 2268, 2450, 2451, 2712; Philisthea denotes the science of the knowledges of faith, or, what is the same thing, those who are principled in the science of those knowledges, but not in the good things of faith, see n. 1197, 1198; smoke from the north denotes the false principle which is from hell; that smoke is the false principle originating in evil may be seen, n. 1861: again, in the same Prophet, "*The city of emptiness shall be broken, every house shall be shut up from entering in; a cry over the wine in the streets, all gladness shall be desolated, the joy of the earth shall be banished, what remains in the city shall be desolation, and the gate shall be smitten with vastation*, for thus shall it be in the midst of the earth, in the midst of the people," xxiv. 10—13; the city of emptiness which shall be broken de-

notes the human mind in that it is deprived of truth; the shutting of every house denotes that it is without good; that house is good, may be seen, n. 2233, 2234; a cry over wine in the streets denotes the state of the false principle; that cry is predicated of what is false, may be seen, n. 2240; that wine is truth, concerning which there is a cry that it is not, see n. 1071, 1798; that the streets are what lead to truths, see n. 2336; gladness which is desolated is predicated of truths, the joy of the earth which is banished is predicated of goodnesses; hence it is evident what is signified by this, that what remained in the city should be desolation, and that the gate should be smitten with vastation; the gate is said to be vastated when nothing but evils and falses have rule. So in Jeremiah, "The ways of Zion do mourn, so that they come not to the appointed festival, *all her gates are desolate*, her priests groan, her virgins are anxious, and it is bitter to her; *her enemies* are become the head, her foes are secure, because Jehovah hath affected with anxiety on the multitude of her transgressions, her infants have gone away captive before the enemy," Lam. i. 4, 5; the ways of Zion that mourn denote that there were no longer any truths grounded in good; that ways are truths, may be seen, n. 189, 627, 2333; all her gates desolate, denote that all the passages were possessed by falses, the enemies becoming the head denote that evils had rule: again, in the same Prophet, "Jehovah hath made the outwork to mourn, and the wall of the daughter of Zion, they languish together, *her gates are sunk into the earth*, He hath destroyed and broken *her bolts*, her kings and her princes are amongst the Gentiles; the law is not, even the Prophets have not found vision from Jehovah; all thine enemies have opened their mouth upon thee, they have hissed and gnashed with the tooth, they have said, we have swallowed her up, certainly this is the day which we have waited for, have found, have seen," Lam. ii. 8, 9, 16; where the gate sunk into the earth denotes that the natural mind was seized upon by evils and falses; her kings and princes being amongst the Gentiles denote that truths were immersed in evils; that king denotes truth in general, see n. 1672, 1728, 2015, 2069; that princes are primary truths, see n. 1482, 2089; that Gentiles (nations) are evils, see n. 1259, 1260, 1849, 1868, 2588. So in Moses, "A nation from afar, from the extremity of the earth, *shall straiten thee in all thy gates*, in thy whole land, thus shall *thine enemy* straiten thee," Deut. xxviii. 49, 53; speaking of the curses denounced against the people, if they did not continue steadfast in the commandments and statutes; a nation from afar, from the extremity of the earth, in an internal sense denotes evils and falses, or those who are principled in what is evil and false; to straiten in all the gates denotes the shutting up of every passage for good and truth. So in Nahum, "Be-

hold thy people women in the midst of thee, *the gates of thy land are open with opening to thy foes*, the fire devours thy bolts; draw out for thyself waters of a siege, strengthen thy fortifications, enter into the mire, and tread pitch, make strong the brick-kiln," iii. 13, 14; the gates of the land being open to foes denotes that evils possess the place where goodnesses should be. So in the Book of Judges, "Ways have ceased, and they have gone in paths, they have gone in winding paths, villages have ceased in Israel, he hath chosen new gods, *then were the gates assaulted*, was there a shield seen, or spear among forty thousand in Israel," v. 6—8; the prophetic [song or eunciation] of Deborah and Barak: to assault the gates, denotes the assaulting goodnesses and truths. So in David, "*The inhabitants of the gate* conceive thoughts against Me, they that drink strong drink make melody," Psalm lxix. 12; where the inhabitants of the gate denote evils and falses, also infernal. So in Ezekiel, "In the visions of God I was led to the *door of the inner gate* looking towards the north, where I saw the abominations of the house of Israel: I also was led to the *door of the gate of the house of Jehovah* looking towards the north, where were also abominations," viii. 3, 6, 14, 15; the door of the inner gate looking towards the north denotes the place where were interior falses; the door of the gate of the house of Jehovah denotes the place where were interior evils; that there are interior falses and evils, and that there is an interior sphere wherein are such spirits and genii, may be seen, n. 2121, 2122, 2123, 2124. So in David, "Lo, sons the possession of Jehovah, the fruit of the belly a reward, as weapons in the hand of a strong one, so are the sons of first-fruits; blessed is the man who hath filled his quiver from them, they shall not be the ashamed, because *they shall speak with the enemies in the gate*," Psalm cxxvii. 3—5; to speak with enemies in the gate denotes not to fear evils and falses, consequently not to fear hell: so in Isaiah, "In that day shall Jehovah of Zebaoth be for a spirit of judgment to Him that sitteth for judgment, and for strength to *them that turn the battle to the gate*, and also these are insane with wine, and err with strong drink," xxviii. 5—7: again, in the same Prophet, "They shall be cut off that cause men to sin by word, and they *lay a snare for him that seizeth in the gate*, and cause the just one to turn aside to a thing of naught," xxix. 20, 21: again, in the same Prophet, "Elam lifted up the quiver in the chariot of a man, and horsemen, Kir made naked the shield, and the choice of thy valleys was full of chariots and horsemen, *they set themselves at the gate*, and he looked in that day to the armory of the house of the forest," xxii. 6—8. So in Jeremiah, "Judah hath mourned, and *her gates have languished*, they are black to the earth, and the cry of Jerusalem is gone up, the great ones have sent the little ones to the waters,

they have come to the pits, and have not found waters," xiv. 1—3: again, in the same Prophet, "*The elders have ceased from the gate*, the youths from their music, Lam. v. 14: from these passages it may appear what is signified by the gate of enemies, viz., hell, or infernals, who continually assault goodnesses and truths, and whose habitation is with man, as was said, in his natural mind; but when man is such as to admit goodnesses and truths, consequently angels, then the infernals are driven away by the Lord from their habitation, and when they are driven away, the gate of heaven, or heaven itself, is opened; this gate is also frequently mentioned in the Word, as in the following passages, "A song in the land of Judah, we have a strong city, salvation will set walls and outworks; *open ye the gates*, and the righteous nation shall enter, that keepeth faithfulnesses," xxvi. 1, 2: again, in the same Prophet, "Thus saith Jehovah to his anointed Cyrus, whose hand I have taken hold of, to cause the nations to go down before him, and I will open the loins of kings, to open before him *valves*, and *the gates shall not be shut*; I will go before thee, and make the crooked things straight, I will break in pieces the *valves of brass*, and cut in sunder the bars of iron," xlv. 1, 2. Again, "The sons of the stranger shall build thy walls, and their kings shall minister unto thee, *they shall open thy gates continually*, they shall not be shut day and night; violence shall no more be heard in thy land, wasteness and breaking to pieces in thy borders, and thou shalt call salvation thy walls, and *thy gates* praise," lx. 10, 11, 18. Again, "Pass through, *pass through the gates*, prepare a way for the people, make level, make level the path, say to the daughter of Zion, behold thy salvation cometh," lxii. 10—12. So in Micah, "*They shall pass through the gate*, and they shall go forth thereby, and their king shall pass through before them, and Jehovah in their beginning," ii. 13. So in David, "*Lift up your heads, ye gates*, and be ye lifted up, *ye everlasting doors*, and the King of Glory shall come in; Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in war; *lift up your heads, ye gates*, and be ye lifted up, *ye everlasting doors*," Psalm xxiv. 7—10. Again, "Celebrate Jehovah, O Jerusalem, praise thy God, O Zion, *because He secureth the bars of thy gates*, He blesseth thy children in the midst of thee," Psalm cxlvii. 12, 13. Hence it is evident that the gate of heaven is where the angels are with man, that is, where the influx of good and truth from the Lord is; consequently, that there are two gates, as was said: concerning these two gates the Lord thus speaks in Matthew, "*Enter ye in by the strait gate*, because *wide is the gate* and broad the way which leadeth to destruction, and many there be that enter therein, because *strait is the gate* and narrow the way which leadeth to life, and few there be that find it," vii. 12—14; Luke xiii. 23, 24. Moreover the gates

to the New Jerusalem, and the gates to the New Temple, are much treated of in Ezekiel, and also in the Revelation, by which gates nothing else is meant but the passage to heaven; concerning these gates see Ezekiel, chap. xl. 6—49; chap. xliii. 1, 2, 4; chap. xlv. 1—3; chap. xlvi. 1—9, 12; chap. xlviii. 31—34; Rev. xxi. 12, 13, 21, 25; chap. xxii. 14; Isaiah liv. 11, 12; hence Jerusalem is called “the gate of the people,” Micah. i. 9; Obad. 13.

2852. Verse 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.* In thy seed shall all the nations of the earth be blessed, signifies the salvation of all those who are principled in good: because thou hast hearkened to My voice, signifies by the union of His human essence with the Divine.

2853. *In thy seed shall all the nations of the earth be blessed*—that hereby is signified the salvation of all who are principled in good, appears from the signification of being blessed, as denoting to be enriched with celestial and spiritual good, see n. 981, 1096, 1420, 1422; and inasmuch as these are they who are saved, therefore to be blessed here signifies to be saved; that blessing is of extensive signification, is well known; the same appears from the signification of seed, as denoting faith grounded in charity, see n. 1025, 1447, 1610; and from the signification of the nations of the earth, as denoting those who are principled in good, see n. 1159, 1258—1260, 1416, 1849. Besides this arcanum, it is further contained in these words, that by the Church, which here is the earth, see n. 662, 1066, 1067, 1262, they are saved who are out of the Church, for thy seed, as was said, is faith grounded in charity; no others are principled in faith grounded in charity, but they who are within the Church, for faith grounded in charity is truth of doctrine adjoined to good of life: for the case is this, the Lord’s kingdom in the earths consists of all those who are principled in good, who though dispersed throughout the whole orb of earths, are still one, and as members constitute one body; such is the Lord’s kingdom in the heavens; there the universal heaven resembles one man, who is therefore also called the GRAND MAN, see n. 684, 1276; and what is a wonderful circumstance, and heretofore unknown, all the parts of the human body correspond to societies in heaven; wherefore it has been occasionally said, that some of those societies belong to the province of the head, some to the province of the eye, others to the province of the breast, and so forth, concerning which correspondence, by the Divine Mercy of the Lord, we shall speak particularly in another place; the case is similar in respect to the Church in the earths; the Church in the earths is like the heart and lungs, and they who are out of the Church resemble the parts of the body which are supported and kept alive from the

heart and the lungs; hence it is evident, that without a Church in some part or other of the earths the human race could not subsist, as the body cannot subsist unless it has a heart and lungs, see n. 468, 637, 931, 2054; it is for this reason that, as often as any Church is consummated, that is, becomes no Church, because there is no longer any charity, then by the Divine providence a new Church is always raised up; as when the most ancient Church perished, which was called Man, then a new one was created of the Lord, which was called Noah, and which was the ancient Church after the flood; and when this latter Church degenerated and became no Church, the representative Jewish and Israelitish Church was established; and when this became altogether extinct, then the Lord came into the world, and established a New Church; and this to the intent that there might be a conjunction of heaven with the human race by the Church: this also is what is signified by these words, "In thy seed shall all the nations of the earth be blessed."

2854. *Because thou hast hearkened to My voice*—that hereby is signified by the union of His human essence with the Divine, may appear from all that goes before, of which this is the close; to hearken to the voice signifies that He underwent the last degree of temptation, and thereby united the human essence to the Divine; that the Lord united the human [principle] to the Divine, and the Divine to the human, by continual temptations and victories, may be seen, n. 1737, 1813; and that by this union He saved mankind, may be seen, n. 1676, 1990, 2016, 2034: hence comes all salvation to the human race. The common opinion is, that the Father sent the Son to suffer the most grievous sufferings, even to the death of the cross, and that thus by looking on His passion and merit He became merciful to mankind; but every one may know, that Jehovah is not rendered merciful in consequence of any looking upon the Son, inasmuch as He is essential mercy Itself; but that the arcana of the Lord's coming is, that He might unite in Himself the Divine [principle] with the human and the human with the Divine, which could not be effected but by the most grievous temptations, and that thus by that union salvation might reach to the human race, in whom there remained no longer any celestial or spiritual good, nor even natural good; this union is what saves those who are principled in faith grounded in charity; it is the Lord Himself who is merciful.

2855. Verse 19. *And Abraham returned to his boys, and they arose and went together to Beersheba; and Abraham dwelt in Beersheba.* Abraham returned to his boys, signifies conjunction again with the former rational principle: and they arose, signifies a greater degree of elevation: and went together to Beersheba, signifies advancement in the doctrine of charity and faith, which is Divine, and to which human rational things were

adjoined: and Abraham dwelt in Beersheba, signifies that the Lord is that essential doctrine itself.

2856. *And Abraham returned to his boys*—that hereby is signified conjunction again with the former rational principle, appears from the signification of boys, as denoting the former rational principle, or what was merely human, which was to serve the rational Divine principle, concerning which see above, n. 2782, 2792; and from the signification of returning to them, as denoting to be conjoined, see also above, n. 2795: that the Lord separated from Himself the rational principle merely human, when He underwent most grievous temptations, appears from the explication of verse 5, see n. 2791—2793, 2795; and that after temptations he again joined Himself with that rational principle, appears from what was said above, n. 2795, and from what is said in this verse.

2857. *And they arose*—that hereby is signified a greater degree of elevation, appears from the signification of arising, as denoting some elevation, whensoever it is mentioned in the Word, see n. 2401; in the present case denoting the elevation of the rational principle after temptation; for after temptations the rational principle was always elevated, as is also the case with man; every temptation, in which man conquers, elevates his mind and the things appertaining to his mind, for it confirms goodnesses and truths, and superadds new goodnesses and truths, see n. 1692, 1717, 1740, 2272.

2858. *And went together to Beersheba*—that hereby is signified advancement in the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, appears from the signification of Beersheba, as denoting the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, see n. 2614, 2723; human rational things are signified by boys, see n. 2782, 2792, 2856; and that the doctrine was Divine to which those things were adjoined, is signified by their going together with Abraham, see n. 2767.

2859. *And Abraham dwelt in Beersheba*—that hereby is signified that the Lord is that essential doctrine itself, appears from the signification of dwelling, from the representation of Abraham and from the signification of Beersheba, spoken of above, and at the same time from what immediately precedes. To dwell in Beersheba is to be in doctrine; but when it is predicated of the Lord, it is to be doctrine; as to dwell in heaven, which is also said of the Lord, not only signifies that He is in heaven, but also that Himself is heaven, for He is the All of heaven, see n. 551, 552. That the Lord is the Word, is well known, consequently the Lord is doctrine, see n. 2545; for all doctrine is from the Word; the All of doctrine in the Word is from the Lord and concerning the Lord; in the internal sense of the

Word nothing else is treated of but the Lord and His kingdom, as hath been abundantly shown above: and the All of doctrine in the Word as to man is to worship Him and to love Him.

2860. Verses 20—23. *And it came to pass after those words, that it was declared to Abraham, saying, Behold, Milcah she also hath borne sons to thy brother Nahor. Uz his first-born, and Buz his brother, and Kemuel the father of Aram. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebecca; these eight did Milcah bear to Nahor the brother of Abraham.* It came to pass after those words, signifies things transacted in relation to those who are within the Church: it was declared to Abraham, saying, signifies the Lord's perception: behold, Milcah she also hath borne sons to thy brother Nahor, signifies those out of the Church who are in brotherhood by virtue of good: Uz, his first-born, and Buz, his brother, and Kemuel, the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel, signify various religious principles and kinds of worship thence derived; and Bethuel begat Rebecca, signifies the affection of truth grounded in good: these eight did Milcah bear to Nahor the brother of Abraham, signifies another class of those who are saved.

2861. *It came to pass after those words*—that hereby are signified things transacted in relation to those who are within the Church, appears from the signification of words, as denoting things; in the original tongue things are called words, consequently after those things is after things transacted. The subject treated of above, from verse 13 to this verse, is concerning the salvation of the spiritual by virtue of the Lord's Divine-human [principle], and indeed of those who are principled in good within the Church; these are they who may be truly spiritual, because they have the Word, consequently the truths of faith; man becomes spiritual by truths of doctrine conjoined to good of life; every thing spiritual is from this origin. But the Gentiles out of the Church, inasmuch as they have not the Word, and consequently have not the truths of faith, so long as they live in the world, although they live in the good of charity, are still not truly spiritual, before they are instructed in the truths of faith; and whereas most of the Gentiles cannot be instructed in the world, they who have lived in mutual charity and in obedience, by the providence and mercy of the Lord are instructed in another life, and then easily receive the truths of faith, and become spiritual; that such is the state and lot of the Gentiles in another life, may be seen, n. 2589—2604. Inasmuch as the subject treated of in the preceding verses is concerning those within the Church who are saved by virtue of the Lord's Divine-human [principle], therefore in the verses which follow, to the end of the chapter, the subject treated of is concerning those who are saved out of the Church, and who are

signified by those who were borne to Nahor, Abraham's brother, of Milcah his wife and Rumah his concubine; this also follows in the series; any one unacquainted with the internal sense of the Word, would suppose that what is here said related only to the genealogy of the house of Terah, for the sake of Rebecca who became Isaac's wife, and also for the sake of Bethuel, whose two grand-daughters Leah and Rachel became Jacob's wives, but, as hath been often said and shown above, all names in the Word signify things, see n. 1224, 1264, 1876, 1888; and unless they signify things, the Word would not be Divine but worldly; hence also it may appear, that the words which follow have respect in a series to the Lord's spiritual Church, but to that Church which is amongst the Gentiles; and this by Nahor the brother of Abraham, that they might be signified, who are in brotherhood by virtue of good, as it follows, n. 2863.

2862. *And it was declared unto Abraham, saying*—that hereby is signified the Lord's perception, may appear from the signification of declaring, as denoting to think and reflect; and from the signification of saying, as denoting to perceive, as hath been frequently shown above; the Lord's reflection and perception which are treated of in the internal sense of the Word, cannot otherwise be expressed in what is historical, than by declaring and saying; reflection and perception is in itself also an internal declaring and saying.

2863. *Behold Milcah she also hath borne sons to thy brother Nahor*—that hereby are signified those out of the Church who are in the brotherhood by virtue of good, may appear also from what was said above concerning Milcah and Nahor, n. 1363, 1369, 1370; for Terah had three sons, Abraham, Nahor, and Haran, who, that they worshipped other gods, may be seen, n. 1356; Milcah was the daughter of Haran, and became the wife of Nahor, see n. 1369; and Haran died on the faces of Terah in Ur of the Chaldeans, see n. 1365—1368; hence it may appear what is signified by Milcah and Nahor, viz., by Milcah the truth of those Gentiles, and by Nahor the good. That the Gentiles are in possession of truths, may appear from many considerations; for it is well known, that the Gentiles of old were principled in wisdom and intelligence, in that they acknowledged One God, and wrote concerning Him with much sanctity; they acknowledged also the immortality of the soul, and a life after death, and likewise the happy state of the good, and the unhappy state of the wicked; their laws moreover were grounded in the commandments of the decalogue, viz., that God is to be worshipped, that parents are to be honored, that murder, theft, and adultery, are crimes which ought not to be committed, and that it is sinful to covet what belongs to others; nor were they content to practise these things in externals only, but insisted on their observance in internals: the case is the same at this day,

the well-principled Gentiles, in all parts of the earth, discourse better on the above subjects than Christians, nor do they discourse only, but live accordingly: these and several other truths are in the possession of the Gentiles, and join themselves with the good which they have from the Lord, in consequence of which conjunction they are in a state of receiving still more truths, because one truth acknowledges another, and they easily enter into consociation, there being connections and relationships of truths; hence it is that they, who have been principled in good in the world, easily receive the truths of faith in another life: false principles with such do not join themselves with good, they only apply themselves, but so as to be capable of an easy separation thence; the false principles which are conjoined, remain, but those which are applied are separated; and they are then separated, when the truths of faith are learned and imbibed, for every truth of faith removes and separates what is false, inasmuch that at length what is false hates and shuns what is true. Hence then it is evident who are signified by the sons whom Milcah bare to Nahor the brother of Abraham, viz., those out of the Church who are in brotherhood by virtue of good.

2864. *Uz his first-born, and Buz his brother, and Kemuel the father of Aram, and Kesed, and Hazo, and Pildash, and Jidlaph, and Bethuel*—that hereby are signified various religious principles and kinds of worship thence derived, may appear from this consideration, that names, as was said above, signify things; the things, which these names signify, are religious principles and kinds of worship thence derived, as was also signified by the names which occur in Genesis v. and xi.: but what is here signified by each particular name, and by each particular son, cannot be so well ascertained, because they are barely mentioned; Uz and Buz are also mentioned in Jeremiah, chap. xxv. 20, 23, but amongst many other names; Uz is mentioned likewise in Lamentations, chap. iv. 21; Job. i. 1; concerning whom see Gen. x. 23; n. 1233, 1234.

2865. *And Bethuel begat Rebecca*—that hereby is signified the affection of their truth grounded in good, may appear from the representation of Bethuel and Rebecca, concerning which see chap. xxiv.

2866. *These eight did Milcah bare to Nahor, Abraham's brother*—that hereby is signified another class of those who are saved, appears from the signification of eight, and from its being again said that Milcah bare to Nahor Abraham's brother: the eighth day is the first day of a subsequent week, hence eight signifies somewhat else which is distinct from what was before, see n. 2044; in the present case therefore it signifies another class, and it was on account of this signification that the number was added. That by those whom Milcah bare to

Nahor the brother of Abraham, are signified those out of the Church who are in brotherhood by virtue of good, was shown above, n. 2863, 2865; here therefore as being a closing period, it signifies the same thing as above, viz., that they are saved.

2867. Verse 24. *And he had a concubine, and her name was Rumah, and she also bare Tebah, and Gaham, and Thaash, and Maachah.* He had a concubine, and her name was Rumah, signifies Gentiles who are in idolatrous worship and principled in good: and she also bare Tebah, and Gaham, and Thaash, and Maachah, signifies their various religious principles; these constitute the third class of the spiritual who are saved.

2868. *He had a concubine, and her name was Rumah*—that hereby are signified Gentiles who are in idolatrous worship, and principled in good, may appear from what goes before; for in the former place are Gentiles, who were signified by those who were born to Nahor of his wife, in the latter place those who were born of his concubine; they who were born of the wife, as was shown, were those out of the Church who are in brotherhood by virtue of good, see n. 2863; these latter are those out of the Church who are in idolatrous worship, and principled in good; consequently the birth of these was not so legitimate as that of the former, yet still they were considered as legitimate, for at that time, children who were born of handmaids were adopted as legitimate, as may appear from the sons of Jacob, who were born of the handmaids Bilhah and Zilpah, Gen. xxx. 4—12, of whom tribes were formed alike as of those who were born of Leah and Rachel, and indeed without any difference; but that nevertheless there was a difference, may appear from Genesis xxxiii. 1, 2, 6, 7; the handmaids, who were at that time given to the husband by the wife for the sake of begetting children, were called concubines, as appears from Bilhah the handmaid of Rachel, who is also called Jacob's concubine, Gen. xxxv. 22. It was at that time tolerated, that they should beget children of handmaids or concubines, to the intent that thus might be represented those who are out of the Church, and also those who are in a lower degree within the Church. Her name being called Rumah implies her quality, see n. 1896, 2009, in the present case exaltation, which is signified by Rumah: concerning the state and lot of the Gentiles and people who are out of the Church, see n. 593, 932, 1032, 1059, 1327, 1328, 1346, 2049, 2051, 2284, 2589—2604.

2869. *And she also bare Tebah, and Gaham, and Thaash, and Maachah*—that hereby are signified their various religious principles and kinds of worship thence derived; and that these constitute a third class of the spiritual who are saved, may appear from what was said above, n. 2864, 2866, 2868.

OF MAN'S FREEDOM.

2870. *FEW* know what freedom is, and what it is not: freedom appears to be whatever is agreeable to any kind of love and the delight thereof; and whatever is contrary to any kind of love and its delight appears to be not freedom: the indulgence of self-love and the love of the world, and of the lusts thereof, appears to man like freedom, but it is infernal freedom; whilst the indulgence of love to the Lord, and of neighborly love, consequently of the love of goodness and truth, is essential and celestial freedom.

2871. *Infernal* spirits are unacquainted with any other freedom than what relates to self-love and the love of the world, that is, to the lusts of bearing rule over, of persecuting, and of hating all who are not subservient to them, of tormenting every one about them, of destroying the universe, if it were possible, for the sake of themselves, of taking and appropriating to themselves the property of others; when they are in the indulgence of these and similar lusts, they are in their freedom, because they are in the enjoyment of their delight; in this freedom consists their life, insomuch that if it is taken away from them, they have no more life remaining than a new born child; this has been also proved to me by experimental testimony. A certain evil spirit was in the persuasion, that such things might be removed from him, and that thus he might come into heaven, consequently that his life might be miraculously transmuted into heavenly life: wherefore those loves, with the lusts thereof, were taken away from him, which is effected in another life by dissociation, and he then manifestly appeared like an infant spreading out his hands, which he could scarce move, and at the same time he was in a state less capable of thinking than any infant, neither could he speak nor understand any thing, but presently he was restored to his delight, and thereby to freedom; hence it evidently appeared, that it is impossible for any one to come into heaven, who has formed his life according to self-love and the love of the world, and who is consequently in the freedom of such love; for if that life was taken away from such a person, there would not remain any thing of thought and will.

2872. *But* heavenly freedom is that which is from the Lord, and all the angels who are in the heavens are in this freedom; it is grounded, as was said, in love to the Lord and mutual love, consequently in the affection of goodness and truth; the nature and quality of this freedom may appear from this consideration, that every one who is in it communicates his own blessedness and happiness to others from an inmost affection, and that it is a blessedness and happiness to him to be able to com-

municate: and this being the case with the universal heaven, it hence follows, that every individual is a centre of the blessednesses and happinesses of all, and that all together are the centre of the blessednesses and happinesses of each individual; this communication is effected from the Lord, by wonderful influxes in an incomprehensible form, which is the form of heaven; hence it may appear what heavenly freedom is, and that it is from the Lord alone.

2873. *How far heavenly freedom, which is grounded in the affection of goodness and truth, is distant from infernal freedom, which is grounded in the affection of what is evil and false, may appear from this consideration, that the angels in the heavens, if so be they only think of such a freedom as is grounded in the affection of what is evil and false, or, what is the same thing, in the lusts of self-love and the love of the world, are instantly seized with internal pain; and on the other hand, when evil spirits only think of a freedom which is grounded in the affection of goodness and truth, or, what is the same thing, in the desires of mutual love, they instantly fall into agonies; and what is wonderful, so opposite is the one freedom to the other, that the freedom originating in self-love and the love of the world, is to good spirits hell; and on the other hand, the freedom originating in love to the Lord and mutual love, is to evil spirits hell; hence all are distinguished in another life according to their principles of freedom, or, what is the same thing, according to loves and affections, consequently according to the delights of life, which is the same thing as according to lives; for lives are nothing else but delights, and delights are nothing else but affections, which originate in loves.*

2874. *Hence then it appears what is freedom, viz., that it is to think and to will from affection; and that such as the affection is, such is the freedom; also that one freedom is infernal, and another is celestial; and that infernal freedom is from hell, but that celestial freedom is from the Lord. It appears also, that they who are in infernal freedom, cannot come into celestial freedom, this being like coming from hell into heaven, unless the all of life was taken away from them; also, that none can come into celestial freedom, but by reformation from the Lord, and that in such case he is introduced by the affection of goodness and truth, that is, by the good of life wherein is implanted the truth of doctrine.*

2875. *The good of life, or the affection of good, is insinuated from the Lord by an internal way, whilst man is altogether ignorant of it; but the truth of doctrine, or faith, is insinuated by an external way, and brought into the memory, whence it is called forth of the Lord in its time and in its order, and is joined to the affection of good; this is effected in man's free principle, for man's free principle, as was said, is from affec*

tion : such is the insemination and irradiation of faith : whatsoever is effected in freedom, that is conjoined, but whatsoever is effected in a state of compulsion, that is not conjoined ; which may appear from this consideration, that nothing can in any sort be conjoined, unless man be affected with it, affection being the very essential receptive principle ; to receive any thing contrary to affection, is to receive what is contrary to life ; hence it is evident that the truth of doctrine, or faith, cannot be received except by the affection thereof ; but such as the affection is, such is the reception ; the affection of truth and of good is the only principle which receives the truth of faith, for they agree together, and in consequence of their agreement they join together the one to the other.

2876. *Inasmuch as no one can be reformed except in freedom, therefore freedom is never taken away from man ; it is an eternal law, that every one be in freedom as to interiors, that is, as to affections and thoughts, to the end that the affection of good and of truth may be insinuated therein.*

2877. *So often as the affection of truth and of good is insinuated from the Lord, which is effected whilst man is altogether ignorant of it, so often he imbibes and does good in freedom, because from affection, for whatever is from affection, this, as was said, is free, and in such case, the truth which is of faith conjoins itself with the good which is of charity. Unless man had freedom in all that he thinks and wills, it would be impossible for the freedom of thinking truth and of willing good to be insinuated into any one from the Lord ; for man, in order that he may be reformed, ought to think truth as from himself, and to do good as from himself, and what is thus done from himself is in freedom : unless this was the case, no reformation or regeneration could in any wise be effected.*

2878. *There are numberless reasons from which, and on account of which, man loves to learn truth, and to will good ; several of these reasons are grounded in worldly considerations, several too in bodily concerns, and sometimes in such cases without any views respecting heaven, and still less respecting the Lord ; man is introduced thus of the Lord into good and truth by affections, and one man altogether differently from another, each according to his particular temper, connate and acquired ; and inasmuch as he is introduced into truth and good continually by affections, thus continually by free principles, and at length into affections of spiritual truth and of spiritual good, the Lord alone knows those times and those states, and alone disposes and rules them in a way of application to the temper and life of every particular person : hence it is evident why man has freedom.*

2879. *The Lord flows in with good through man's inmost [part or principle], and there joins truth ; their root must needs*

be in the inmost [part or principle]; and unless man be in freedom interiorly as to all affections and as to all thoughts, he can never be disposed so as that truth and good can take any root.

2880. *Nothing else appears to man as his own, or, what is the same thing, as his proprium, but what flows from freedom; the reason is, because all affection, which is of love, is his most essential life, and to act from affection is to act from life, that is, from himself, consequently from his own, or, what is the same thing, from proprium: in order therefore that man may receive a celestial proprium, such as the angels in heaven have, he is kept in freedom, and is thus by freedom introduced, as was said above. It may be known to every one that to worship the Lord from a free principle, appears to be as from man's self, or from proprium; but that to worship from compulsion is not from man's self, but from a force acting outwardly, or from a foreign quarter, and compelling him to do so; consequently, that worship from a free principle is real essential worship, but that worship from compulsion is no worship.*

2881. *If it were possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it were to love Him, the means of doing so being innumerable; but inasmuch as what is done in a state of compulsion, is not conjoined with, consequently is not appropriated to man, therefore nothing can be further from the Lord than to compel any one. So long as man is engaged in combats, or is one of the Church combating, it appears as if the Lord compels him, and thus that he hath no freedom, for he fights at that time continually against self-love and the love of the world, consequently against the freedom in which he was born and in which he has grown up, and this is the reason of such appearance; but that his freedom is stronger in the combats wherein he conquers, than out of combats, yet a freedom not from himself, but from the Lord, and yet appearing as his own, may be seen, n. 1937, 1947.*

2882. *Man is led to believe that he has no freedom chiefly from this consideration, that he knows that he has no power of himself to do what is good, and to think what is true: but let him not believe that ever any one has or had any freedom of thinking what is true, and of doing what is good, of himself, not even the man who, by reason of the integrity in which he was principled, was called a likeness and image of God; but the freedom of thinking truth which is of faith, and of doing good which is of charity, all flows in from the Lord; the Lord is essential good and essential truth, consequently the fountain of good and truth: all the angels are in such freedom, yea in the very perception that it is so; the inmost angels perceive how*

much is from the Lord, and how much from themselves, but so much as is from the Lord so far they are in happiness, whereas so much as is from themselves so far they are deprived of happiness.

2883. *In order therefore that man may receive a celestial proprium, he ought to do good from himself, and to think truth from himself, but still to know (and when he is reformed, to think and believe), that all good and all truth is from the Lord, even as to the smallest portion thereof, and this, because it is so, but that the reason why it is given to man to suppose that good and truth are from himself is, that thus they may become as his proprium.*

2884. *The freedom of self-love and the love of the world, and of the lusts thereof, is quite another thing than freedom, being altogether slavery; but still it is called freedom, just as love, affection, and delight, are called by those names, whether used in a good or bad sense; nevertheless self-love and the love of the world is totally different from love, being in reality hatred, consequently so is the affection and delight thence derived; they have their names according to what they appear, not according to what they are.*

2885. *It is impossible for any one to know what slavery is, and what is freedom, unless he knows the origin of the one and of the other, which he cannot know but from the Word; and unless he knows also how man is circumstanced as to the affections which appertain to the will, and as to the thoughts which appertain to the understanding.*

2886. *The case with man as to his affections and as to his thoughts is this: no person whatsoever, whether man, or spirit, or angel, can will and think from himself, but from others, nor can these others will and think from themselves, but all again from others, and so forth, and thus each from the first [source or principle] of life, which is the Lord; that which is unconnected does not exist; evil and false principles have connection with the hells, whence comes the power of willing and thinking with those who are in those principles, and also their love, affection, and delight, consequently their freedom; but goodnesses and truths have connection with heaven, whence comes the power of willing and thinking with those who are principled therein, and also their love, affection, and delight, consequently their freedom; hence it may appear what is the source of the one freedom and of the other: that this is the real case, is perfectly well known in another life, but at this day it is altogether unknown in the world.*

2887. *There are continually attendant on man evil spirits, and also angels; by spirits he has communication with the hells, and by angels with the heavens: if these spirits and angels were to be removed from him, he would be in an instant without*

the power of willing and thinking, consequently without life: that this is the case, may possibly appear a paradox, but it is most true: but concerning spirits and angels attendant on man, by the Divine Mercy of the Lord, we shall speak elsewhere.

2888. *In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the Lord, Who is essential life, and diffuses Himself through the universal heaven, and even through hell, consequently into every individual therein, and this in an incomprehensible order and series; but the life which flows in is received by every one according to his prevailing principle; good and truth is received as good and truth by the good; whereas good and truth is received as evil and the false by the wicked, and is even changed into evil and the false in them: this is comparatively as the light of the sun, which diffuses itself into all objects on the face of the earth, but is received according to the quality of each object, and becomes of a beautiful color in beautiful forms, and of an ugly color in ugly forms: this is a mystery in the world, but in another life nothing is more evident and better known: in order that I might know that such an influx existed, it was given me to discourse with spirits and angels who are attendant on me, and also to feel and perceive the influx, and this so often, that I am not able to reckon up all the times; I know however that the fallacy of appearance will prevail with many in this case, and that they will believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet nothing is less true.*

2889. *Wicked spirits can by no means conceive that they do not live of themselves, and that they are only organs of life, still less can they conceive that there is no life but what is from goodness and truth, and still least of all that they do not begin to live, until the life of the lusts of evil and of the persuasions of what is false is extinguished; they believe, that in case they were deprived of those lusts, there could be nothing of life remaining: nevertheless the real case is this, that they then first begin to live, when they have lost the life of the lusts of evil and of the persuasions of what is false, and that before this the Lord is not received with goodness and truth, wherein life alone consists; but that then intelligence and wisdom, consequently the most essential life, flows in, and afterwards is immensely increased, and this with delight, blessedness, and happiness, and thus with inmost joy, and with inexpressible variety to eternity.*

2890. *Wicked spirits who are attendant on man, whereby he has communication with hell, consider him no otherwise than as a vile slave, for they infuse into him their own lusts and persuasions, and thus lead him whithersoever they desire: but the angels, by whom man has communication with heaven,*

consider him as a brother, and insinuate into him the affections of good and of truth, and thus lead him by freedom, not whither they desire, but whither it pleases the Lord: hence may appear what is the nature and quality of the one leading and of the other, and that to be led by the devil is slavery, but to be led by the Lord is freedom.

2891. *Spirits lately deceased are much perplexed to conceive, that no one can do good from himself, nor think truth from himself, but from the Lord, imagining that thus they should be like mere machines without any self-determination, and if so, that they must hang down their heads, and suffer themselves to be acted upon without any exertion on their own part: but they are told, that they ought to think, to will, and to do good from themselves, and that otherwise they cannot receive a celestial proprium, and celestial freedom, but still to acknowledge that good and truth are not from them, but from the Lord; and they are instructed that all the angels are in such acknowledgment, yea, in a perception that it is so; and the more exquisitely they perceive themselves to be led of the Lord, and thereby to be in the Lord, so much the more freedom they enjoy.*

2892. *Whosoever lives in good, and believes that the Lord governs the universe, and that from Him alone comes all the good which is of love and charity, and all the truth which is of faith, yea, that from Him comes life, consequently that from Him we live, move, and have our being, he is in such a state, as to be capable of being gifted with celestial freedom, and therewith also with peace, for in such case he will trust only in the Lord, and will count other things of no concern, and is certain that then all things tend to his good, blessedness, and happiness to eternity. But whoso believes that he governs himself, is in continual inquietude, being betrayed into evil lusts, into anxieties concerning things to come, and thereby into manifold solitudes; and inasmuch as he believes so, therefore also the lusts of evil and the persuasions of what is false adhere to him.*

2893. *Good spirits are greatly surprised that the men of the Church at this day do not believe, that all evils and falses flow in from hell, and that all goodnesses and truths flow in from the Lord, when yet this is known from the Word, and from the doctrine of faith; and it is universally said, when any one has committed a great evil, that he suffered himself to be led of the devil, and when any one has done good, that he suffered himself to be led of the Lord.*

GENESIS.

CHAPTER THE TWENTY-THIRD.

2894. IT is written in John, "*In the beginning was the WORD, and the WORD was with God, and God was the WORD. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made, which was made. In Him was life, and the life was the light of Men. And the light appeareth in darkness, but the darkness comprehended it not. And the WORD was made Flesh, and dwelt in us, and we saw his glory, the glory as of the Only-Begotten of the Father, full of grace and truth,*" i. 1, 2, 3, 4, 5, 14: few know what is here meant by the Word; that the Lord is meant, is evident from every particular: but the internal sense teaches that the Lord as to the Divine Human [principle] is meant by the Word, for it is said, that the Word was made flesh, and dwelt in us, and we saw His glory; and whereas the Divine Human [principle] is meant by the Word, thereby is meant also every truth, which relates to Him, and is derived from Him, in His kingdom in the heavens, and in His Church on the earth; hence it is said, that in Him was life, and the life was the light of men, and the light appeareth in darkness: and whereas all truth is meant by the Word, thereby is meant also all revelation, consequently the Word itself or holy scripture.

2895. As to what concerns the WORD in particular, it has existed in all times, but not the Word which we have at this day; there was another Word in the most ancient Church which was before the flood; and another in the ancient Church which was after the flood; but the Word written by Moses and the prophets in the Jewish Church; and finally the Word written by the evangelists in the new Church. The reason why the Word has existed at all times is, because by the Word there is a communication of heaven with earth; and because the Word treats of goodness and truth, whereby man may live happy to eternity; and therefore in the internal sense it treats of the Lord alone, inasmuch as all goodness and truth is from Him.

2896. The Word in the most ancient Church, which was before the flood, was not a written Word, but revealed to every one who was of the Church, for they were celestial men, consequently in the perception of goodness and truth like the angels, with whom also they had consort; thus they had the

Word inscribed on their hearts; concerning whom see n. 597, 607, 895, 220, 1114 to 1125. And inasmuch as they were celestial, and had consort with the angels, whatsoever things they saw and were made sensible of, were to them representative and significative of things celestial and spiritual, which are in the Lord's kingdom; so that they saw indeed worldly and terrestrial things with their eyes, and were affected with them by their other senses, but from them and by them they thought of things celestial and spiritual; thus, and no otherwise, they were enabled to discourse with the angels, for the celestial and spiritual things which appertain to the angels, when they come to man, fall upon such things as appertain to man in the world. That all the particular things which are in the world, represent and signify those things which are in the heavens, has been shown heretofore from the first chapter of Genesis to the present chapter. Hence came representatives and significatives, which when communication with the angels began to cease, were collected by those who are meant by Enoch, as signified by these words, Gen. v. 24, "*Enoch walked with God, and he was not, for God took him,*" see n. 521.

2897. But the Word in the ancient Church, which was after the flood, was hence derived: the men of this Church, as being spiritual but not celestial men, knew but did not perceive what was involved in representatives and significatives; and whereas Divine things were involved therein, they were applied to use, particularly in their Divine Worship, and this with intent that they might have communication with heaven; for, as was observed, all things which exist in the world represent and signify such things as exist in heaven. They had also a written Word which consisted of *historicals* and *propheticals*, like the Word of the Old Testament, but that Word in process of time was lost; the historicals were called the *Wars of Jehovah*, and the propheticals were called *Enunciations*, as appears from Moses, Numb. xxi. 14, 27, where they are cited; their historicals were written in the prophetic style, and for the most part were historical facts, [or things reduced to an historical form,] like what are contained in Genesis from chap. i. to xi., as is evident from what is thence quoted in Moses; where are these words, "*Therefore it is said in the Book of the Wars of Jehovah, Vahab in Supha, and the rivers of Arnon, and the running down of the rivers, which inclined to the dwellings of Ar, and leans on the border of Moab,*" Numb. xxi. 14, 15. Their propheticals were written like the propheticals of the Old Testament, as is also evident from what is quoted thence in Moses, where are these words, "*Therefore say the ENUNCIATIONS (or the prophetic enunciators), come ye to Heshbon, it shall be built, and the city of Sihon shall be strengthened, because a fire hath gone forth from Heshbon, a flame from the city of Sihon, it hath de*

voured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab, thou art undone, O people of Chemosh ! he hath given his sons that escaped, and his daughters into captivity unto Sihon king of the Amorite ; and we have shot at them, Heshbon hath perished even to Dibon, and we have laid them waste even unto Nopha, which is even to Medebah,” Numb. xxi. 27, 28, 29, 30. That these propheticals involve heavenly arcana, like the propheticals of the Old Testament, is very manifest, not only from the consideration that they were written by Moses, and applied to the state of things then treated of, but also from this circumstance, that nearly the same words occur in Jeremiah, in which it must be very plain from what has been said concerning the internal sense of the Word, there are contained as many heavenly arcana as there are words ; the passage is this, “ *A fire hath gone forth from Heshbon, and a flame from between Sihon, and hath devoured the corner of Moab, and the top of the heads of the sons of noise : Woe to thee, Moab ! the people of Chemosh perisheth, because thy sons are taken into captivity, and thy daughters into captivity,”* Jer. xlviii. 45, 46 ; hence also it is evident that the Word had also an internal sense. Concerning the ancient Church which was after the flood, see n. 640, 641, 765, 1238, 1327, 2385.

2898. That they had propheticals, which in an internal sense treated of the Lord, and of His kingdom, may not only appear from the above considerations, but also from the prophetic sayings of Balaam, who was of Syria, spoken of in Moses, Numb. xxiii. 7, 8, 10, and 18 to 25 ; chap. xxiv. 3 to 10, and 15 to 25 ; which are delivered in a similar style with the other propheticals of the Word, and manifestly predict the Lord’s coming in these words, “ *I see Him, and not now, I behold Him, and not nigh : a star shall come forth from Jacob, and a sceptre shall arise out of Israel, and shall break the corners of Moab, and shall destroy all the sons of Seth,”* Numb. xxiv. 17 ; these propheticals are in like manner called ENUNCIATIONS, for the expression is the same, as may be seen, chap. xxiii. 7, 18 ; chap. xxiv. 3, 15, 20.

2899. A Word afterwards succeeded in the Jewish Church, which in like manner was written by representatives and significatives, to the intent that it might contain in it an internal sense understood in heaven, and thus by the Word a communication might be effected, and the Lord’s kingdom in the heavens might be united with the Lord’s kingdom on the earth ; unless all and singular the things contained in the Word were representative, and unless all and singular the expressions by which those things are written, were significative of Divine things appertaining to the Lord, the Word would not be Divine ; and as this is the case, it could not possibly be written in any other style, for by this style, and by no other, human things and expres-

sions correspond with celestial things and ideas, as to the smallest jot and tittle: hence it is, that if the Word be read only by an infant, the Divine things which are therein are perceived by the angels, see n. 1776.

2900. As to what concerns the Word of the New Testament, written by the evangelists, inasmuch as the Lord spake from the essential Divine [principle], therefore also all and singular the things spoken by Him were representative and significative of Divine things, consequently of the celestial things of His kingdom and Church, as hath been abundantly shown above.

CHAPTER XXIII.

1. AND the lives of Sarah were an hundred years, and twenty years, and seven years, the years of the lives of Sarah.

2. And Sarah died in Kirjath-Arba, this is Hebron in the land of Canaan, and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham arose from upon the faces of his dead, and spake to the sons of Heth, saying,

4. I am a sojourner and inmate with you, give me the possession of a sepulchre with you, and I will bury my dead from before me.

5. And the sons of Heth answered Abraham, saying to him,

6. Hear us, my Lord, thou art a prince of God in the midst of ours, in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, from burying thy dead.

7. And Abraham arose, and bowed himself to the people of the land, the sons of Heth.

8. And spake with them, saying, if it is with your soul to bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.

9. And let him give me the cave of Machpelah, which is his, which is in the end of his field, in full money let him give it me, in the midst of yours, for a possession of a sepulchre.

10. And Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham, in the ears of the sons of Heth, all that entered the gates of the city, saying,

11. Nay, my Lord, hear me, the field give I thee, and the cave which is therein, I give it thee, to the eyes of the sons of my people I give it thee, bury thy dead.

12. And Abraham bowed himself before the people of the land.

13. And he spake to Ephron in the ears of the people of the land, saying, nevertheless if thou, it please thee, hear me, I will give money for the field, receive from me, and I will bury my dead there.

14. And Ephron answered Abraham, saying to him,

15. My Lord, hear me, the land of four hundred shekels of silver, between me and thee, what is this, and bury thy dead.

16. And Abraham heard Ephron, and Abraham weighed out to Ephron the silver, which he spake in the ears of the sons of Heth, four hundred shekels of silver passing to the merchant.

17. And the field of Ephron, which is in Machpelah, which is before Mamre, the field and the cave which was in it, and every tree which was in the field, which was in all its border round about,

18. Was made sure to Abraham for an acquisition to the eyes of the sons of Heth, in (the eyes) of all that entered in at the gate of his city.

19. And after this, Abraham buried Sarah his wife, at the cave of the field Machpelah upon the faces of Mamre, this is Hebron in the land of Canaan.

20. And the field, and the cave which was in it, was made sure to Abraham, for a possession of a sepulchre from the sons of Heth.

THE CONTENTS.

2901. THE subject here treated of, in an internal sense, is concerning a new Spiritual Church, which was raised up by the Lord, after that the former Church was altogether extinct; and concerning the reception of faith with those who are of the Church. Sarah here is the Truth Divine which expired: burial is raising up again: Ephron and the sons of Heth are those with whom the good and truth of the Church was received: Machpelah which is before Mamre is regeneration: Hebron in the land of Canaan is a new Church.

2902. The subject treated of is concerning Truth Divine, in that it expired, verses 1, 2, 3: and that the Lord established a new Church, verse 4: and was kindly received, verses 5, 6: whence came joy, verses, 7 and 12: that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves, verses 8, 9, 10, 11, 14, 15; but they were instructed that good and truth were not from themselves, but from the Lord, verse 13: and that thus they were redeemed, verse 16: and regenerated, verses 17, 18: thus there was established a new Church, verse 19; from the Gentiles, verse 20.

THE INTERNAL SENSE.

2903. Verse 1. *AND the lives of Sarah were an hundred years, and twenty years, and seven years, the years of the lives of Sarah.* The lives of Sarah were, signifies times and states of the Church, as to Truths Divine which preceded: an hundred years, and twenty years, and seven years, signifies their fulness: the years of the lives of Sarah, signifies when any Truth Divine remained in the earth.

2904. "The lives of Sarah were"—that hereby are signified times and states of the Church, as to Truths Divine which preceded, may appear from the signification of lives in this passage, and from the representation of Sarah; lives here, as regarding age and periods of age, viz., infancy, youth, adult age, and old age, signify states, as all times in general do, see n. 2625, 2788, 2837; and inasmuch as the subject treated of in the following verses, is concerning the Church, therefore lives signify times and states of the Church; that Sarah is Truth Divine, may be seen, n. 1468, 1901, 2063, 2172, 2173, 2198, 2507: hence it follows, that by the expression here used, "the lives of Sarah were," in an internal sense, are signified times and states of the Church, as to Truths Divine which preceded. That Sarah, when she lived a wife to Abraham, represented the Divine Truth of the Lord conjoined to His Divine Good, may be seen from the places above cited; and whereas she represented the Divine Truth of the Lord, so she signifies also the Truth Divine of the Church, for in the Church no other truth is given than what is of the Lord; the truth which is not from Him, is not truth; as appears also from the Word and the doctrine of faith thence derived; from the Word in this passage, "A man can take nothing except it be given him from heaven," John iii. 27; and in another place, "Without me ye can do nothing," xv. 5; and from the doctrine of faith asserting, that the All of faith is from the Lord, that is, all truth. This is the case with representatives and significatives in the Word, that all and each of them in a supreme sense have respect to the Lord, hence is derived the essential life of the Word; and inasmuch as they have respect to the Lord, they have respect also to His kingdom, for the Lord is the All in His kingdom; the Divine things which are from the Lord in His kingdom constitute His kingdom; wherefore in proportion as an angel, a spirit, and a man, receives good and truth from the Lord, and believes it to be from the Lord, in the same proportion he is in the Lord's kingdom; but in proportion as he does not so receive and believe it to be from the Lord, in the same proportion he is not in the Lord's kingdom; thus the Divine things, which are from the Lord, constitute His kingdom, or heaven, and this is what is meant by the Lord's being the All in His kingdom.

2905. "An hundred years, and twenty years, and seven years"—that hereby is signified the fulness of those times and states, appears from the signification of hundred as denoting what is full, concerning which see n. 2636; and from the signification of twenty, or twice ten, as denoting also what is full, see n. 1988; and from the signification of seven, as denoting what is holy, see n. 395, 433, 716, 881; consequently the fulness or end of the holy [principle] of the Church, is what is here signified; that numbers, in the Word all signify things, may be seen, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252; their fulness, viz., the fulness of the states and times of the Church, signifies their end; the case with the Church is like that of man in regard to the several ages of infancy, of youth, of manhood, and of old age; the last of which is called the fulness or end; it is also like the seasons and states of the year, the first of which is spring, the second summer, the third autumn, and the fourth winter, which last is the end of the year; it is also like the times and states of the day, the first of which is morning, the second noon, the third evening, and the fourth night, and this last is the fulness or end; to these also the states of the Church are compared in the Word, and by the same they are signified, because by times are signified states, see n. 2625, 2788, 2837. Good and truth with those who are of the Church, is thus wont to decrease; and when there is no longer any good and truth, or, as it is called, any faith, that is, charity, then the Church comes to its old age, or to its winter, or to its night, and its time and state in this case is called decision, consummation, and impletion, see n. 1857; the same is signified when it is said of the Lord, that He came into the world in the fulness of time, or when there was fulness, for in such case there is no longer any good, not even natural good, consequently there is no longer any truth; this is what is signified in particular by what is said in this verse.

2906. "The years of the lives of Sarah"—that hereby is signified when any Truth Divine remained, appears from the signification of year; as denoting an entire period of the Church from beginning to end, thus from the signification of years as denoting periods, concerning which see immediately above, n. 2905; and from the signification of the lives of Sarah, as denoting states as to Truth Divine, see above, n. 2904; thus denoting here the term when there was no longer any Truth Divine remaining; which follows also from what immediately precedes. That year signifies an entire time of a state of the Church from beginning to end, or, what is the same thing, an entire period, and consequently that years signify times or periods within the general time or period, may appear from the following passages in the Word: "Jehovah hath anointed me to preach the gospel to the afflicted, he hath sent me to bind

up the broken in heart, to proclaim liberty to the captives, and to the bound all kind of opening, to proclaim *the year of the good pleasure of Jehovah*, and the day of vengeance to our God," Isaiah lxi. 2; speaking of the Lord's coming; where the year of the good pleasure of Jehovah denotes the time of a new Church: again in the same prophet, "The day of vengeance is in My heart, *and the year of My redeemed is come*," lxiii. 4; speaking in like manner of the Lord's coming, where the year of My redeemed denotes the time of a new Church: again in the same prophet, "The day of vengeance of Jehovah, *the year of retributions* for the controversy of Zion," xxxiv. 8; where the signification is the same. The same time is also called the year of visitation in Jeremiah, "I will bring evil upon the men of Anathoth *in the year of their visitation*," xi. 23; again, "I will bring upon Moab *the year of their visitation*," xlviii. 44; and more manifestly in Ezekiel, "After many days *thou shalt be visited, in the posterity of years* it shall come upon the land returned from the sword, gathered together out of many people, on the mountains of Israel, which shall be for a waste continually," xxxviii. 8; where the posterity of years denotes the last time of the Church, which then becomes no Church, those being rejected who were before of the Church, and others being elsewhere received: so in Isaiah, "Thus said the Lord unto me, within a *year*, according to *the years of an hireling*, and all the glory of Kedar shall be consumed," xxi. 16; denoting also the last time: so in Ezekiel, "In thy blood which thou hast shed, thou art become guilty, and in thy idols which thou hast made, thou art polluted, and thou hast caused thy days to approach, *and hast come even to thine years*, because I have given thee a reproach to the Gentiles, and a mocking to all lands," xxii. 4; where to come even to years signifies to come even to an end, when the Lord retires from the Church: so in Isaiah, "Now hath Jehovah spoken, saying, in *three years*, as *the years of an hireling*, and the glory of Moab shall grow vile in all that great multitude, and the residue shall be very small," xvi. 14; where in three years denotes also the end of the former Church. That three signifies what is complete and a beginning, may be seen n. 1825, 2788; the same is also signified by seven, and likewise by seventy, see n. 720, 728, 901; hence it is said in Isaiah, "And it shall come to pass in that day, that Tyre shall be given to oblivion *seventy years*, according to *the days of one king*; from *the end of seventy years*, it shall be to Tyre according to the song of an harlot; and it shall come to pass *at the end of seventy years*, Jehovah shall visit Tyre, and she shall return to her whorish hire," xxiii. 15, 17; where seventy years denotes an entire period, from the beginning of the Church's existence until it expires, which also is signified by the days of one king, for king signifies the truth of the Church, see n. 1672, 1728,

2015, 2069. Somewhat similar is also implied in the captivity of seventy years, in which the Jews were held, concerning which it is thus written in Jeremiah, "These nations shall serve the king of Babel *seventy years*, and it shall come to pass when the *seventy years* are fulfilled, I will visit upon the king of Babel, and upon this nation, saith Jehovah, their iniquity," xxv. 11, 12, chap. xxix. 10. That year, and also years, denote an entire period of the Church, or the time of its duration, may yet further appear from Malachi, "Behold I send My angel, and he shall suddenly come to His temple, and the angel of the covenant whom ye desire, behold He cometh, saith Jehovah of Zebaoth, and who endureth the day of His coming? then shall the offering of Judah and of Jerusalem be sweet to Jehovah, according to *the days of an age*, and according to the *ancient years*," iii. 1, 2, 4; speaking of the coming of the Lord; the days of an age denote the most ancient Church; the ancient years denote the ancient Church; the offering of Judah denotes worship grounded in celestial love, and the offering of Jerusalem worship grounded in spiritual love: that neither Judah nor Jerusalem are here meant, is evident. So in David, "I have considered *the days of old and the years of ages*," lxxvii. 5; where days of old and years of ages denote the same Churches as above: this is still more manifest in Moses, "Remember *the days of an age*, understand *the years of generation and generation*, ask thy father and he will declare to thee, thy old men and they will tell thee; when the Most High gave an inheritance to the nations, and Himself separated the sons of man," Deut. xxxii. 7, 8. That year and years denote a full time of the Church, is plain also from Habakkuk, "Jehovah, I have heard Thy fame, Jehovah, I have feared Thy work, in *the midst of years*, vivify it, in *the midst of years*, make it known, in wrath remember mercy: God shall come from Teman, and the Holy One from mount Paran," iii. 2, 3; speaking of the Lord's coming; in the midst of years denotes in the fulness of times; what is meant by the fulness of times, may be seen above, n. 2905. As year and years signify a full time between each term, the beginning and the end, when they are predicated of the Lord's kingdom on earth, that is, the Church, so they signify what is eternal when they are predicated of the Lord's kingdom in heaven; as in David, "O God, *Thy years* are for generation and generation, and Thou Thyself, and *Thy years* shall not be consumed; the sons of Thy servants shall continue, and their seed shall be confirmed before Thee," Psalm cii. 24, 27, 28; again, "Thou shalt add days upon the days of the king, *his years* according to generation and generation," Psalm lxi. 6, 7; where years denote what is eternal, for the subject treated of is concerning the Lord and His kingdom. That the lambs, which

were offered for burnt-offering and sacrifice, should be "*sons of their year*," Lev. xii. 6; chap. xiv. 10; Numb. vi. 12; chap. vii. 15, 21, 27, 33, 39, 45, 57, 63, 69, 75, 81; and in other places signified the celestial things of innocence in the Lord's kingdom which are eternal; hence also the burnt-offering of calves, the sons of a year, is mentioned in Micah as being most grateful, chap. vi. 6. That year in an internal sense does not signify year, may also appear from this consideration, that the angels, who are in the internal sense of the Word, cannot have an idea of any year, but inasmuch as year denotes a full period of time in the natural world, therefore instead of year they have an idea of what is full in respect to states of the Church, and of what is eternal in respect to states of heaven; times with them are states, see n. 1274, 1382, 2625, 2788, 2837.

2907. Verse 2. *And Sarah died in Kirjath-Arba, this is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.* Sarah died, signifies night as to the truths of faith; in Kirjath-Arba, this is Hebron in the land of Canaan, signifies in the Church; and Abraham came to mourn for Sarah and to weep for her, signifies a state of the Lord's grief.

2908. "Sarah died"—that hereby is signified night as to the truths of faith, appears from the signification of dying, of dead, and of death, when they are predicated of the Church, as denoting its last time, when all faith, that is, all charity has expired, which time in the Word is everywhere called night, see n. 221, 709, 1712, 2353; that by dying is signified the ceasing to be of such a quality as the thing was before, may be seen, n. 494; and from the representation of Sarah, as denoting Truth Divine, concerning which see above, n. 2904; hence it is evident that these things are here signified.

2909. "In Kirjath-Arba, this is Hebron in the land of Canaan"—that hereby is signified in the Church, may appear from the signification of Kirjath-Arba, as denoting the Church as to truth; and from the signification of Hebron in the land of Canaan, as denoting the Church as to good. In the Word, especially the prophetic, where truth is treated of, good is treated of also, by reason of the heavenly marriage which hath place in all and singular parts of the Word, see n. 683, 793, 801, 2173, 2516, 2712: therefore here, when mention is made of Kirjath-Arba, it is also said, this is Hebron in the land of Canaan; that the land of Canaan denotes the Lord's kingdom, may be seen, n. 1413, 1437, 1607; and that the places therein were severally representative, may be seen, n. 1585, 1866. In regard to Kirjath-Arba which is Hebron, it was the country where Abraham, Isaac, and Jacob dwelt; that Abraham dwelt there, appears from what was said above, "Abraham came and dwelt in Manre, which is in *Hebron*," Gen. xiii. 18; that Isaac

dwelt there, appears from what follows, where it is said, "Jacob came to Isaac his father unto Mamre *Kirjath-Arba*, this is Hebron, where Abraham and Isaac sojourned," Gen. xxxv. 27; that Jacob dwelt there, appears from this passage, "Joseph was sent by his father Jacob to his brethren from *the valley of Hebron*," Gen. xxxvii. 14. From the representation of those three persons, as spoken of above, it is manifest that Kirjath-Arba, which is Hebron, represented the Church, before it was represented by Jerusalem. That every Church in process of time decreases, until it hath nothing left of faith and charity, and that then it is destroyed, was also represented by Kirjath-Arba which is Hebron, in that it was possessed by the Anakims, by whom are signified dreadful persuasions of what is false, see n. 581, 1673; that it was possessed by the Anakims, may be seen, Numb. xiii. 21, 22; Joshua xi. 21; chap. xiv. 15; chap. xv. 13, 14; Judges i. 10; and that it came to its end or consummation, and was destroyed, was represented by this circumstance, that all things therein were given by Joshua to the curse, Joshua x. 36, 37; chap. xi. 21; and the Anakims were smitten by Judah and Caleb, Judges i. 10; Josh. xiv. 13, 14, 15; chap. xv. 13, 14; and that there was established again a new Church, was represented by the same place being ceded to Caleb for an inheritance, as to the fields and villages, Joshua xxi. 12; but the city itself was made a city of refuge, Joshua xx. 7; chap. xxi. 13; and a priestly city for the sons of Aaron, Joshua xxi. 10, 11; in the inheritance of Judah, Joshua xv. 54. Hence it is evident, that Hebron represented the Lord's spiritual Church in the land of Canaan; on which account also David by the command of Jehovah was required to go to Hebron, and was there anointed to be a king over the house of Judah; and after that he had reigned there seven years and six months, he went to Jerusalem, and took possession of Zion, see 2 Sam. ii. 1 to 11; chap. v. 5; 1 Kings ii. 11; and then first the Lord's spiritual Church began to be represented by Jerusalem, and the celestial Church by Zion.

2910. "And Abraham came to mourn for Sarah, and to weep for her"—that hereby is signified the Lord's grief, viz., on account of the night as to the truths of faith in the Church, appears from the representation of Abraham, as denoting the Lord, see n. 1893, 1965, 1989, 2011, 2172, 2501, 2833, 2836; that to mourn and to weep signify a state of grief, appears without explication; to mourn has respect to grief on account of night as to what is good in the Church, and to weep as to what is true. The subject treated of in these two verses is concerning the end of the Church; its end is when there is no longer any charity; this subject is frequently treated of in the Word, especially by the prophets, and by John in the Apocalypse; the Lord also describes the end of the Church in many passages in

the Evangelists, and calls it the consummation of the age, and also night; for with respect to Churches the case is as follows: in the beginning charity is held as a fundamental, every one in this case loves another as a brother, and is affected from a principle of good, not for himself, but for his neighbor, for the general good, for the Lord's kingdom, and above all things for the Lord; but in process of time charity begins to grow cold and to become none; afterwards there arises hatred one towards another, which, although it does not appear in an external form, by reason of their being subject to the laws of civil society, and to external bonds of restraint, yet it is nourished inwardly; these external bonds of restraint are derived from selflove and the love of the world, and consist in the love of honor and eminence, in the love of gain and of power also grounded in gain, consequently in the love of reputation; under these loves hatred conceals itself, which is of such a nature, that it wishes to bear rule over all, and to appropriate to itself the property of all; and when these loves are opposed, the persons under their influence inwardly despise their neighbor, breathe revenge, have a sensible delight in their neighbor's ruin, yea, exercise cruelty towards him as far as they dare; such is the consequence of the departure of charity from the Church when its end comes, and in such case it is said of it, that there is no longer any faith, for where there is no charity there can be no faith, as has been abundantly shown above: there were several Churches, which are noticed in the Word, and which came to such an end; the most ancient Church thus expired about the time of the flood; in like manner the ancient Church which was after the flood; and also another ancient Church which was called the Hebrew Church; and lastly the Jewish Church, which was in no respect any Church commencing from charity, but was only representative of a Church, to the intent that by representatives communication with heaven might be kept open, before the Lord came into the world; afterwards a new Church was raised up by the Lord, which was called the Church of the Gentiles, and which was an internal Church, inasmuch as interior truths were revealed from the Lord: but this Church is now at its end, because now there is not only no charity, but hatred instead of charity, which hatred, although it does not appear in an external form, still exists internally and breaks forth externally as often as possibility allows, that is, as often as external bonds do not operate to prevent it. Besides these Churches there have existed several others, which are not so particularly described, and which in like manner decreased and destroyed themselves. There are several causes of such decrease and destruction; one is, that parents accumulate evils, and by frequent use, and at length by habit, implant them in their nature, and thus transmit them to their offspring hereditarily; for the principle which

parents imbibe in consequence of actual life, and by frequent use, is irradiated in their nature, and is transmitted hereditarily to posterity, and unless posterity is reformed and regenerated, the same principle is continued to successive generations, and this with perpetual increase; hence the will is more prone to evil and false principles. But when the Church is consummated and perishes, then the Lord always raises up a new Church elsewhere, yet seldom, if ever, from the men of the former Church, but from the Gentiles who were before in ignorance. The subject which now comes to be treated of is concerning such Gentiles.

2911. Verse 3. *And Abraham arose from upon the faces of his dead, and spake to the sons of Heth, saying.* Abraham arose, signifies elevation: from upon the faces of his dead, signifies in that night: and spake to the sons of Heth, saying, signifies those with whom was a new spiritual Church.

2912. "Abraham arose"—that hereby is signified elevation, appears from the signification of arising, as implying somewhat of elevation, concerning which, see n. 2401, 2785, in the present case elevation from grief, because a new Church was about to be raised up instead of the former. That from upon the faces of his dead, signifies in that night, appears from the signification of dying, of death, and of the dead, as denoting night as to the state of the Church, concerning which see above, n. 2908.

2913. "And spake to the sons of Heth, saying"—that hereby are signified those with whom was a new spiritual Church, may appear from the signification of Heth and of Hittite. There were several inhabitants of the land of Canaan, who are enumerated in the Word throughout, and amongst them the Hittites, see Gen. xv. 20; Exod. iii. 8, 17; chap. xiii. 5; chap. xxiii. 23; Deut. vii. 1; chap. xx. 17; Joshua iii. 10; chap. xi. 3; chap. xii. 8; chap. xxiv. 11; 1 Kings ix. 20, and in other places; several of them were of the ancient Church, which, as may be seen n. 1238, 2385, was extended over several lands, and also over the land of Canaan. All who were of that Church acknowledged charity as a principal [constituent of the Church], and all their doctrinals were doctrinals of charity or of life; they who cultivated the doctrinals of faith were called Canaanites, and were separated from the other inhabitants of the land of Canaan, Numb. xiii. 29; see also n. 1062, 1063, 1076. The Hittites were among the better sort of inhabitants of the land of Canaan, as may also appear from these considerations, that Abraham dwelt amongst them, and afterwards Isaac and Jacob, and were also buried there, and that they behaved themselves with piety and modesty towards Abraham, as is very manifest from what is related of them in this chapter, particularly in verses, 5, 6, 10, 11, 14, 15. Hence it is that by this people, as by a well-disposed nation, is represented and signified the spir-

itual Church, or the truth of the Church; but it came to pass with these as with the rest of the nations who composed the ancient Church, that in process of time they declined from charity or the good of faith, and hence it is that by them is afterwards signified the false principle of the Church, as in Ezech. xvi. 3, 45, and in other places; that still the Hittites were among the more honorable, may appear from this consideration, that Hittites were attendant on David, as Abimelech, 1 Sam. xxvi. 6, and Uriah, who was a Hittite, 2 Sam. xi. 3, 6, 17, 21; whose wife was Bathsheba, of whom David had Solomon, 2 Sam. xii. 24. That Heth signifies exterior knowledges which have respect to life, and which are the external truths of the spiritual Church, may be seen, n. 1203. The subject treated of in this verse is concerning a new Church which the Lord establishes when the former Church expires; and the subject treated of in the subsequent verses is concerning the reception of faith amongst the men of the Church; it is not to be supposed that any Church is treated of as raised up among the sons of Heth, but only in general the raising up of a spiritual Church by the Lord, after that the former Church is fallen away or consummated; the sons of Heth are only representative and significative. See on this occasion what hath been said above concerning Churches, viz., that every Church in process of time decreases and is contaminated, n. 494, 501, 1327, 2422. That it recedes from charity, and produces evils and falses, n. 1834, 1835. That in such case the Church is said to be vastated and desolated, n. 407 to 411, 2243. That the Church is established amongst the Gentiles, and why, n. 1366. That there is always preserved somewhat of a Church, in the Church which is vastated, as a nucleus, n. 468, 637, 931, 2422. That mankind would perish unless there was a Church on the earth, n. the same. That the Church is as the heart and lungs in the grand body, that is, in the human race, n. 637, 931, 2054, 2853. Concerning the nature and quality of the spiritual Church, n. 765, 2669. That charity, and not faith separate from charity, constitutes the Church, n. 809, 916. That the Church would be one if all had charity, notwithstanding a difference as to doctrinals and worship, n. 1285, 1316, 1798, 1799, 1834, 1844, 2385. That all men on the earth, who are in the Lord's Church, notwithstanding their dispersion, still as it were make one, as in the heavens, n. 2853. That every Church is internal and external, and both together constitute one, n. 409, 1083, 1098, 1100, 1242. That the external Church is nothing, if not internal, n. 1795. That the Church is compared to the rising and setting of the sun, to the seasons of the year, and also to the times of the day, n. 1837. That the last judgment is the last time of the Church, n. 900, 931, 1850, 2117, 2118.

2914. Verse 4. *I am a sojourner and inmate with you, give me possession of a sepulchre with you, and I will bury my dead from before me.* I am a sojourner and inmate with you, signifies their first state, that although the Lord was unknown to them, still He could be with them; give me possession of a sepulchre with you, signifies that they might be regenerated; and I will bury my dead from before me, signifies that thus He would emerge and rise again from the night which appertained to them.

2915. “I am a sojourner and inmate with you”—that hereby is signified their first state, that although the Lord was unknown to them, still He could be with them, appears from the representation of Abraham as denoting the Lord, whereof much has been said above; and from the signification of being a sojourner with them, and being an inmate with them, as denoting being unknown and still being with them. That this is the internal sense of these words is evident from what precedes and from what follows; for the subject treated of is concerning a new Church, and in this verse concerning the first state thereof, which is such, that the Lord is unknown to the members of the Church, but nevertheless, inasmuch as they live in the good of charity, and as to civil life are principled in justice and equity, and as to moral life in honesty and decorum, they are therefore in such a state that the Lord may be with them. For the Lord’s presence with man is in goodness, and consequently in justice and equity, and moreover in honesty and decorum: (honesty is the complex of all moral virtues, decorum is only the form thereof:) for these are the good principles which have an orderly arrangement, and are planes appertaining to man, on which conscience is founded by the Lord, and consequently intelligence and wisdom; but they who are not thus principled in heart and affection, are incapable of receiving any thing of heaven in the way of insemination, there being no plane, nor ground, consequently nothing recipient; and inasmuch as nothing of heaven can be inseminated, neither can the Lord, for the same reason, be present. The presence of the Lord is predicated according to good, that is, according to the quality of good, and the quality of good according to the state of innocence, love, and charity, in which the truths of faith are implanted. or capable of being implanted.

2916. “Give me possession of a sepulchre with you”—that hereby is signified that they might be regenerated, appears from the signification of a sepulchre; sepulchre in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell; the reason why it signifies life or heaven is, because the angels, who are in the internal sense of the Word, have no idea of a sepulchre, inasmuch as they have no idea of death, wherefore instead of a sepulchre they perceive nothing

else but a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body, see n. 1854; and whereas burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new; by regeneration man from being dead becomes alive; hence comes the signification of a sepulchre in an internal sense: that an idea of regeneration occurs to the angels, when an idea of a sepulchre is presented, is evident also from what was related concerning infants, n. 2299. The reason why sepulchre, in an opposite sense, signifies death or hell is, because the wicked do not rise again to life, and therefore when the subject treated of is concerning the wicked, and mention is made of a sepulchre, in this case there occurs to the angels no other idea than that of hell; this is the reason why hell in the Word is also called a sepulchre. That sepulchre signifies resurrection and also regeneration, is evident from these words in Ezechiel, "Therefore prophesy, and say unto them, thus saith the Lord Jehovah, behold *I will open your sepulchres, and will cause you to ascend out of your sepulchres*, O my people, and will bring you to the ground of Israel, and ye shall know that I am Jehovah, in my opening *your sepulchres*, and causing you to ascend out of *your sepulchres*, O my people, and I will give My spirit into you, and ye shall live, and I will place you on your own ground," xxxvii. 12, 13, 14; in this passage the prophet treats of vivified bones, and in an internal sense of regeneration; that he treats of regeneration, is very evident, for it is said, "I will give My spirit into you, and ye shall live, and I will place you on your own ground;" sepulchre here denotes the old man, with his evil and false principles, which to open and from which to ascend, is to be regenerated; thus the idea of a sepulchre perishes and is as it were put off, when the idea of regeneration, or new life, succeeds. The same is implied by the "*sepulchres being opened*, and many bodies of sleeping saints *rising*, and going forth out of *their sepulchres* after the Lord's resurrection, and entering into the holy city, and appearing to many," Matt. xxvii. 52, 53; denoting resurrection by virtue of the Lord's resurrection, and in an interior sense every particular resurrection. By the Lord's raising Lazarus from the dead, John xi., is also implied the raising up of a new Church from amongst the Gentiles, for all the miracles which were wrought by the Lord, as being Divine, involved states of His Church. The like is implied also by what is related of the man, who, being east into the sepulchre of Elisha, came to life again on touching the prophet's bones, 2 Kings xiii. 20, 21; for by Elisha was represented the Lord. Inasmuch as burial signified resurrection in general, and every particular resurrection, therefore the ancients were especially solicitous

about their burials and the places where they were buried, as appears from the case of Abraham, in that he was buried in Hebron in the land of Canaan, and also Isaac and Jacob with their wives, Gen. xlvii. 29, 30, 31; chap. xlix. 30, 31, 32; and from the case of Joseph, in that his bones were carried from Egypt into the land of Canaan, Gen. l. 25; Exod. xiii. 19; Joshua xxiv. 32; and from the case of David and the kings after him, in that they were buried in Zion, 1 Kings ii. 10; chap. xi. 43; chap. xiv. 31; chap. xv. 8, 24; chap. xxii. 50; 2 Kings viii. 24; chap. xii. 20; chap. xiv. 20; chap. xv. 7, 38; chap. xvi. 24; the reason was, because the land of Canaan and also Zion represented and signified the Lord's kingdom, and burial represented and signified resurrection; but that place contributes nothing to resurrection may be obvious to every one. That burial signifies resurrection to life, is manifest also from other representatives, as where it is ordered that the wicked should not be bemoaned, neither buried, but should be cast out, Jer. viii. 2; chap. xiv. 16; chap. xvi. 4, 6; chap. xx. 6; chap. xxii. 19; chap. xxv. 33; 2 Kings ix. 10; Rev. xi. 9; and that the wicked, who were buried, should be cast out from their sepulchres, Jer. viii. 1, 2; 2 Kings xxiii. 16, 17, 18. But that sepulchre, in an opposite sense, signifies death or hell, may be seen in Isaiah xiv. 19, 20, 21; Ezek. xxxii. 21, 22, 23, 25, 27. Psalm lxxxviii. 5, 6, 11, 12; Numb. xix. 16, 18, 19.

2917. "And I will bury my dead from before me"—that hereby is signified, that thus he would emerge and rise again from the night which appertained to them, appears from the signification of burying, as denoting to rise again, concerning which see immediately above, n. 2916; and from the signification of dead, as denoting a state of shade or night, that is, of ignorance, concerning which see also above, n. 2908, 2912, from which state the Lord emerges and rises again with man, when He is acknowledged by man; before this He is in night, because He doth not appear. He rises again with every one who is regenerated.

2918. Verses 5, 6. *And the sons of Heth answered Abraham, saying unto him, Hear us, my Lord, thou art a prince of God in the midst of us, in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, from burying thy dead.* The sons of Heth answered Abraham, saying unto him, signifies a reciprocal state with those who were of the new Church: hear us, signifies reception: my Lord, thou art a prince of God in the midst of us, signifies the Lord as to Good and Truth Divine with them: in the choice of our sepulchres, signifies well pleasing as to regeneration: bury thy dead, signifies that thus they should emerge out of night, and be raised up into life: none of us shall withhold from thee his sepulchre, signifies that all were prepared to receive regeneration: from

burying thy dead, signifies that they might emerge out of night and be raised up.

2919. "The sons of Heth answered Abraham, saying unto him"—that hereby is signified a reciprocal state with those who were of the new Church, appears from the signification of answering when assent is given to what is asked, as denoting what is reciprocal; and from the signification of the sons of Heth, as denoting those who were of the new spiritual Church, see n. 2913.

2920. "Hear us"—that hereby is signified reception, appears from the signification of the expression hear us, as denoting reception, when it is used in the way of reply, to express assent to somewhat proposed.

2921. "My Lord, thou art a prince of God in the midst of us"—that hereby is signified the Lord as to Good and Truth Divine with them, appears from the signification of Lord, and of prince of God, and from the signification of the midst of us: that the term Lord is used when good is treated of, is evident from the Word of the Old Testament, where Jehovah is sometimes called Jehovah, sometimes God, sometimes Lord, sometimes Jehovah God, sometimes the Lord Jehovah, sometimes Jehovah Zebaoth, and this from a mysterious ground, which can be known only from the internal sense; in general, when the subject treated of is concerning the celestial things of love, or concerning good, then He is called Jehovah, but when the subject treated of is concerning the spiritual things of faith, or concerning truth, then He is called God; but when concerning both together, then He is called Jehovah God; and when concerning the divine power of good, or omnipotence, then He is called Jehovah Zebaoth, or Jehovah of Hosts, and also Lord, so that Jehovah Zebaoth and Lord are of the same sense and signification; hence, viz., from the power of good, also men and angels are called lords, and in an opposite sense they are servants, who have either no power, or a power derived from lords. From these considerations it may appear, that Hear, my Lord, in an internal sense, signifies the Lord as to good, which will be presently illustrated from the Word: but prince of God signifies the Lord as to the power of truth, or as to truth, as may appear from the signification of prince or of princes, as denoting primary truths, concerning which see n. 1482, 2089, and from this consideration, that he is called a prince of God, for the appellation God is used in treating of truth, and the appellation Jehovah in treating of good, see n. 2586, 2769, 2807, 2822: that in the midst of us denotes amongst them or with them, appears without explication. That in the Word of the Old Testament, Jehovah Zebaoth and the Lord have the same sense and signification, appears from Isaiah, "The zeal of *Jehovah Zebaoth* will do this; *the Lord* hath sent:

a word unto Jacob, and it hath fallen in Israel" ix. 7, 8; and again, "A mighty king shall rule over them, saith *the Lord Jehovah of Zebaoth*," xix. 4. So in Malachi, "Behold, *the Lord* whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire, behold He cometh, saith *Jehovah Zebaoth*," iii. 1; and still more manifestly in Isaiah, "I saw the *Lord* sitting on a throne high and lifted up! above it stood the seraphim; each had six wings; one cried to another, Holy, holy, holy, *Jehovah Zebaoth*, woe unto me, because I am cut off, because mine eyes have seen the king *Jehovah Zebaoth*, and I have heard the voice of *the Lord*," vi. 1, 3, 5, 8; from which passages it is evident that *Jehovah Zebaoth*, and the *Lord*, have the same sense; but the appellation *Lord Jehovih* is used, when the aid of omnipotence is more especially sought for and supplicated, as in Isaiah, "Say to the cities of Judah, behold your God, behold the *Lord Jehovih* shall come in strength, and His arm shall rule for Him; behold His recompense is with Him, and His work before Him, as a shepherd He shall feed His flock," xl. 9, 10, 11; see further to the same purpose, Isaiah xxv. 8; chap. xl. 10; chap. xlviii. 16; chap. l. 4, 5, 7, 9; chap. lxi. 1; Jer. ii. 22; Ezek. viii. 1; chap. xi. 13, 17, 21; chap. xii. 10, 19, 28; chap. xiii. 8, 13, 16, 18, 20; chap. xiv. 4, 6, 11, 18, 20, 21; Micah i. 2; Psalm lxxi. 5, 16; and in several other places. Moreover in the Word of the Old Testament, the appellation *Lord* implies the same thing as the appellation *Jehovah*, in that it is used when the subject treated of is concerning good, wherefore also *Lord* is distinguished from *God*, in like manner as *Jehovah* is, as in Moses, "*Jehovah* our God, He is *God* of gods, and *Lord* of lords," Deut. x. 17; and in David, "Confess to the *God* of gods, because His mercy endureth forever; confess to the *Lord* of lords, because His mercy endureth forever," Psalm cxxxvi. 1, 2, 3. But in the Word of the New Testament, with the evangelists and in the Apocalypse, there is no mention made of *Jehovah*, but instead of *Jehovah* the appellation *Lord* is used, and this for secret reasons, of which we shall speak presently: that in the Word of the New Testament the appellation *Lord* is used instead of *Jehovah*, may appear evident from the following passage, "Jesus said, the first (primary) of all the commandments is, Hear, O Israel, the *Lord* our *God* is one *Lord*, therefore thou shalt love the *Lord* thy *God* with all thy heart, and with all thy soul, and with all thy thought, and with all thy strength," Mark xii. 29, 30; which is thus expressed in Moses, "Hear, O Israel, *Jehovah* our *God* is one *Jehovah*, and thou shalt love *Jehovah* thy *God* with all thy heart, and with all thy soul, and with all thy strength," Deut. vi. 4, 5; where it is manifest the appellation *Lord* is used instead of *Jehovah*. In like manner in the Apocalypse, "Behold a throne

was set in heaven, and one sat on the throne; and round about the throne were four animals full of eyes before and behind, each had for himself six wings round about, and within full of eyes; and they said, Holy, holy, holy, *Lord* God omnipotent," chap. iv. 2, 6, 8; which is thus expressed in Isaiah, "I saw the Lord sitting on a throne high and lifted up; the seraphim were standing above it, each had six wings; and one cried to another, Holy, holy, holy, *Jehovah Zebaoth*," vi. 1, 3, 5, 8; in which passage of the Apocalypse, the appellation Lord is used for Jehovah, or Lord God Omnipotent for Jehovah Zebaoth; that the four animals are seraphim or cherubim, is plain from Ezekiel, chap. i. 5, 13, 14, 15, 19; chap. x. 15. That in the New Testament the Lord is Jehovah, appears also from several other passages, as in Luke, "*The angel of the Lord* appeared to Zachariah," i. 11; where the angel of the Lord is the angel of Jehovah: again in the same evangelist, "The angel saith to Zachariah concerning his son, many of the sons of Israel shall he turn to *the Lord their God*," i. 16; where to the Lord their God means to Jehovah God: again in the same evangelist, "The angel saith to Mary concerning Jesus, He shall be great, and shall be called the son of the Highest, and the *Lord God* shall give unto Him the throne of David," i. 32; where the Lord God denotes Jehovah God: again, "Mary said, my soul doth magnify the *Lord*, and my spirit hath exalted itself on God my Saviour," i. 46, 47; where the Lord also denotes Jehovah: again, in the same evangelist, "Zacharias prophesied, saying, Blessed be the *Lord God* of Israel," i. 68; where the Lord God denotes Jehovah God: again, in the same evangelist, "*The angel of the Lord* stood near them" (speaking of the shepherds), "and the glory of *the Lord* shone round about them," ii. 9; where the angel of the Lord and the glory of the Lord denote the angel of Jehovah and the glory of Jehovah: so in Matthew, "Blessed is he that cometh in the *name of the Lord*," xxi. 9; chap. xxiii. 39; Luke xiii. 35; John xii. 13; where the name of the Lord denotes the name of Jehovah; not to mention other passages, as Luke i. 28; chap. ii. 15, 22, 23, 24, 29, 38, 39; chap. v. 17; Mark xii. 9, 11. Amongst other secret reasons for calling Jehovah Lord, were the following, viz., that if it had been declared at that time, that the Lord (our Lord Jesus Christ) was the Jehovah so often mentioned in the Old Testament, see n. 1736, it would not have been received, because it would not have been believed; and further, because the Lord was not made Jehovah as to His Human [principle] also, until He had in every respect united the Divine Essence to the Human, and the Human to the Divine, see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751; the plenary union was effected after the last temptation, which was that of the cross, wherefore the disciples after the resurrection always called Him

Lord, John xx. 2, 13, 15, 18, 20, 25; chap. xxi. 7, 12, 15, 16, 17, 20; Mark xvi. 19, 20; and Thomas said, "*My Lord and my God*," John xx. 28; and inasmuch as the Lord was the Jehovah, who is so often mentioned in the Old Testament, therefore also He said to the disciples, "Ye call me *Master and Lord*, and ye say right, for I am," John xiii. 13, 14, 16; by which words is signified that He was Jehovah God; He is here called Lord as to good, and Master as to truth; that the Lord was Jehovah, is understood also by the words of the angel to the shepherds, "Unto you is born to-day a Saviour, who is *Christ the Lord*," Luke ii. 11; where Christ denotes the Messiah, the Anointed, the King, and the Lord denotes Jehovah, the former having respect to truth, the latter to good. They who examine the Word without much attention, cannot know this, believing that our Saviour, like others, was called Lord merely from respect and veneration, when yet He had this appellation in consequence of His being Jehovah.

2922. "In the choice of our sepulchres"—that hereby is signified what is well-pleasing as to regeneration, appears from the signification of choosing, of choice, and of chosen, as denoting what is wished for or well-pleasing; and from the signification of sepulchre, as denoting resurrection and regeneration, see above, n. 2916.

2923. "Bury thy dead"—that hereby is signified that thus they should emerge from night, and be raised into life, appears from the signification of burying, as denoting to rise again or to be raised into life, concerning which see n. 2916; and from the signification of dead, as denoting night as to the goodnesses and truths of faith, concerning which see n. 2908, 2912, 2917.

2924. "None of us shall withhold from thee his sepulchre"—that hereby is signified that all were ready to receive regeneration, appears from the signification of sepulchre, as denoting regeneration, see n. 2916; and from the signification of not withholding, as denoting a will to receive.

2925. "From burying thy dead"—that hereby is signified that they might emerge from night and be raised up, appears from the signification of burying, and of dead, as denoting to be raised up from night as to the goodnesses and truths of faith, concerning which see above, n. 2923, where the same words occur.

2926. Verses 7, 8. *And Abraham arose, and bowed himself to the people of the land, the sons of Heth. And spake with them, saying, if it is with your soul to bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.* Abraham arose and bowed himself, signifies the joy of the Lord by reason of a kind reception: to the people of the land, the sons of Heth, signifies by those who were of the new spiritual

Church: and spake with them, saying, signifies thought and perception concerning them: if it is with your soul, signifies if from the affection of truth from the heart: to bury my dead from before me, signifies that they were willing to emerge from night and to rise again: hear me, signifies that they should obey: and intercede for me with Ephron the son of Zohar, signifies those with whom the truth and good of faith might be received.

2927. "Abraham arose and bowed himself"—that hereby is signified the joy of the Lord by reason of a kind reception, appears from the signification of arising, as implying somewhat of elevation, see n. 2401, 2785; by gladness and joy the mind is elevated, therefore it is here said he arose; and from the representation of Abraham, as denoting the Lord, of which we have spoken frequently above; and from the signification of bowing himself, as denoting to rejoice; bowing is a gesture of the body proceeding both from humiliation and from joy; that it here proceeds from joy, and this by reason of a kind reception, is evident both from what precedes and from what follows.

2928. "To the people of the land, the sons of Heth"—that hereby is signified by those who were of the spiritual Church, appears from the signification of people, as denoting those who are principled in truths, consequently the spiritual, see n. 1259, 1260; and from the signification of land, as denoting the Church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118; and from the signification of the sons of Heth, as denoting those who were of the new spiritual Church, see above, n. 2913. There is mention made of the people of the land in the Word throughout, where the subject treated of is concerning Israel and concerning Jerusalem, and thereby is signified, in an internal sense, the spiritual Church, or those who are of the spiritual Church, for by Israel and by Jerusalem is meant that Church: when the subject treated of is concerning Judah and concerning Zion, then the term nation is used, and by nation is signified the celestial Church, for by Judah and Zion is meant this Church: that the people of the land is spoken of, when the subject treated of is concerning Israel and concerning Jerusalem, appears from several passages of the Word, consequently where the spiritual Church is treated of, as in Ezekiel, "Say unto the *people of the land* thus saith the Lord Jehovih to the inhabitants of *Jerusalem*, to the ground of Israel, they shall eat their bread in sorrow, and shall drink their waters in vastation, to the end that the *land* thereof may be given to devastation, the inhabited cities shall be wasted, and the *land* shall be desolate," xii. 19, 20; where, in an internal sense, Jerusalem and the ground of Israel denote the spiritual Church; bread and waters denote charity and faith, or goodness and truth.

the land denotes the Church itself, which is said to be wasted (vastated) as to good, and desolate as to truth: again in the same prophet, "The house of Israel shall bury Gog and his multitude, that they may cleanse *the land* seven months, and all *the people of the land* shall bury," xxxix. 12, 13; Gog denotes external worship separate from internal, which is idolatrons, see n. 1151; the house of Israel denotes the spiritual Church as to good, the people of the land as to truth; the land denotes the Church itself; the reason why land denotes the Church is, because the land of Canaan represented the kingdom of the Lord, consequently the Church, for the Lord's kingdom in the earths is the Church: again, in the same prophet, "All *the people of the land* shall be for this oblation to the prince of *Israel*; and the prince shall offer in that day for himself and for *all the people of the land*, a bullock of sin: the *people of the land* shall bow themselves at the inner door of the gate, on the sabbaths and the new-moons: And *the people of the land* shall enter in on the stated feasts," xlv. 16, 22; xlv. 3, 9; speaking of the New Jerusalem, that is, of the Lord's spiritual kingdom; they who are therein are called the people of the land, Prince is Truth Divine which is from the Lord. They are called sons of Heth, because sons signify truths, see n. 489, 491, 533, 1147, 2623; the reason why truths are predicated of the spiritual is, because the spiritual by truths are initiated into good, that is, by faith into charity; and whereas they do good from the affection of truth, not knowing it to be good from any other ground but because they are so instructed, therefore their conscience also is founded on those truths of faith, see n. 1155, 1177, 2046, 2088, 2184, 2507, 2715, 2716, 2718.

2929. "Spake with them, saying"—that hereby is signified thought and perception concerning them, appears from the signification of speaking and saying, as denoting to think and perceive, see n. 1898, 1919, 2080, 2271, 2287, 2506, 2515, 2552, 2619.

2930. "If it is with your soul"—that hereby is signified, if from the affection of truth from the heart, appears from the signification of soul in an internal sense. In the Word throughout occur these expressions, from the heart and from the soul, or from the whole heart and from the whole soul, whereby is signified, from all the will and from all the understanding. That man has two faculties, viz., the will and the understanding, may be plain to every one, also that the will is a faculty separate from the understanding, for we may understand what is good and true, and yet will what is evil and false. Man from the beginning was so created, that the will and the understanding appertaining to him should make one, so that he should not think any thing but what he willed, nor will any thing but

what he thought; such is the state with the celestial, and such was the state in the celestial Church, which was called Man or Adam; but with the spiritual, or in the spiritual Church, one faculty is separate from the other, viz., the intellectual from the will-faculty, and man, as to the former part, viz., the intellectual, is reformed by the Lord, and therein is formed a new will and a new understanding, see n. 863, 875, 895, 897, 927, 928, 2023, 2044, 2256; the new will therein, which is from the Lord, is what is called heart, and the new understanding is what is called soul, and when it is said, from the whole heart and from the whole soul, thereby is signified from all the will and from all the understanding. This is what is signified by heart and soul in Moses, where it is written, "Thou shalt love Jehovah thy God with *all thy heart*, and with *all thy soul*, and with all thy strength," Deut. vi. 5; and again, "Now, O Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to go in all His ways, and to love Him, and to serve Jehovah thy God, with *all thy heart*, and with *all thy soul*," Deut. x. 12; chap. xi. 13; and again, "This day Jehovah thy God commandeth thee to do these statutes and judgments, and thou shalt keep and do them, with thy *whole heart*, and with thy *whole soul*," Deut. xxvi. 16; so in the Book of Kings, "David said to Solomon, Jehovah shall establish His Word which He spake over me, saying, if thy sons take heed unto their way, to walk before Me in truth with *all their heart*, and with *all their soul*, saying, there shall not be cut off for thee a man from the throne of Israel," 1 Kings ii. 4; so in Matthew, "Thou shalt love the Lord thy God from thy *whole heart*, and in thy *whole soul*," xxii. 37; Mark xii. 29, 30. The like is predicated also concerning Jehovah or the Lord, because thence comes the affection of good which is of the will, and the affection of truth which is of the understanding, appertaining to the man of the Church, as in Samuel, "I will raise up to Myself a faithful priest, according to what is in *My heart*, and in *My soul*," 1 Sam. ii. 35; and in Jeremiah, "I will rejoice over them, to do them good, and I will plant them in this land in truth, with all *My heart*, and with all *My soul*," xxxii. 41. Soul also signifies the affection of truth in other passages of the Word throughout, as in Isaiah, "With *my soul* have I desired Thee in the night, also with my spirit in the midst of me have I sought Thee in the morning, because according to Thy judgments of the earth, the inhabitants of the world learn justice," xxvi. 9; where soul denotes the affection of truth, and spirit the affection of good: that judgments are predicated of truths, and justice of good, may be seen n. 2235: again in the same prophet, "The fool speaketh foolishness, to make empty the hungry soul, and to cause to fail the (soul) thirsting for drink," xxxii. 6; where hungry soul denotes the desire of good, which

the fool makes empty, and the soul thirsting for drink denotes the desire of truth, which the fool causeth to fail; so in Jeremiah, "Their *soul* shall become as a watered garden; and I will water the *wearied soul*, and will fill every *sorrowful soul*," xxxi. 12, 25; where soul denotes the affection of truth and of good: again, in the same prophet, "All her people groan, they seek bread, they have given their desirable things for food, to bring back *the soul*. The Comforter that bringeth back *my soul*, is far from me, my sons are become desolate; they have sought food for themselves, that they might bring back *their soul*," Lam. i. 11, 16, 19; where soul denotes the affection of good and of truth; food denotes wisdom and intelligence. It is said that soul signifies the affection of truth from the heart, because there are affections of truth which are not from the heart, as those which are grounded in self-love or the love of eminence, in worldly love or the love of gain, and in the love of meriting; from these various kinds of love, affections of truth derive existence, but they are not genuine affections, for they originate in the will of the flesh, and not in the heart; what is from the heart is from the Lord. Moreover the term soul, as used in the Word, signifies in a universal sense all life, see n. 1000, 1005, 1040, 1742; for soul in a universal sense is that by and from which another thing is and lives, thus the soul of the body is its spirit; for by and from the spirit the body lives; but the soul of the spirit is its life still more interior, by and from which it hath wisdom and intelligence.

2931. "To bury my dead from before me"—that hereby is signified that they were willing to emerge from night and to rise again, appears from the signification of burying, as denoting to rise again; and from the signification of dead, as denoting night in respect to the goodnesses and truths of faith, concerning which, see n. 2923, 2925; where the same words occur.

2932. "Hear me"—that hereby is signified that they should obey, appears from the signification of hearing, as denoting to obey, see n. 2542.

2933. "And intercede for me with Ephron the son of Zohar"—that hereby are signified those with whom the truth and good of faith could be received, may appear from this consideration, that the field, and the cave in the field, where Sarah was to be buried, was Ephron's, and inasmuch as by burial is signified regeneration, see n. 2916, it follows that by Ephron are signified those with whom the truth and good of faith could be received; the sons of Heth represent also the same, so far as they were of the city of Ephron, and so far they were the people thereof. By interceding is here signified to be prepared to receive.

2934. Verse 9. *And let him give me the cave of Machpelah, which is his, which is in the end of his field, in full money let*

him give it me, in the midst of you, for the possession of a sepulchre. Let him give me the cave of Machpelah, which is his, signifies the obscure principle of faith which appertained to them; which is in the end of the field, signifies where there is little of the Church; in full money (silver), signifies redemption by truth; let him give it to me in the midst of you for a possession of a sepulchre, signifies possession thus by regeneration.

2935. "Let him give me the cave of Machpelah"—that hereby is signified the obscure principle of faith, appears from the signification of cave, as denoting what is obscure, see n. 2463; and from the signification of Machpelah, as denoting faith, which is in an obscure principle. The reason why cave signifies what is obscure, is, because it is a dark place; when it is said the cave of a mountain, it then denotes an obscure principle of good, but when it is said the cave of a field, it then denotes an obscure principle of truth; inasmuch as it is here said the cave of Machpelah, and Machpelah was where there was a field, in the end of which was a cave, it denotes the obscure principle of truth, or, what is the same thing, the obscure principle of faith, and hence also it is evident, that Machpelah denotes faith which is in obscurity. They who are regenerated, and become spiritual, are for the most part in an obscure principle as to truth; good indeed flows-in with them from the Lord, but truth not so, wherefore between the Lord and good in man there is given a parallelism and correspondence, but not between the Lord and truth, see n. 1832; the chief reason whereof is, because they do not know what good is, and although they know, yet they do not believe from the heart, and so long as good is in an obscure principle with them, so long also is truth, for all truth is from good; but that the Lord is essential good, and that every thing appertaining to love to Him, and to charity towards our neighbor, is good, and that every thing which asserts and confirms this is truth, they know but very obscurely; yea, they even entertain doubts herein, and admit reasonings against it; and so long as they are in such a state, it is impossible for the light of truth from the Lord to flow-in; yea, they think of the Lord as of another man, and not as of God, and they think of love to Him, from a principle of some kind of worldly love; they scarce know what the genuine affection of charity towards their neighbor is, yea, or what is meant by charity, and what by neighbor, when yet these things are essentials; hence it is evident in what an obscure principle the spiritual dwell; and still more so before regeneration, which is the state here treated of.

2936. "Which is in the end of the field"—that hereby is signified where there is little of the Church, appears from the signification of end or extremity, as denoting a little; and from

the signification of field, as denoting the Church, and also doctrine appertaining to the Church, see n. 368; that end or extremity denotes what is little, may appear from the description of land, of ground, and of fields in the Word; their middle signifies much, but their extreme signifies little; this extreme is also called circuit; the reason is, because about the extreme the representative expires; thus in the present case, the end of the field signifies little of the Church.

2937. "In full money (silver)"—that hereby is signified redemption by truth, appears from the signification of money (silver), as denoting truth, see n. 1551; and from the signification of the expression let him give me in money, or for money (silver), as denoting to buy, and in a spiritual sense, to redeem: that the spiritual are said to be bought with money (silver), may be seen, n. 2048, that is, redeemed by truth; the reason is, because by the truth of faith they are regenerated, viz., are introduced to good; for the spiritual man has no perception of good, like the celestial man, but it is truth by which he knows, and from which he afterwards acknowledges, that it is good, and when he acknowledges and believes, then it becomes good to him, and he is affected with it as good, and it is of a quality agreeable to the quality of the truth appertaining to him; hence it is that the spiritual are said to be redeemed by truth: still however the quality of good is not born and produced from truth, but from the influx of good into truth of such a particular quality.

2938. "Let him give it me in the midst of you for the possession of a sepulchre"—that hereby is signified possession thus by regeneration, may appear without explication, for that sepulchre denotes regeneration, was shown above, n. 2916.

2939. Verse 10. *And Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham in the ears of the sons of Heth, all that entered the gate of his city, saying.* Ephron was sitting in the midst of the sons of Heth, signifies those by whom the good and truth of faith could primarily be received: and Ephron the Hittite answered Abraham, signifies the state of their reception: in the ears of the sons of Heth, signifies obedience: all that entered the gate of his city, saying, signifies as to doctrinals whereby faith comes.

2940. "Ephron was sitting in the midst of the sons of Heth"—that hereby are signified those with whom the good and truth of faith could primarily be received, appears from the representation of Ephron, and also from the signification of the sons of Heth, as denoting those with whom the good and truth of faith could be received, and with whom a new Church was established, see n. 2913, 2933; and from the signification of midst or in the midst, as denoting what is primary, or principal, and also inmost, see n. 1074. That midst, in an internal sense,

signifies what is primary or principal, and also inmost, arises from representatives in another life. When any thing good is represented by spiritual ideas, then the best is presented in the midst, and the decreases of good are presented by degrees from the midst, and lastly at the circumference those things which are not good; and hence it is, that in the midst there is both what is primary or principal, and also what is inmost; the ideas of thought are thus also represented, and so likewise are affections, and all changes of state, in such a sort, that things good or evil vary according to their situation towards the midst. This originates in the form of things spiritual and celestial, which is of such a nature.

2941. "And Ephron the Hittite answered Abraham"—that hereby is signified the state of their reception, appears from the signification of answering, when assent is given, as denoting reception, which is also evident from what presently follows: Ephron is here called Hittite, that he may represent the spiritual Church, as head and chief.

2942. "In the ears of the sons of Heth"—that hereby is signified obedience, appears from the signification of ear, as denoting obedience, see n. 2542.

2943. "All that entered the gate of his city, saying"—that hereby is signified as to doctrinals by which faith comes, appears from the signification of gate, as denoting entrance, consequently that which introduces, in like manner as door, see n. 2145, 2152, 2356, 2385; and from the signification of city, as denoting truth, which is of faith, see n. 402, 2268, 2450, 2451, 2712. Cities in the ancient Church were not like those of succeeding and of modern times, viz., companies and congregations, but they were cohabitations of separate families; the family of one parent constituted a city; as the city of Nahor, to which Abraham's servant came, when he betrothed Rebecca to Isaac, Gen. xxiv. 10, was the family of Nahor which was there; and as Schalem the city of Sechem, to which Jacob came when he left Padan-Aram, Gen. xxxiii. 18, chap. xxxiv., was the family of Hamor and Sechem, which was there; the case was the same with all the other cities of that time; and whereas it was received traditionally from the most ancient people, that nations and families represented heavenly societies, consequently the things appertaining to love and charity, see n. 685, 1159, it came hence to pass, that when city is mentioned instead of family, and people instead of nation, thereby is signified truth which is of faith: hence also the city of God and the holy city, in a genuine sense, signifies faith in the Lord: and inasmuch as city signified faith, the gate of the city signified doctrinals, because these introduce to faith. In the representative Jewish Church, this was also signified by the judges and elders sitting in the gate of the city, and their judging, ap-

pears from the historical parts of the Word, and also from Zechariah, "These are the words which ye shall do; speak ye truth every man to his companion, *judge in your gates* truth and the judgment of peace," viii. 16. And in Amos, "Hate evil and love good, and *establish judgment in the gate*," v. 15. That gate also signifies the passage to the rational mind, and that the rational mind is compared to a city, may be seen, n. 2851.

2944. Verse 11. *Nay, my Lord, hear me, the field give I thee, and the cave which is therein give I thee, to the eyes of the sons of my people give I it thee, bury thy dead.* Nay, my Lord, hear me, signifies that first state spoken of above: the field give I thee, and the cave which is therein give I thee, signifies preparation of (or from) themselves as to the things appertaining to the Church and to faith: to the eyes of the sons of my people give I it thee, signifies according to the understanding of all: bury thy dead, signifies that they might emerge from night and be raised up again.

2945. "Nay, my Lord, hear me"—that hereby is signified that first state spoken of above, n. 2935, 2936, viz., that they were in an obscure principle of faith, appears from the denial, in that they were not willing to give ear to Abraham, that he should give full money (silver), verse 9, that is, in an internal sense, that they should be redeemed of the Lord, but that they were willing to prepare themselves as to the things appertaining to the Church and to faith, that is, to reform themselves: these words, "nay, my Lord, hear me," involve a state, viz., a state of their thought concerning redemption and reformation, for there immediately follows a proposal.

2946. "The field give I thee, and the cave which is therein give I thee"—that hereby is signified preparation of (or from) themselves as to the things appertaining to the Church and to faith, appears from the signification of field, as denoting the Church, see n. 368, 2936; and from the signification of the cave which was therein, viz., in the field, as denoting the obscure principle of faith, see above, n. 2935; and from the signification of giving the field and giving the cave, or, what is the same thing, of not receiving money (silver) from Abraham, as denoting not to be willing to be redeemed of the Lord, but of themselves, consequently to prepare themselves as to those things. Such is the first state of all who are reformed and become spiritual, viz., that they do not believe they are reformed of the Lord, but of themselves, that is, that every thing appertaining to the will of good and the thought of truth is from themselves; in this state also they are suffered of the Lord to remain for a time, because otherwise they could not be reformed; for if it should be told them, before they are made regenerate, that they could not do any thing good of themselves, or of themselves think any thing true, they would, in such

case, either fall into this error, that they ought to wait for an influx into the will, and into the thought, and attempt nothing whilst such influx was wanting; or into this error, that in case goodness and truth were derived from any other source but from themselves, nothing could be imputed to them for righteousness; or into this error, that thus they would be like mere machines, without any power of self-determination; or into other errors of a like nature; therefore it is granted them at such time to think that good and truth are from themselves; but after that they are regenerated, then by degrees it is insinuated into them to know, that the case is altogether otherwise, and that all good and truth is solely from the Lord; and further, when they are more perfected, it is insinuated to know that whatever does not come from the Lord is evil and false; to the regenerate it is given, if not in the life of the body, yet in another life, not only to know, but also to perceive this, for all the angels are in a perception that it is so: see what was said above on this subject, viz., that all good and truth is from the Lord, n. 1614, 2016; that all intelligence and wisdom is from the Lord, n. 109, 112, 121, 124; that man of himself can do nothing good, and think nothing true, n. 874, 875, 876; that still every one ought to do good as from himself, or his own proper power, and not to hang down his hands in remissness, n. 1712; that in case man compels himself to resist evil and to do good, as from himself, he receives from the Lord a celestial proprium, n. 1937, 1947.

2947. "To the eyes of the sons of my people give I it thee"—that hereby is signified as to the understanding of all, appears from the signification of eyes, as denoting understanding, see n. 2701; and from the signification of the sons of my people, as denoting all; the sons of the people are those who are first initiated into truths, for people are those who are in truths, see n. 1259, 1260; therefore it is not said to the eyes of my people, but to the eyes of the sons of my people.

2948. "Bury thy dead"—that hereby is signified that they might emerge from night and be raised up again, appears from the signification of burying, as denoting to rise again, or what is the same thing, to be raised up again; and from the signification of dead, as denoting night as to the goodnesses and truths of faith, see above, n. 2917, 2923, 2925, 2931, where the same words occur.

2949. Verses 12, 13. *And Abraham bowed himself before the people of the land. And he spake to Ephron in the ears of the people of the land, saying, nevertheless, if thou, it please thee, hear me, I will give money (silver) for the field, receive from me, and I will bury my dead there.* Abraham bowed himself before the people of the land, signifies the Lord's joy on account of the good-will of those who were of the new spir-

itual Church: and spake to Ephron, signifies influx with those who were capable of receiving it: in the ears of the people of the land, signifies even to obedience as to the truths of the Church: nevertheless if thou, it please thee, hear me, signifies interior influx: I will give money (silver) for the land, receive from me, signifies redemption as to the truths of the Church which are from the Lord: and I will bury my dead, signifies that thus they should emerge from night and be made alive.

2950. "Abraham bowed himself before the people of the land"—that hereby is signified the Lord's joy on account of the goodwill of those who were of the new spiritual Church, appears from the signification of bowing as denoting to rejoice, see n. 2927; and from the representation of Abraham as denoting the Lord, according to what has been frequently shown above; and from the signification of the people of the land, as denoting those who are of the spiritual Church, see above, n. 2928, where the same words occur; but it is there said, "he bowed himself to the people of the land the sons of Heth," verse 7; the reason why they are there called also the sons of Heth is, because in that verse are signified those of the Church who are first initiated, as is also signified by sons of the people, n. 2947; but in the present verse are signified those who are in progression, wherefore they are called simply the people of the land, without the addition of the sons of Heth; and in the verse above is signified joy by reason of a kind reception, but in the present verse, by reason of goodwill; reception is first, as relating to the understanding, goodwill follows next, as relating to the will, see n. 2954.

2951. "And he spake to Ephron"—that hereby is signified an influx with those who were capable of receiving it, appears from the signification of speaking, as denoting to think, see n. 2271, 2287; and also denoting to will, see n. 2626; consequently to flow in; because influx is thereby effected; and from the signification of Ephron, as denoting those who were capable of receiving the truth and good of faith, see n. 2933.

2952. "In the ears of the people of the land"—that hereby is signified even to obedience as to the truths of the Church, appears from the signification of ear, as denoting obedience, see n. 2542, 2942; and from the signification of the people of the land, as denoting those who are of the spiritual Church, and also denoting the truths of that Church, see n. 1259, 1260, 2928.

2953. "Nevertheless if thou, it please thee, hear me"—that hereby is signified interior influx, may appear from the series of the discourse; that by Abraham's speaking to Ephron was signified influx, was said above, n. 2951; here the discourse is continued, and the attention is excited by its being said, "Nevertheless if thou, it please thee, hear me," wherefore interior

influx is signified. The internal sense is such, that the expressions and words are almost as nothing, whilst the sense thereof flowing from the series of things treated of presents an idea, and this is a spiritual idea before the angels, to which idea the external or literal sense serves as the object from which it is derived; for there are ideas of man's thought which are objects of spiritual thoughts with the angels, and principally those ideas of thought which are derived from the Word, by reason that in the Word all things are representative, and all and singular the expressions are significative, and it is observed instantly that they are from the Word, because things spiritual and celestial have in the Word a most orderly arrangement and connection, and both in the one and the other there is an holy principle derived from the inmost sense which treats solely of the Lord and of His kingdom.

2954. "I will give money (silver) for the field, receive from me"—that hereby is signified redemption as to the truths of the Church which are from the Lord appears from the signification of giving money (silver), as denoting to redeem by truth, see above, n. 2937, for money (silver) is truth, see n. 1551; and from the signification of field as denoting the Church, and also the doctrine of truth, see n. 368, 2936; and from the signification of receiving from me, as denoting a reciprocal principle with those who are of the Church; a reciprocal principle is a belief that redemption is from the Lord alone. As to what concerns redemption, it is the same thing as reformation and regeneration, and consequently deliverance from hell and salvation; the redemption of reformation and salvation of the men of the spiritual Church is effected by truth, but of the men of the celestial Church by good; the reasons whereof have been frequently mentioned above, viz., that the spiritual have no will of good, but instead thereof are gifted with the faculty of understanding what is good; the understanding of what is good is what is principally called truth, and indeed the truth of faith, but to will it, and thence to do it, is what is called good; the spiritual therefore, by the understanding of good, or, what is the same thing, by truth are introduced into the will of good, or, what is the same thing, into good, but not into any thing of a will of good derived from themselves, because with them the will of good is totally lost, see n. 895, 927, 2124; but into a new will which they receive from the Lord, see n. 863, 875, 1023, 1043, 1044; and when they have received this will, then especially they are said to be redeemed.

2955. "I will bury my dead"—that hereby is signified they should emerge from night and be made alive, appears from the signification of burying, and of dead, spoken of above, n. 2917, 2923, 2925, 2931, 2948; they are here said to be made alive, because they are in a progress of receiving faith; for by virtue

of faith, that is, by virtue of the good thereof, they receive life, which cannot be received from any other source. A further reason why by the expression, "I will bury my dead," is signified emersion from spiritual night, and being made alive, is because when a former Church is dead, a new one is raised up by the Lord in the place thereof, thus in the place of death is given life, and in the place of night arises morning; a further reason is, because with every particular person who is reformed and becomes spiritual, his dead principle is as it were buried, and a new principle, which is alive, rises up, consequently in the place of night, or in the place of darkness and cold, there arises up with him morning with its light and its heat; hence it is that with the angels, who are in the life of the Lord, instead of the idea which man has concerning burial of the dead, there is an idea of resurrection and of new life. This also is the real case, for there always exists some Church on the earth, and when an old one expires and it becomes night, then a new one rises up elsewhere, and it becomes morning.

2956. Verses 14, 15. *And Ephron answered Abraham, saying unto him, my Lord, hear me, the land of four hundred shekels of silver between me and thee, what is this? and bury thy dead.* Ephron answered Abraham, saying unto him, signifies a state of reception: My Lord, hear me, signifies the first state of reception: the land of four hundred shekels of silver, signifies the price of redemption by truth: between me and thee, what is this, signifies that he assented, but still willed from self: and bury thy dead, signifies here, as above, emersion from night, and consequent resurrection.

2957. "Ephron answered Abraham, saying unto him"—that hereby is signified a state of reception, appears from the signification of answering when assent is given, as denoting to receive, see above, n. 2941; that it is a state of reception which is here signified by answering and saying, is evident from what follows.

2958. "My Lord, hear me"—that hereby is signified the first state of reception, appears also from what follows, and likewise from what was said above, n. 2945, where the same words occur, but there containing negation, whereas here they imply affirmation as yet in doubt, for it is presently said, "between me and thee, what is this?" by which words is signified that he assented, but still willed from self; moreover, this expression, "My Lord, hear me," is only a form used to excite the reflection of another, but still it implies a state of proposal.

2959. "The land of four hundred shekels of silver"—that hereby is signified the price of redemption by truth, appears from the signification of four hundred shekels, of which we shall speak presently: and from the signification of silver, as denoting truth, see n. 1551, 2048, 2937; the ground and reason

why four hundred shekels signify the price of redemption, is, because four hundred signify vastation, and shekel signifies price; what is meant by vastation, may be seen n. 2455, 2682, 2694, 2699, 2701, 2704, viz., that it is twofold, one kind of vastation being when the Church altogether perishes, that is, when there is no longer any charity or faith; and the other being, when they who are of the Church are reduced to a state of ignorance, and also of temptation, to the intent that the evils and false principles, which appertain to them, may be separated, and as it were dispersed; they who emerge from this latter kind of vastation are especially called the redeemed, for then they are instructed in the goodnesses and truths of faith, and are reformed and regenerated of the Lord; concerning these see the above-cited passages: inasmuch now as four hundred, when predicated of time, as four hundred years, signify the duration and state of vastation, so, when predicated of shekels, they signify the price of redemption, and when mention is made of silver at the same time, they signify the price of redemption by truth. That four hundred years signify a duration and state of vastation, may also appear from what was said to Abraham: "Jehovah said to Abraham, knowing know, that thy seed shall be strange in a land not theirs, and shall serve them, and they shall afflict them *four hundred years*," Gen. xv. 13; where it may seem that by four hundred years is meant the continuance of the sons of Israel in Egypt; but that it is not their continuance in Egypt which is signified, but somewhat which can be discovered only from the internal sense, may appear evident from this consideration, that the continuance of the sons of Israel in Egypt was but half of that time, as is clear from the nativities of Jacob as recorded by Moses; for from Jacob descended Levi, from Levi, Kehath, from Kehath, Amram, and from Amram, Aaron and Moses, Exod. vi. 16 to 20; Levi and his son Kehath came with Jacob into Egypt, Gen. xlv. 11; from the next generation thence derived Moses was born, and Moses was eighty years old when he spake to Pharaoh, Exod. vii. 7; hence it may appear that from the coming of Jacob into Egypt, to the departure of his sons out of Egypt, were about 215 years: it may still further appear, that by four hundred, when mentioned in the Word, somewhat else is meant besides what is expressed by the number in an historical sense, from its being said, "that the abode of the sons of Israel, whilst they dwelt in Egypt, was *four hundred and thirty years*; and it came to pass at the end of the *four hundred and thirty years*, it came to pass on this same day all the armies of Jehovah went forth from the land of Egypt," Exod. xii. 40, 41; when yet the continuance of the sons of Israel in Egypt was only half these years, but there were 430 years from Abraham's entrance into Egypt, wherefore it was thus expressed by reason of the internal sense which lies

concealed in those words; in the internal sense by the sojourning of the sons of Jacob in Egypt is represented and signified the vastation of the Church, the state and duration whereof is described by the number thirty and four hundred years, by thirty the state of vastation of the sons of Jacob, in that there was no vastation, because they were of such a nature that they could not be reformed by any state of vastation; concerning the signification of the number thirty, see n. 2276; and by four hundred years the common state of vastation of those who were of the Church: they therefore who go forth from that vastation, are those who are said to be redeemed, as appears also from the words spoken to Moses, "Therefore say unto the sons of Israel, I am Jehovah, and I will bring you forth from under the burdens of Egypt, and will deliver you from their slavery, and will *redeem* you with a stretched-out arm, and with great judgments," Exod. vi. 6; and in another place, "Jehovah brought you forth by a strong hand, and *redeemed* thee from the house of servants, out of the hand of Pharaoh king of Egypt," Deut. vii. 8: and in another place, "Remember that thou wast a servant in the land of Egypt, but Jehovah thy God *redeemed* thee," Deut. xv. 15; chap. xxiv. 18: so in Samuel, "Thy people whom thou hast *redeemed* to thee out of Egypt," 2 Sam. vii. 23: inasmuch as they who emerge out of a state of vastation are said to be redeemed, therefore by four hundred shekels is signified the price of redemption. That a shekel signifies price or estimation, appears from the following passages in the Word, "All thy *estimation* shall be in the *shekel of holiness*," Levit. xxvii. 25; and in another place, "When a soul hath committed trespass, and hath sinned in error concerning the holy things of Jehovah, he shall bring his guilt to Jehovah, an entire ram from the flock, in thy estimation, *silver of shekels*, in the *shekels of holiness*," Levit. v. 15; hence it is evident that by shekel is signified price or estimation; it is called the shekel of holiness because price or estimation has respect to truth and good from the Lord, truth and good from the Lord being the essential holy principle in the Church; hence it is called the shekel of holiness, in other parts in the Word also, as in Exod. xxx. 24; Levit. xxvii. 3; Numb. iii. 47, 50; chap. vii. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73; chap. xviii. 16. That shekel is the price of what is holy, is very evident from Ezekiel, in speaking of the holy land and of the holy city, where it is said of the shekel, "The *shekel* shall be *twenty gerahs*; twenty *shekels*, five and twenty *shekels*, fifteen *shekels*, shall be your maneh (pound)," xlv. 12; that by shekel, and by pound, and by numbers, are here signified holy things, that is, goodness and truth, may be evident to any one, for the holy land, and the holy city therein or the New Jerusalem, here treated of, is nothing else but the king-

dom of the Lord, wherein there is neither shekel nor gerah, nor pound nor numbering thereby, but where the number itself, from its signification in an internal sense, determines the estimation or price of good and truth. The same is plain from Moses, where it is said, "that a man should give the expiation of his soul, that there might be no plague, *half a shekel in the shekel of holiness, twenty gerahs a shekel*, and that half a shekel should be a therumah (offering up) to Jehovah," Exod. xxx. 12, 13; where ten gerahs, which are half a shekel, are remains which are from the Lord; remains are goodnesses and truths stored up in man, and that these are signified by ten, may be seen, n. 576, 1738, 1906, 2284; that remains are goodnesses and truths stored up in man, may be seen, n. 1906, 2284; wherefore they are also called therumah, or an offering up to Jehovah, and it is said, that by them shall be the expiation of the soul; the reason why it is sometimes said, that the shekel was twenty gerahs, as in the passage above cited, and also in Levit. xxvii. 25; Numb. iii. 47; chap. xvii. 16; and in other places, is, because the shekel twenty gerahs signifies the estimation of the good of remains; that twenty is the good of remains, may be seen, n. 2280; therefore also the shekel was a weight, according to which the price both of gold and silver was estimated, Gen. xxiv. 22; Exod. xxxviii. 24; Ezek. iv. 10; chap. xlv. 12; the price of gold, because gold signifies good, see n. 113, 1551, 1552; and of silver, because silver signifies truth, see n. 1551, 2048; hence then it is evident, that by the land of four hundred shekels of silver is signified the price of redemption by truth; it is called land (or earth) for this reason, because the subject treated of is concerning the spiritual Church, which is reformed and regenerated by truth from the Lord, see n. 2954; that by land (earth) is signified the Church, may be seen, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118.

2960. "Between me and thee, what is this?"—that hereby is signified that he assented, but still willed from self, viz., to be prepared or reformed, may appear from the sense of the letter applied to the internal sense, which treats of reformation; it was said above by Ephron, "I give the field unto thee, and the cave which is therein, I give it unto thee," verse 11, by which words was signified that they were willing to prepare themselves as to the things appertaining to the Church and to faith, that is, to reform themselves; that the first state of those who are reformed is such, may be seen, n. 2946; but when they are further advanced in the knowledges of truth, or of faith, then is their second state, which is this, that they assent indeed, but still will from self, and this is the state treated of in this verse. A third state is described presently, that they believe they are reformed by the Lord; the reason why they are such in the beginning of reformation, was shown above, n. 2946; but the

reason why, when they advance in the knowledges of truth or of faith, they acknowledge indeed that they are reformed by the Lord, but still will from self, is, because the clouds of ignorance are successively dissipated, and because the confirmations of truth are in time corroborated, and because, by the tincturings of the knowledges of truth, good is perfected; the essential good, wherein truth is implanted, causes them not only to acknowledge, but also to believe, that reformation is from the Lord: this is the third state, which is followed by a fourth state, viz., that they perceive it to be from the Lord; but there are few who arrive at this state in the life of the body, it being an angelic state, nevertheless they who are regenerate come into this state in another life. Hence it is evident, that, in the internal sense, the man of the spiritual Church is here described, as to the quality of his state when it is yet immature, and as to its quality when it begins to be mature, and lastly when it is become mature.

2961. "And bury thy dead"—that hereby is signified emersion out of night and a consequent rising up, appears from the signification of dead, as denoting night in respect to the truths of faith; and from the signification of burying, as denoting to be raised up again, see n. 2917, 2923, 2925, 2931, 2948, 2955; the reason why in this chapter, so frequent mention is made of dead and burying is, because the subject treated in this chapter is concerning emerging out of night as to the truths of faith, and concerning the being raised up again, that is, concerning the reformation and regeneration of the spiritual Church.

2962. Verse 16. *And Abraham heard to Ephron, and Abraham weighed out to Ephron the silver, which he spake in the ears of the sons of Heth, four hundred shekels of silver, passing to the merchant.* Abraham heard to Ephron, signifies confirmation to obey: and Abraham weighed out to Ephron the silver, signifies redemption: which he spake in the ears of the sons of Heth, signifies according to the faculty of those who were of the new Church: four hundred shekels of silver, signifies the price of redemption: passing to the merchant, signifies in application to their state.

2963. "Abraham heard to Ephron"—that hereby is signified confirmation to obey, viz., confirmation from those with whom the good and truth of faith could be received, appears from the signification of hearing, as denoting to obey, see n. 2542; and from the representation of Ephron, as denoting those with whom the good and truth of faith could be received, see above, n. 2933; that confirmation was with those, and from those, appears from the words themselves, for it is said, that Abraham heard to him.

2964. "And Abraham weighed out to Ephron the silver"—that hereby is signified redemption, appears from the signifi-

cation of weighing out silver, as denoting to buy, and in a spiritual sense to redeem; silver here is the same with four hundred shekels, and that four hundred shekels signify the price of redemption, was shown above, n. 2959.

2965. "Which he spake in the ears of the sons of Heth"—that hereby is signified according to the faculty of those who were of the new Church, appears from the signification of speaking in the ears, and from the representation of the sons of Heth; to speak in an internal sense signifies both to perceive and to will; that it signifies to perceive, may be seen, n. 2619; that it signifies to will, may be seen, n. 2626; but ears signify obedience, see n. 2542; hence it is, that to speak in the ears denotes according to the faculty, for the faculty is of reception, thus of obedience to which any one perceives and wills; also from the signification of the sons of Heth, as denoting those who were of the new spiritual Church, see n. 2913. That the man of the Church is reformed, that is, that truth which is of faith is implanted in him, and conjoined with good which is of charity, will be shown below in this verse, n. 2967.

2966. "Four hundred shekels of silver"—that hereby is signified the price of redemption, was shown above, n. 2959; but what the price of redemption is shall now be shown; redemption is of the Lord alone, consequently also the price of redemption; and this latter is predicated also of reception with man, with whom the price of redemption is of value in proportion to the degree of reception: the price of redemption is the Lord's merit and righteousness by most grievous temptations, whereby He united the Human essence to the Divine, and the Divine to the Human, and this of His own proper power, and by that union saved mankind, and especially those who are of the spiritual Church: that the Lord was made righteousness by most grievous temptations, may be seen, n. 1725, 1729, 1733, 1737, 1813, 2083; and this of His own power, see n. 1616, 1921, 2025, 2026, 2083, 2500, 2523, 2632: and that by this union He saved mankind, and especially those who are of the spiritual Church, see n. 2661, 2716; these are the things which are signified by the price of redemption: that the price of redemption is predicated of reception with man, with whom it is of value in proportion to the degree of reception, may appear from this consideration, that it is the Lord's Divine [principle] which with man constitutes the Church, for nothing is properly called the Church, but what is properly the Lord's; it is the good of love and charity, and the truth of faith, which constitute what is called the Church; and that all good is from the Lord, and that all truth is from the Lord, is generally known, the good and truth which is from man not being good and truth; hence it is evident, that the price of redemption with man is of value in proportion to the degree of reception: inas-

much as the Lord's redemption was so little estimated amongst the Jews, as to be scarce of any amount, therefore it is said in Zechariah, "I said unto them, if it be good in your eyes, give my hire, and if not, let it alone, and they weighed out my hire, *thirty pieces of silver*, and Jehovah said unto me, cast it to the potter, *the greatness of the price* at which I was estimated by them," xi. 12, 13; and in Matthew, "They took the *thirty pieces of silver, the price of him that was valued*, whom they had bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me," xxvii. 10; that thirty denotes so little as scarce to be of any amount, may be seen, n. 2276; thus it denotes that the Jews set no value on the Lord's merit and redemption: but with such as believe all good and all truth to be from the Lord, the price of redemption is signified by forty, and in a superior degree by four hundred.

2967. "Passing to the merchant"—that hereby is signified in application to their state, may appear from the signification of merchant, and thence of what passes to the merchant: merchant in the Word signifies those who have the knowledges of good and of truth, and merchandise signifies those knowledges themselves: hence silver passing to the merchant signifies truth as much as can be received, or, what is the same thing, in application to every one's state and faculty; that the addition of this expression, "passing to the merchant," involves some arcanum, may appear obvious to any one: concerning the signification of merchant and merchandise we shall speak presently. With respect to the real thing here implied, the case is this; all who are reformed and regenerated, are gifted with charity and faith from the Lord, but every one according to his faculty and his state; for the evils and false principles, with which man has tainted himself from infancy, are the hindrances which prevent one person from receiving the like gift as another; those evils and false principles must needs be vastated, before the man can be regenerated; in proportion to the residue of celestial and spiritual life after vastation, in the same proportion this residue is capable of being illustrated with truth and enriched with good; the remains, which are goodnesses and truths from the Lord stored up with man, are what in this case receive life; goodnesses and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer, and are reserved in his internal man; nor can they be produced, or brought forth, until the external man is reduced to correspondence, which is effected chiefly by temptations, and by several kinds of vastation; for until corporeal things, which are contrary thereto, as are the things of self-love and the love of the world, are brought into a quiescent state, celestial and spiritual things appertaining to the affection of goodness and truth cannot flow-in; this is the reason why every one is reformed in the way of

application to his state and faculty, as the Lord also teaches in the parable concerning the man who "went into a far country, and called his own servants, and delivered to them his goods, and to one he gave *five talents*, to another *two*, and to a third *one*, to each according to his *proper faculty*: then he who received five talents, *traded* with them and gained other five talents; in like manner also he who received two, he also gained other two," Matt. xxv. 14, 15, 16, 17: and also in the parable concerning the ten servants, to whom were given ten pounds, that they *might trade* with them, Luke xix. 12, 13; that merchant signifies those who have the knowledges of good and of truth, and that merchandise signifies those knowledges themselves, appears from the above passages in Matthew and Luke, and also from the following in Ezekiel, "Say unto Tyre, O thou that inhabitest on the entrances of the sea, that *tradest with the people* at many isles! Tarshish was thy merchant by reason of the multitude of all wealth; in silver, in iron, in tin, and in lead, they gave *thy markets*, Javan, Tubal, and Meshech, these were *thy traders*, in the soul of man, and vessels of brass they gave *thy commerce*. The sons of Dedan were *thy traders*; many isles were *the merchandise* of thy hand. Syria was *thy merchant* in the multitude of thy works. Judah and the land of Israel, these were *thy traders* in wheat, minith, and pannag, and honey, and oil, and balm, they gave *thy commerce*. Damascus was *thy merchant* in the multitude of thy works, by reason of the multitude of all wealth, in the wine of Heshbon, and wool of Zahar. Dan also and Javan gave spinning yarn in *thy markets*. Dedan was *thy trader* in garments of liberty for the chariot. The Arabian and all the princes of Kedar, these were the *merchants* of thy hand in lambs, in rams, and he-goats, in these were *thy merchants*. The *traders* of Scheba and Ramah, these were *thy traders* in the chief of every spice. Haran and Caneh, and Eden, the *traders* of Scheba; Ashur and Kilmad *thy traders*. These were *thy traders* in perfections," xxvii. 3, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23; these words were spoken of Tyre; that by Tyre are signified the knowledges of good and of truth, may be seen n. 1201, and is evident from all the particular expressions here used; the tradings and merchandises, and also the kinds of wares here spoken of, have a like signification, and therefore Tyre is here described as inhabiting on the entrances of the sea; that waters denote knowledges, and that sea denotes the gathering together thereof, see n. 28; she is also described as trading with the people of many isles, that is, even with those who are more remotely principled in worship; that isles denote more remote kinds of worship, see n. 1158; what is signified by Tarshish, may be seen, n. 1156; the silver, iron, tin, and lead, which are thence, denote truths in their order even to the last which are sensual; what is signified by silver,

may be seen, n. 1551, 2048 ; what by iron, n. 425, 426 ; what by Javan, Tubal, and Meshech, n. 1151, 1152, 1153, 1155 ; the soul of man, and the vessels of brass, which come thence, are those things which belong to the natural life ; that soul denotes all life which is from the Lord, see n. 1000, 1040, 1436, 1742 ; that vessels of brass are natural goodnesses which receive that life, see n. 425, 1551 ; what is signified by Dedan, may be seen, n. 1172 ; what by Syria, n. 1232, 1234 ; by Judah and the land of Israel being traders in wheat, minth, paimag, honey, oil, and balm, are signified celestial and spiritual things from the Word ; the rest of the nations and their merchandises, which are mentioned, denote genera and species of truth and good, consequently knowledges appertaining to those who are signified by Tyre : and knowledges are denoted, from which come wisdom and intelligence, appears manifest from the same prophet in these words, “ Son of Man, say to the prince of Tyre, in *thy wisdom*, and in *thine intelligence*, thou hast made to thyself wealth, and hast made gold and silver in thy treasures : in the multitude of *thy wisdom*, in *thy trading*, thou hast multiplied thy wealth, and thy heart was elated in thy wealth, therefore behold I bring upon thee strangers, the violent of the nations,” xxviii. 2, 4, 5, 6, 7 ; where it is very evident, that the merchandise with which they traded, were the knowledges of good and of truth, for from this and from no other source come wisdom and intelligence, wherefore it is said, in *thy wisdom* and in *thine intelligence* hast thou made to thyself wealth, and hast made gold and silver in thy treasures ; but when knowledges are sought and possessed for the sake of self, with a view to eminence, and to the gain of either reputation or wealth, they have then no life, and they who possess them are altogether deprived of them, in the life of the body by embracing false principles instead of truths, and evils instead of goodnesses, and in another life by a total deprivation of all true principles ; hence it is that it is said, because thy heart is elated in thy wealth, therefore behold I bring upon thee strangers, that is, false principles, and the violent of the nations, that is, evils : so also in another place in the same prophet, “ Tyre is as it were cut out of the midst of the sea, in the going forth of *thy markets* from the seas, thou hast satiated many people, in the multitude of thy wealth and of *thy commerce*, thou hast enriched the kings of the earth, now thou art broken from the seas, in the depths of waters, *thy commerce* and all thy congregation have fallen in the midst thereof ; the merchants in the people hiss over thee,” xxvii. 32, 33, 34, 36 ; and in Isaiah, “ The prophetic (denunciation) concerning Tyre ; the inhabitants of the isle are silent, the *merchants* of Zidon passing the sea have filled thee ; and in the waters of Schihor, the harvest of the river, is the revenue thereof, and thou wast the *merchandise* of

the nations : who hath consulted this upon Tyre that crowneth herself, whose *merchants* are princes," xxiii. 2, 3, 8 ; speaking of the vastation of Tyre. Merchandise and wares are in like manner predicated of Babylon, which are the knowledges of good adulterated, and the knowledges of truth falsified, as in the Apocalypse, "Babylon hath made all nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her ; and the *merchants of the earth* were enriched by reason of the quality of her delights ; the *merchants of the earth* shall weep and mourn over her, that no one buyeth any more their *wares* ; the *wares* of gold, and of silver, and of precious stones, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, &c. The *merchants* of these things, who are enriched by her, shall stand afar off by reason of the fear of her torment, weeping and mourning," Apoc. xviii. 3, 11, 15 ; that Babylon denotes worship, the externals of which appear holy, whilst the internals are profane, may be seen, n. 1182, 1283, 1295, 1304, 1306, 1326 ; hence it is evident what is signified by merchandise and its wares. That a merchant is one, who procures for himself the knowledges of truth and of good, and thence derives intelligence and wisdom, is evident from the Lord's words in Matthew, "The kingdom of heaven is like unto a *merchant-man*, seeking beautiful pearls, who, when he had found one precious pearl, went and *sold* all that he had, and *bought* it," xiii. 45, 46 ; the beautiful pearl is charity or the good of faith. That all knowledges of good and of truth are from the Lord, appears from these words in Isaiah, "Thus saith Jehovah, the labor of Egypt, and the *merchandise of Cush and the Sabæans*, men of measure, shall pass over thee, and shall be thine, they shall go after thee, they shall pass in bonds, and shall bow themselves down to thee, they shall pray to thee ; surely God is in thee, and there is no God besides," xlv. 14 ; speaking of the Lord's Divine Human [principle]. Hence then it may appear what is meant by trading, or buying and selling, viz., that it is to procure knowledges of good and of truth, and thereby to procure essential good itself ; that this essential good is from the Lord alone, appears from the following passage in the same prophet, "Ho every one that thirsteth, go to the waters, and he that hath no silver, go, buy and eat ; and go, buy without silver, and without price, wine and milk," lv. 1, 2 ; where to buy is to procure ; wine denotes spiritual truth, see n. 1071, 1798 ; milk denotes spiritual good, see n. 2184 ; any one may see, that by going to the waters is not here meant going to the waters ; nor by buying, buying ; nor by silver, silver ; nor by wine and milk, wine and milk ; but that each expression denotes somewhat corresponding therewith in the internal sense ; for the Word is Divine, and to all and singular expressions therein, which are taken

from the natural world, and from the things of sense, there correspond spiritual and celestial Divine Things, this and no other being the true ground of the Divine inspiration of the Word.

2968. Verses 17, 18. *And the field of Ephron, which is in Machpelah, which is before Mamre, the field and the cave which was in it, and every tree which was in the field, which was in all the border thereof round about, was made sure to Abraham for an acquisition to the eyes of the sons of Heth, in (the eyes) of all that entered the gate of his city.* The field of Ephron, signifies what appertained to the Church: which is in Machpelah, which is before Mamre, signifies the quality and quantity (*quale et quantum*) of regeneration: the field and the cave which was in it, signifies as to the good and truth of faith: and every tree which was in the field, signifies the interior knowledges of the Church: which was in all the border thereof round about, signifies the exterior knowledges: was made sure to Abraham for an acquisition, signifies that they were acknowledged to be of the Lord alone: to the eyes of the sons of Heth, signifies according to their understanding: in (the eyes) of all that entered the gate of his city, signifies as to all doctrinals.

2969. "The field of Ephron"—that hereby is signified what appertained to the Church, appears from the signification of field, as denoting the Church, and also doctrine, see n. 368, 2936; and from the signification of Ephron, as denoting those with whom the good and truth of faith, which are the constituents of the Church, might be received, see n. 2933; hence the field of Ephron signifies what appertained to the Church.

2970. "Which is in Machpelah which is before Mamre"—that hereby is signified the quality and quantity (*quale et quantum*) of regeneration, appears from the signification of Machpelah, as denoting regeneration by truth which is of faith; and from the signification of Mamre as denoting its quality and quantity (*quale et quantum*): by Machpelah, when cave is adjoined to it, or it is said the cave of Machpelah, is signified faith, which is in an obscure principle, see n. 2935; but by Machpelah when it is mentioned without cave, and when it follows that a field and a cave were there, is meant regeneration, for by field and cave is signified the good and truth of faith, whereby regeneration is effected: moreover Machpelah was a parcel of ground in which also was a sepulchre, by which is signified regeneration, see n. 2916. But Mamre, as being Hebron, as it is said, verse 19, and in Hebron, as it is said, Gen. xiii. 18, signifies nothing else but quality and quantity (*quale et quantum*), in the present case (the quality and quantity) of regeneration when it is adjoined to Machpelah, and of the Church when it is adjoined to Hebron, and also of perception, when it is adjoined to oak-groves, as n. 1616; thus Mamre

is only the determination of the state of a thing, for it was a place where Abraham dwelt, Gen. xiii. 18, and where Isaac dwelt, and whither Jacob came, Gen. xxxv. 27.

2971. "The field and the cave which was in it"—that hereby is signified as to the good and truth of faith, appears from the signification of field, as denoting the Church, and also essential good itself which is of the Church; the celestial principle, or good, which is of love to the Lord, and of charity towards our neighbor, is compared to ground, and also to a field; it is also called ground and field, because the celestial principle, or good, is what receives the truths of faith, which truths are compared to seeds, and are also called seeds; and from the signification of cave, as denoting the truth of faith which is in an obscure principle, see n. 2935; it is said to be in an obscure principle, because with the spiritual, see n. 1043, 2708, 2715.

2972. "And every tree which was in the field"—that hereby are signified the interior knowledges of the Church, appears from the signification of tree, as denoting perceptions, when the subject treated of is concerning the celestial Church, see n. 105, 2163; but denoting knowledges when treating of the spiritual Church, see n. 2722; in the present case interior knowledges, because it is said, "every tree which was in the field," and it follows, "Which was in all the border thereof round about," by which are signified exterior knowledges; and from the signification of field, as denoting the Church, concerning which see above. Mention is made of every tree which was in the field, and in its borders round about, by reason of the internal sense, otherwise it would not have been worthy to be spoken of in the Word, which is Divine.

2973. "Which was in all the border thereof round about"—that hereby are signified exterior knowledges, appears from the signification of borders and round about, as denoting those things which are exterior, see n. 2936; consequently tree here, which was in the border round about, signifies exterior knowledges; exterior knowledges have relation to rituals and doctrinals which are the external things of the Church, but interior knowledges have relation to doctrinals which are the internal things of the Church; what the externals of the Church are, and what are its internals, has been shown above in several places. Moreover in the Word frequent mention is made of midst and circuit (or what is round about), as in speaking of the land of Canaan, that was called midst, where Zion and Jerusalem were, but that was called circuit where the nations dwelt round about; by the land of Canaan was represented the kingdom of the Lord, the celestial principle thereof by Zion, and the spiritual principle by Jerusalem, where is the habitation of Jehovah or the Lord; the things which were round about,

even to the furthest boundaries, represented celestial and spiritual things thence flowing forth and derived in order; where the furthest boundaries were, there the representative of things celestial and spiritual closed; these representatives had their origin from those things which are in the Lord's kingdom in the heavens, where the Lord as a sun is in the midst, whence comes all celestial flame and spiritual light; they who are nearest, are in the highest degree of light, but they who are remote, are in a lesser degree, and they who are the most remote, are in the least degree, and there are the boundaries, and hell commences, which is out of heaven. In respect to celestial flame and spiritual light, the case is this, that the celestial things appertaining to innocence and love, and the spiritual things appertaining to charity and faith, are in a similar proportion with the heat and light which the inhabitants enjoy, for thence comes all heat and light in the heavens; hence then it is, that midst signifies inmost, and circuit outermost, and that the things which proceed in an orderly progression from inmost to outermost, are in degrees of innocence, love, and charity, proportioned to their distance. The case is the same in every heavenly society; they who are in the midst in that society, are the best of that genus, and the love and charity of that genus decreases with them in degrees proportioned to their removal from the midst. The case is similar also in respect to man; his inmost is where the Lord has his abode with him, and thence governs the things which are in the circuits thereof; when man suffers the Lord to dispose the circuits to a correspondence with what is inmost, then he is in a state capable of being received into heaven, and then the inmost, the interior, and the external principles act in unity; but when man does not suffer the Lord to dispose the circuits to correspondence, then he recedes from heaven in the same proportion as he refuses to submit to the Lord's disposal. That the soul of man is in the midst, or in his inmost (part or principle), and that the body is in the circuit, or in the extremes, is well known, for it is the body which encompasses and invests the soul or human spirit. With such as are principled in celestial and spiritual love, good from the Lord flows in through the soul into the body, rendering thereby the body lucid; but with such as are principled in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness, whence also the body becomes dark, according to what the Lord teaches in Matthew; "The lantern of the body is the eye, if the eye be sincere, the whole body is lucid: if the eye be evil, the whole body is darkened; if therefore the luminous principle (*lumen*) be darkness, how great is the darkness," vi. 22, 23; by eye is signified the intellectual principle which belongs to the soul, see n. 2701: but the case is still worse with those, whose interiors are darkness, and

whose exteriors appear as it were lucid ; these are such as outwardly have a semblance of angels of light, but inwardly are devils ; they are called Babel ; with these when the things which are *round about* are destroyed, they are carried headlong into hell ; this was represented by the city Jericho, in that its walls fell, and it was given up to the curse, after that the priests with the ark, *went about it*, seven times, and sounded the trumpets, Joshua vi. 1 to 17, and is understood by these words in Jeremiah, "Put yourselves in array against Babylon *round about* ; all ye that bend the bow, sound over her *round about* ; she hath given her hand ; her foundations are fallen, her walls are destroyed," l. 14, 15 ; hence then it appears what is meant by *round about*. Moreover in the Word mention is sometimes made of circuits (spaces round about), as Jer. xxi. 14 ; xxxii. 14 ; xli. 14 ; xlix. 5 ; Ezek. xxxvi. 3, 4, 7 ; Amos iii. 11 ; and in other places, whereby are signified things exterior, concerning which, by the Divine Mercy of the Lord, more will be said elsewhere.

2974. "Was made sure to Abraham for an acquisition"—that hereby is signified that they were acknowledged to be of the Lord alone, viz., all the quality and quantity of regeneration, as to the good and truth of faith, and thus as to all knowledges interior and exterior, appears from the representation of Abraham, as denoting the Lord, concerning which see frequently above ; and from the signification of acquisition, as denoting His, consequently acknowledged to be of Him alone. It is a primary principle of faith, that all good and all truth is of the Lord, consequently from the Lord alone ; the more inwardly any one acknowledges this, so much the more inwardly he is in heaven, for in heaven it is perceived to be so, and there is a sphere of perception of its being so, because the heavenly inhabitants are principled in good which is from the Lord alone, and this is what is said to be in the Lord ; the degrees of that perception are estimated from the midst to the circuits or circumferences, according to what was just now said above, n. 2973.

2975. "To the eyes of the sons of Heth"—that hereby is signified to their understanding, viz., the understanding of those who were of the new spiritual Church, appears from the signification of eyes, as denoting understanding, see n. 212, 2701 ; and from the signification of the sons of Heth, as denoting those who were of the new spiritual Church, see n. 2913, 2928. It was said above, verse 16, that Abraham spake in the ears of the sons of Heth, by which was signified that he spake according to their faculty, see n. 2965, 2967 ; but here it is said "to the eyes of the sons of Heth," and thereby is signified to their understanding ; the former expression implies an application to their will, but the latter to their understanding ; for man is to be reformed as to each part, inasmuch as unless the will and

the understanding agree together, so as to make one, man is not regenerated, that is, unless goodness and truth, or what is the same thing, charity and faith are one, for charity is of the will, but faith is of the understanding; hence it is, that it was said above, “in the ears of the sons of Heth,” but here, “to the eyes of the sons of Heth.”

2976. “In (the eyes) of all that entered the gate of his city”—that hereby is signified as to all doctrinals, appears from what was said above, n. 2943, where the same words occur.

2977. Verse 19. *And after this Abraham buried Sarah his wife, at the cave of the field of Machpelah upon the faces of Mamre, this is Hebron in the land of Canaan.* After this, signifies that it was so: Abraham buried Sarah his wife, signifies that they received truth conjoined with good from the Lord: at the cave of the field of Machpelah upon the faces of Mamre, signifies that thus they were regenerated as far as they were capable of being regenerated: this is Hebron, signifies that this was a new Church: in the land of Canaan, signifies which is One in the Lord's kingdom.

2978. “After this”—that hereby is signified that it was so, appears from the series of things treated of, for here is the conclusion, viz., that they were regenerated, and that thus a new spiritual Church was established.

2979. “Abraham buried Sarah his wife”—that hereby is signified that they received truth conjoined with good from the Lord, appears from the signification of burying, as denoting to regenerate, see above, n. 2916, 2917 (that man is regenerated, when he receives truth conjoined with good from the Lord, will be shown presently); and from the representation of Abraham, as denoting the Lord, concerning which see above in many places; and from the representation of Sarah as a wife, denoting truth conjoined with good, see n. 2507, 2063, 2065. With respect to the regeneration of the spiritual man, the case is this; he is first instructed in the truths which are of faith, and he is at this time kept by the Lord in the affection of truth; the good of faith, which is charity towards his neighbor, is at the same time insinuated into him, but so that he scarce knows it, for it lies concealed in the affection of truth, and this to the end that truth, which is of faith, may be conjoined with good which is of charity; in process of time the affection of truth, which is of faith, increases, and truth is regarded for the sake of the end, viz., for the sake of good, or, what is the same thing, for the sake of life, and this more and more; thus truth is insinuated into good, and when this is the case, man imbibes the good of life according to the truth which was insinuated, and thus acts, or seems to himself to act from a principle of good. Before this time, truth which is of faith was his ruling

principle, but afterwards, he is ruled by good which is of the life; when this comes to pass, then man is regenerated, but he is regenerated according to the quantity and quality of truth which is insinuated into good; and when truth and good act in unity, according to the quality and quantity of good. Thus it is universally in regard to regeneration. Regeneration is effected to the end that man may be received into heaven, for heaven is nothing else but a marriage of truth and good, and of good and truth, see n. 2508, 2618, 2728, 2729; unless the marriage of truth and good be formed with man, he cannot be in the heavenly marriage, that is, in heaven.

2980. "At the cave of the field of Machpelah upon the faces of Mamre"—that hereby is signified that they were thus regenerated according to their capacity of being regenerated, appears from the signification of cave, as denoting the truth of faith, in that it was in an obscure principle, see n. 2935; and from the signification of field, as denoting the good of faith, see n. 2971; and from the signification of Machpelah upon the faces of Mamre, or before Mamre, as denoting the quality and quantity of regeneration, see n. 2970; thus that they were regenerated by the truth and good of faith, so far as they were capable, that is, according to their faculty and understanding, see n. 2913, 2928, 2975.

2981. "This is Hebron"—that hereby is signified that this was a new Church, appears from the signification of Hebron, as denoting a spiritual Church, see above in this chapter, n. 2909; it was there said, "Kirjath-arba this is Hebron," by reason that Kirjath-arba signifies the Church as to truth, and Hebron signifies the Church as to good; but here it is no longer named Kirjath-arba, but Hebron, because the subject treated of is concerning a regenerate person, who no longer acts from a principle of truth but of good, as was said above, n. 2979.

2982. "In the land of Canaan"—that hereby is signified which is one in the Lord's kingdom, appears from the representation of the land of Canaan, as denoting the Lord's kingdom, see n. 1413, 1437, 1585, 1607. In respect to the Churches of the Lord, the case is this; in ancient times there were several together, and a difference between them as at this day in regard to doctrinals, but still they made one in this, that they acknowledged love towards the Lord, and charity towards their neighbor, as the principal and very essential constituents of a Church, and thus that doctrinals were not designed so much to direct their thoughts, as to direct their lives; and when this is the case, that love to the Lord and charity towards their neighbor, that is, the good of life are made essentials with all and each individual, then Churches, how many soever they be, make one, and each is then one in the kingdom of the Lord. This is also the case in respect to heaven, where there are innu-

merable societies, all distinct from each other, but still they constitute one heaven, because all are principled in love to the Lord, and charity towards their neighbor. But the case is altogether otherwise with Churches which make faith the essential of the Church, imagining that if they know and think such and such things they shall be saved, and this without regard to the life; when this is the case, then several Churches do not make one, nor indeed are they Churches; it is the good of faith which constitutes a Church, that is, a real life of love and of charity according to those things which faith teaches; doctrinals are for the sake of life: this every one may know, for what are doctrinals but for some end, and what is the end but life, that a man may become such as doctrinals teach him to be? It may be said, indeed, that the very essential faith, which saves, is confidence, but such confidence can have no place except in good of life, without which there is no reception, and where there is no reception, there is no confidence, unless occasionally a certain apparent confidence in disordered states of mind or body, when the lusts of selfish and worldly love are at rest; but with those who are in evil of life, when that crisis leaves them or is changed, then such deceitful confidence altogether vanishes; for there is a confidence which has place even with the wicked; but whosoever is desirous to know the nature and quality of his confidence, let him examine in himself his ruling affections, ends, and also exercises of life.

2983. Verse 20. *And the field and the cave which was in it, was made sure to Abraham for a possession of a sepulchre, from the sons of Heth.* The field and the cave which was in it, signifies the Church and the faith thereof: was made sure to Abraham for a possession of a sepulchre, signifies that it was from the Lord alone by regeneration: from the sons of Heth, signifies that it was of the Gentiles.

2984. "The field and the cave which was in it"—that hereby is signified the Church and the faith thereof, appears from the signification of field, as denoting the Church, see n. 2969, 2971; and from the signification of cave, as denoting faith, see n. 2935, 2971: it is said the Church and the faith thereof, because Church is predicated of the good which is of charity, consequently of life, and faith is predicated of truth which is thereto adjoined.

2985. "Was made sure to Abraham for a possession of a sepulchre"—that hereby is signified that it was from the Lord alone by regeneration, appears from the representation of Abraham, as denoting the Lord, according to what was frequently shown above; and from the signification of a possession, as denoting His, consequently the Lord's alone, see above, n. 2974; and from the signification of sepulchre, as denoting regeneration, see also above, n. 2916.

2986. "From the sons of Heth"—that hereby is signified that it was of the Gentiles may appear from the signification of the sons of Heth; the sons of Heth were not those amongst whom the Church was established, but they are those by whom that Church is represented; for all things in the Word are representative, nor do they signify the persons who are named, but by them the things appertaining to the Lord's kingdom and to the Church; that by the sons of Heth is signified a new Church, or, what is the same thing, those who were of the new Church, was abundantly shown above; but that it was a new Church of Gentiles or formed from amongst the Gentiles, is evident from what was said by Abraham to the sons of Heth, "I am a sojourner and inmate with you," verse 4, whereby was signified, that the Lord was unknown to them, and yet could be with them, n. 2915; hence it is evident, that by the sons of Heth is signified a new Church from the Gentiles; of others it cannot be predicated that the Lord was unknown to them. Moreover it is to be observed, when any Church becomes no Church, that is, when charity perishes, and a new Church is established by the Lord, that seldom, if ever, the establishment has place with those amongst whom the old Church existed, but with those amongst whom there was heretofore no Church, that is, amongst the Gentiles; this was the case when the most ancient Church perished; a new one which was called Noah, or the ancient Church which was after the flood, was then established amongst the Gentiles, that is, with those amongst whom there before existed no Church; in like manner when this latter Church perished, then somewhat resembling a Church was established amongst the posterity of Abraham, descendants from Jacob, thus again amongst the Gentiles; for Abraham, when he was called, was a Gentile, see n. 1356, 1992, 2559; the posterity of Jacob in Egypt became still more Gentile, insomuch that they were altogether ignorant of Jehovah, consequently of all Divine Worship; after that this resemblance of a Church was consummated, then the primitive Church was established from amongst the Gentiles, the Jews being rejected; the case will be the same with this Church which is called Christian. The reason why a new Church is established by the Lord amongst the Gentiles, is, because they are influenced by no false principles against the truths of faith, for they know not what the truths of faith are; false principles imbibed from infancy, and afterwards confirmed, must first be dispersed, before man can be regenerated, and become a man of the Church; yea, the Gentiles cannot profane holy things by evils of life, for it is impossible any one should profane a holy thing of which he is ignorant, see n. 593, 1008, 1010, 1059; thus the Gentiles, being in ignorance, and without grounds of offence, are in a better state for the reception of

truths than those who are of the Church, and all those amongst them, who are in the good of life, easily receive truths, see n. 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2589 to 2604.

CONCERNING REPRESENTATIONS AND CORRESPONDENCES.

2987. *FEW* know what representations are, and what are correspondences, nor is it possible for any one to know this, unless he knows there is a spiritual world, and that it is distinct from the natural world, for between things spiritual and things natural are given correspondences, and the things which exist by derivation from things spiritual in things natural, are representations: they are called correspondences because they correspond, and representations because they represent.

2988. In order that some idea may be had of representations and correspondences, it may suffice to reflect only on those things which appertain to the mind, viz., to the thought and will; these things usually so beam forth from the face, that they manifest themselves in the countenance thereof, especially the affections, such as are of an interior nature discovering themselves from and in the eyes; when those things which appertain to the face act in unity with those which appertain to the mind, they are said to correspond, and are correspondences; and the looks [vultus] of the face represent, and are representations. The case is the same with those things which are effected by gestures in the body, and likewise with all the actions which are produced by the muscles; that these things are effected according to what a man thinks and wills, is well known; the gestures and actions themselves, which appertain to the body, represent those things which appertain to the mind, and are representations; and when they agree together, they are correspondences.

2989. It may also be known, that such effigies do not exist in the mind, as are exhibited in the countenance, but that they are merely affections, which are thus effigied; also that such acts do not exist in the mind, as are exhibited by actions in the body, but that they are thoughts which are thus figured. The things which appertain to the mind are spiritual, but those which appertain to the body are natural: hence it is evident, that there exists a correspondence between things spiritual and things natural; and that there is a representation of things spiritual in things natural; or, what amounts to the same, that the things appertaining to the internal man are portrayed in the external, in which case the things which appear in the external man are representative of the internal, and the things which agree together are correspondences.

2990. It is also known, or may be known, that there is a spiritual world, and that there is a natural world; the spiritual world, in its universal sense, is the world where spirits and

angels dwell, and the natural world is that where men dwell: in a particular sense, there is a spiritual world and a natural world appertaining to every individual man, his internal man being to him a spiritual world, but his external being to him a natural world: the things which flow in out of the spiritual world, and are presented in the natural, are in general representations; and so far as they agree together, they are correspondences.

2991. *That natural things represent spiritual, and that they correspond together, may also be known from this consideration, that what is natural cannot possibly have existence, except from a cause prior to itself; this cause is of spiritual origin, and there is nothing natural which doth not thence derive the cause of its existence: natural forms are effects, nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to their use in the place where they are; still however the forms of effects represent the things appertaining to their causes; yea, these latter things represent those which appertain to their principles; thus all natural things represent the things appertaining to the spiritual, to which they correspond: and spiritual things also represent the things appertaining to the celestial, from which they are derived.*

2992. *It hath been given me to know by much experience, that in the natural World, and in its three kingdoms, there is not the smallest thing existing, which does not represent somewhat in the spiritual world, or which has not somewhat in that world to which it corresponds: amongst many experimental proofs tending to confirm this assertion, the following is one: on a certain occasion, whilst I was discoursing concerning the viscera of the human body, and was pursuing their connection from those which appertain to the head, to those which appertain to the thorax, and so on to those which appertain to the abdomen, the angels at the same instant, who were above me, directed my thoughts through the spiritual things to which those viscera corresponded, and this in such a manner as not to make the least mistake; they indeed did not think at all concerning the viscera of the body, to which I was attentive, but only concerning the spiritual things to which they corresponded. Such is the intelligence of the angels, that by virtue of spiritual things they know all and singular the things which are in the body, even the most secret, which cannot in anywise come to man's knowledge; yea, all and singular the things which are in the universe of Creation, without fallacy, and this by reason that from spiritual things are derived causes and the principles of causes.*

2993. *The case is similar in regard to the things which are in the vegetable kingdom, for in this kingdom there is not the smallest thing existing which does not represent somewhat in the spiritual world, and correspond thereto, as has been frequently given me to know by like commerce with the angels: the reason whereof*

was also explained to me, and shown to be this, viz., that the causes of all things natural are grounded in things spiritual, and the principles of those causes in things celestial; or, what is the same thing, that all things which are in the natural world, derive their cause from truth which is spiritual, and their principle from good which is celestial, and that natural things proceed thence according to all the differences of truth and of good which are in the Lord's kingdom, consequently from the Lord Himself, Who is the Source of all good and truth: these things must needs appear strange to many, and especially to those who cannot or will not ascend in thought beyond nature, and who do not know what is meant by what is spiritual, and therefore do not acknowledge it.

2994. *Man also during his life in the body, is capable of feeling and perceiving very little of all this, for the celestial and spiritual things appertaining to him fall into the natural things which are in his external man, and there he loses the sensation and perception of them. The representatives and correspondences, which are in his external man, also are such, that they do not appear like unto the things in the internal man to which they correspond, and which they represent; therefore neither can they come to his knowledge, before he puts off those external things. Blessed at that time is he who is in correspondence, that is, whose external man corresponds to the internal.*

2995. *The men of the most ancient Church, concerning whom see n. 1114 to 1125, inasmuch as in all the particulars of nature they saw somewhat spiritual and celestial, so that natural things served them only as objects of thinking concerning things spiritual and celestial, were enabled hereby to discourse with angels, and to be with them in the kingdom of the Lord, which is in the heavens, at the same time that they were in His kingdom on earth or in the Church: thus natural things with them were conjoined with spiritual things, and corresponded thereto in all respects. But the case was otherwise after those times, when evils and false principles began to prevail, or when the golden age began to change into iron; then heaven was closed in consequence of there being no longer any correspondence, insomuch that men were scarce desirous to know that there was such a thing as a spiritual principle, yea, at length they did not even wish to know that there is a heaven and a hell, and a life after death.*

2996. *It is a truth most deeply hid from the world, and yet nothing is more manifest in another life, even to every spirit, that all the parts of the human body, and every thing contained therein, have correspondence with such things as are in heaven, insomuch that there is not the smallest particle in the body, which has not somewhat spiritual and celestial corresponding to it, or, what is the same thing, which has not heavenly societies corresponding to it, for these societies exist according to all the general species of things spiritual and celestial, and this in such an*

order, that they represent together one man, as to all and singular the constituent parts thereof, both interior and exterior ; hence it is, that the universal heaven is called also the GRAND MAN ; and hence it is, that we have so often spoken of one society belonging to one province of the body, another to another, and so forth : the reason is because the Lord is the only Man, and Heaven represents Him ; and the Divine Good and Truth, which is from Him, is what constitutes heaven : and whereas the angels are principled therein, they are therefore said to be in the Lord. But they who are in hell, are out of this GRAND MAN, and correspond to whatever is filthy, and also to whatever is corrupt and distempered.

2997. *This may further in some degree be known from this consideration, that the spiritual or internal man, which is man's spirit, and is called his soul, in like manner has correspondence with his natural or external man, and that the correspondence is such, that the things appertaining to the internal man are spiritual and celestial, whereas the things appertaining to the external man are natural and corporeal, as may appear from what was said above, n. 2988, 2989, concerning the features of the face, and concerning the actions of the body : man also as to the internal man, is a little heaven, because created for an image of the Lord*

2998. *That such correspondences exist, has been so fully made known to me from several years' experience, and is thereby become so familiar to me, that nothing can be more so, notwithstanding the fact itself is such, that man is almost in total ignorance about it, neither does he believe that he has any such connection with the spiritual world, when yet the truth is, that all his connection is thence, and without such connection neither himself, nor any part of him, could possibly subsist a moment ; for thence is derived all his subsistence. It has also been given me to know what particular angelic societies appertain to each particular province of the body, also what are their qualities ; as for instance, what and of what quality appertain to the province of the heart ; what and of what quality to the province of the lungs ; and what and of what quality to the province of the liver ; also what and of what quality to the different sensories, as to the eye, to the ears, to the tongue, and the rest ; concerning which, by the Divine Mercy of the Lord, we shall speak more particularly in another place.*

2999. *Moreover, there is no one thing existing in the created world, which has not correspondence with the things existing in the spiritual world, and which does not thereby, in its manner and measure, represent somewhat in the Lord's kingdom ; hence is derived the existence and subsistence of all things. If man knew how the real case is in this respect, he would on no account, as he is wont, attribute all things to nature.*

3000. *Hence it is, that all and singular the things contained*

in the universe represent the Lord's kingdom, insomuch that the universe with its heavenly constellations, with its atmospheres, and with its threc kingdoms, is nothing else but a kind of theatre representative of the Lord's Glory which is in the heavens : in the animal kingdom not only man, but also each particular animal, even the least and vilest, are thus representative ; to instance in the case of worms, which creep on the ground, and feed on the leaves of plants ; these, when the time of their nuptials approaches, immediately become chrysallises, and presently are furnished with wings, and thereby are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delights and their freedom, sporting one with another, and feeding on the choicest parts of flowers, laying their eggs, and thus providing for posterity ; and on this occasion, in consequence of being in the state of their heaven, they are also in the fulness of their beauty : that these things are representative of the Lord's kingdom. may be obvious to every one.

3001. *That there is only one single life [or living principle], which is that of the Lord, and which flows in and causes man to live, whether he be good or evil, may appear from what was said and shown in the explication of the Word, n. 1954, 2021, 2536, 2658, 2706, 2886 to 2889 ; to that life [or living principle] the recipients correspond, which are vivified by that Divine Influx, and this in such a manner, that they appear to themselves to live of themselves ; this correspondence is that of the life with the recipients of life : the recipients, according to the state in which they are, so they live ; those men who are principled in love and charity, are in correspondence, for they are in agreement with the life which they receive, and it is received by them adequately : but they who are in principles contrary to love and charity, are not in correspondence, because the essential life is not received adequately ; hence they have an appearance of life according to their state and quality. This may be illustrated by various things, as by the organs of motion and the bodily sensories, into which life enters by influx through the soul ; according to their state and quality, such are their actions and sensations ; it may be illustrated also by the objects into which light flows from the sun, which light produces colorings according to the quality of the recipient forms : but in the spiritual world, all modifications existing from the influx of life are spiritual, and hence come the different qualities of intelligence and wisdom.*

3002. *From what has been said it may further appear, how all natural forms, both animate and inanimate, are representative of spiritual and celestial things in the Lord's kingdom, that is, that all and singular things in nature are representative, according to the measure and quality of their correspondence.*

3003. *The subject of representations and correspondences will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE TWENTY-FOURTH.

3004. THAT the deepest mysteries lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what hath been hitherto said and shown, and from what, by the Divine Mercy of the Lord, will be shown in the following pages; the same may most manifestly appear from the internal sense of the two names of our Lord JESUS CHRIST; when these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy; the learned indeed know, that Jesus signifies Saviour and Christ the anointed, and hence they conceive some more interior idea; but still this is not what the angels in heaven perceive from those names, their perceptions extending to things still more divine, for by Jesus, when the name is pronounced by man in reading the Word, they perceive the Divine Good, and by Christ the Divine Truth, and by both, the Divine marriage of good and truth, and of truth and good, consequently all that is Divine in the heavenly marriage, which is heaven; what is meant by the heavenly marriage, may be seen, n. 2173, 2803.

3005. That JESUS in the internal sense denotes Divine Good, and that CHRIST denotes Divine Truth, may be evident from many passages in the Word; the ground and reason why Jesus denotes Divine Good is, because it signifies safety, salvation, and Saviour; and in consequence of such signification, it signifies Divine Good, inasmuch as all salvation is from Divine Good, which is of the Lord's love and mercy, and thus by the reception thereof; the ground and reason why Christ denotes Divine Truth is, because it signifies Messiah, anointed, and king; that Messiah, anointed, and king, denote Divine Truth, will appear from what follows.

3006. These are the perceptions which the angels have, when the name Jesus Christ is pronounced, and this is what is signified when it is said, that there is salvation in no other *name*; this also is signified by what the Lord so often said concerning His name, as in John, "Whatsoever ye shall ask in *My name*, I will do," xiv. 13, 14; again, in the same evangelist, "These things are written that ye may believe that *Jesus* is *Christ* the Son of God, and that believing ye may have life in *His name*," xx. 31; and in other places: that name denotes every thing in one complex, whereby the Lord is worshipped,

consequently the quality of all worship and doctrine may be seen, n. 2724; in the present case therefore it denotes the good of love and of charity, conjoined with the truth of faith, which is the complex of all doctrine and of all worship.

3007. That Christ is the same thing as Messiah, anointed, and king; and that Messiah, anointed, and king, is the same thing as Divine Truth, may appear from what follows.

3008. In respect to the *first* proposition, that Christ is the same thing as Messiah, anointed, and king, it is evident from these passages in the Word, "Andrew findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, *Christ*," John i. 41: again in the same evangelist, "Many of the people hearing this Word, said, Of a truth this is the prophet: others said, This is *Christ*; but others said, Shall *Christ* come out of Galilee? doth not the scripture say, that *Christ* cometh of the seed of David, and out of Bethlehem where David was?" vii. 40, 41, 42; where Christ manifestly denotes the Messiah whom they expected: again, in the same evangelist, "Do the rulers know indeed that this is the very *Christ*? howbeit we know this man whence he is, but when *Christ* cometh, no one knoweth whence He is," vii. 26, 27; where Christ denotes the Messiah; the reason why no one knew whence He is, was, because He was not acknowledged: again, in the same evangelist, "The Jews came round about Jesus, and said unto him, How long dost Thou keep us in suspense? if thou be the *Christ*, tell us plainly; Jesus answered them, I have told you, but ye do not believe," x. 24, 25; in this passage also Christ denotes the Messiah whom they expected: again, in the same evangelist, "The people answered, we have heard out of the law, that *Christ* abideth forever," xii. 34; where Christ denotes the Messiah: again, in the same evangelist, "Martha said, I believe that thou art the *Christ*, the Son of God, who should come into the world," xi. 27; denoting that He was the Messiah: so in Luke, "There was a man in Jerusalem, whose name was Simeon, and it was revealed to him by the Holy Ghost, that he should not see death, until he should see the *Lord's Christ*," ii. 25, 26; denoting the Messiah, or the anointed of Jehovah: again, in the same evangelist, "Jesus said to His disciples, but whom say ye that I am? Peter answering said, *the Christ of God*," ix. 20; Mark viii. 29; besides other places, as Matt. xxvi. 63, 64; John vi. 68, 69; Mark xiv. 61, 62. Inasmuch then as Christ and Messiah are the same, and Christ in the Greek tongue, and Messiah in the Hebrew, signifies anointed, it is hence evident that Christ is the same as anointed, and also the same as king, for kings were called in general the anointed, as appears from the historical parts of the Word in many passages, and likewise from the prophetic parts, as in David, "The kings of the earth

stood up, and consulted together upon Jehovah, and upon His *anointed*," Psalm ii. 2: again, "Now know I, that Jehovah saveth *his anointed*, He will answer him from the heavens of His holiness, in the virtues of the salvation of His right-hand," Psalm xx. 6: again, "Jehovah is their strength, and the strength of the salvations of *his anointed*," Psalm xxviii. 8: so in Samuel, "Jehovah will give strength to His king, and will exalt the horn of *His anointed*," 1 Sam. ii. 10: in these and several other passages, anointed denotes king; in the original tongue it is read Messiah: the subject treated of in these prophetic passages is concerning the Lord, and that He was a king, is also evident from several passages in the New Testament, as in Matthew, "The governor asked Jesus, Art thou the *king of the Jews*? Jesus said unto him, Thou sayest," xxvii. 11: so in Luke, "Pilate asked Jesus, saying, Art thou the *king of the Jews*? He answering, said unto him, Thou sayest," xxiii. 3; Mark xv. 2: so in John, "They cried Hosannah, blessed is He who cometh in the name of the Lord, the *king of Israel*," xii. 13; "Nathaniel said, Rabbi, Thou art the Son of God, Thou art the *king of Israel*," i. 49.

3009. In respect to the other proposition, viz., that Messiah, anointed, and king, is the same as Divine Truth, it is evident from several passages in the Word, and has been pointed out at times in the course of the above explication, as n. 1672, 1728, 2015, 2069; the Lord also Himself teaches this in John, "Pilate said to Jesus, Art *thou a king* then? Jesus answered, Thou sayest, because *I am a king*; for this was I born, and for this I came into the world, that I may bear witness to *the truth*; every one who is of *the truth* heareth My voice," xviii. 37; whence it is manifest, that the essential Divine Truth is that principle, by virtue whereof the Lord was called king: The ground and reason why kings were to be anointed, and were hence called the anointed, was, because oil, wherewith they were anointed, signified good, see n. 886, 2832, denoting that truth, which was signified by king, was from good, consequently the truth of good, and thus that the royalty appertaining to kings represented the Lord as to Divine Truth grounded in Divine Good, consequently the Divine marriage of good in truth; whereas the priesthood [or priestly principle] represented the Divine marriage of truth in good; the latter is signified by Jesus, the former by Christ.

3010. Hence it is evident, what is signified by *Christs* in these Words of the Lord in Matthew, "See that no one seduce you; for many shall come under My name, saying, I am *Christ*, and shall seduce many. Then if any one shall say to you, Lo here is *Christ*, or there, believe not, for there shall arise *false Christs* and false prophets," xxiv. 5, 23, 24; Mark xiii. 21, 22; by false Christs are here signified truths not Divine, or

false, and by false prophets they who teach them, see n. 2534: again in Matthew, "Be ye not called masters, for one is your master, *Christ*," xxiii. 10; where *Christ* denotes Truth Divine. Hence it is evident what is meant by a Christian, viz., one who is principled in truth grounded in good.

3011. From what hath been said it may appear how many hidden things are contained in the Word, which can in no wise come to any one's knowledge, except from the internal sense.

CHAPTER XXIV.

1. AND Abraham being old came to days, and JEHOVAH blessed Abraham in all things.

2. And Abraham said to his elder servant of his house, who ministered in all that he had, place I pray thy hand under my thigh.

3. And I will adjure thee by JEHOVAH God of heaven and God of earth, that thou take not a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell.

4. But that thou go to my land, and to my nativity, and take a woman for my son Isaac.

5. And the servant said unto him, perhaps a woman is not willing to go after me to this land, shall I by bringing back bring back thy son to the land whence thou camest forth?

6. And Abraham said unto him, take heed to thyself lest perhaps thou bring back my son thither.

7. JEHOVAH God of heaven who received me from the house of my father, and from the land of my nativity, and Who spake to me, and Who sware to me, saying, to thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son thence.

8. And if the woman is not willing to go after thee, and thou art free from this my adjuration, only thou may not bring back my son thither.

9. And the servant placed his hand under the thigh of Abraham his lord, and sware to him upon this word.

10. And the servant took ten camels from the camels of his lord, and went, and every good thing of his lord in his hand, and he arose, and went to Aram Naharaim, to the city of Nahor.

11. And he made the camels fall down on their knees without the city, at a well of waters, near the time of evening, near the time that the drawers of water came forth.

12. And he said, JEHOVAH God of my lord Abraham, cause

I pray to meet before me to-day, and do mercy with my lord Abraham.

13. Behold I stand above at the fountain of waters, and the daughters of the men of the city are coming forth to draw waters.

14. And let it come to pass, the damsel to whom I say, let down thy cask I pray thee, that I may drink, and she shall say, drink, and I will give thy camels drink also, her Thou hast appointed for thy servant Isaac, and in this I shall know that Thou hast done mercy with my lord.

15. And it came to pass he had scarce made an end of speaking, and lo! Rebecca came forth, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her cask on her shoulder.

16. And the damsel was exceeding good to look upon, a virgin, and no man had known her, and she came down to the fountain, and filled her cask, and went up.

17. And the servant ran to meet her, and said, Cause me I pray to sup a little of the water out of thy cask.

18. And she said, Drink my lord, and she hastened and let down her cask upon her hand, and made him to drink.

19. And she made an end of making him to drink, and said, I will also draw for thy camels until they shall make an end of drinking.

20. And she hastened, and emptied her cask at the trough, and ran again to the well to draw, and she drew for all his camels.

21. And the man was amazed at her, containing himself to know whether JEHOVAH had prospered his way, or not.

22. And it came to pass, when the camels had made an end of drinking, that the man took an ornament of gold, of half a shekel weight, and two bracelets on her hands, ten of gold their weight.

23. And he said, Whose daughter art thou? tell me I pray, is there room in thy father's house for us to spend the night?

24. And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare unto Nahor.

25. And she said unto him, We have both straw, and also much provender, likewise room to spend the night.

26. And the man bended himself, and bowed down himself to JEHOVAH.

27. And he said, blessed JEHOVAH God of my lord Abraham, who hath not forsaken His mercy and His truth from being with my lord; I being in the way, JEHOVAH hath led me to the house of the brethren of my lord.

28. And the damsel ran, and told to the house of her mother, according to these words.

29. And Rebecca had a brother, and his name was Laban, and Laban ran to the man forth to the fountain.

30. And it came to pass, when he saw the ornament and bracelets upon the hands of his sister, and when he heard the words of Rebecca his sister, saying, thus spake the man unto me, that he came to the man, and lo! he was standing at the camels at the fountain.

31. And he said, Come, blessed of JEHOVAH, why standest thou without? and I have swept the house, and there is room for the camels.

32. And the man came to the house, and loosed the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men who were with him.

33. And there was set before him to eat, and he said, I eat not, until I have spoken my words; and he said, speak.

34. And he said, I am the servant of Abraham.

35. And JEHOVAH hath blessed my lord exceedingly, and hath magnified him, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels, and asses.

36. And Sarah the wife of my lord hath born a son to my lord after her old age, and he hath given him all that he hath.

37. And my lord adjured me, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite in whose land I dwell.

38. Thou shalt not go but to the house of my father, and to my family, and shalt take a woman for my son.

39. And I said to my lord, perhaps the woman will not go after me.

40. And he said unto me, JEHOVAH, before whom I have walked, will send His angel with thee, and will prosper thy way, and thou shalt take a woman for my son out of my family, and from the house of my father.

41. In this case thou shalt be free from my curse, that thou come to my family; and if they shall not give to thee, thou shalt be free from my curse.

42. And I came to-day to the fountain, and said, JEHOVAH God of my lord Abraham, if thou dost, I pray, prosper my way wherein I walk.

43. Behold I stand at the fountain of waters, and let it come to pass, that the damsel who cometh forth to draw; and I say to her, cause me to drink I pray a little water out of thy cask.

44. And she shall say unto me, drink both thou, and I will also draw for thy camels, she shall be the woman whom JEHOVAH hath destined for the son of my lord.

45. I had scarce made an end of speaking to my heart, when lo! Rebecca came forth, and her cask upon her shoulder, and she came down to the fountain, and drew, and I said unto her, Cause me to drink I pray.

46. And she hastened, and let down her cask from above

her, and said, Drink thou, and I will also give drink to thy eamels: and I drank, and she also gave drink to the camels.

47. And I asked her, and said, Whose daughter art thou? and she said, the daughter of Bethuel the son of Nahor, whom Mileah bare to him: and I set an ornament on her nose, and braeelets on her hands.

48. And I bended and bowed myself to JEHOVAH, and blessed JEHOVAH God of my lord Abraham, who led me into the way of truth to take a daughter of the brother of my lord for his son.

49. And now, if ye are doing merey and truth with my lord, tell me, and if not, tell me, and I will look to the right, or to the left.

50. And Laban answered, and Bethuel, and said, from JEHOVAH hath come forth the word, we eannot speak to thee evil or good.

51. Behold Rebecea before thee, take and depart, and let the woman be for the son of thy lord, as JEHOVAH spake.

52. And it eame to pass, when the servant of Abraham heard their words, that he bowed himself to the earth to JEHOVAH.

53. And the servant brought forth vessels of silver and vessels of gold, and raiment, and gave to Rebecca, and gave preeious things to her brother, and to her mother,

54. And they did eat and drink, he and the men who were with him, and they passed the night, and arose in the morning, and he said, Send me to my lord.

55. And her brother said, and her mother, Let the damsel remain with us a day or ten, afterwards thou shalt go.

56. And he said to them, Do not delay me, and JEHOVAH hath prospered my way, send me, and I will go to my lord.

57. And they said, We will call the damsel, and ask her mouth.

58. And they ealled Rebecca, and said to her, Wilt thou go with this man? and she said, I will go.

59. And they sent Rebecea their sister, and her nurse, and the servant of Abraham, and his men.

60. And they blessed Rebecca, and said unto her, Thou our sister be for thousands of myriads, and let thy seed inherit the gate of them that hate thee.

61. And Rebecea arose, and her damsels, and they rode upon eamels, and went after the man; and the servant received Rebecca and went.

62. And Isaac eame from coming to Beer-lahai-roi, and he dwelt in the land of the south.

63. And Isaac went forth to meditate in the field towards evening, and he lifted up his eyes, and saw, and lo! the camels coming.

64. And Rebecca lifted up her eyes, and saw Isaac, and she fell from off the camel.

65. And said to the servant, Who is that man there walking in the field to meet us? and the servant said, He is my lord; and she took a veil and covered herself.

66. And the servant told to Isaac all the words which he had done.

67. And Isaac introduced her into the tent of Sarah his mother, and took Rebecca, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.

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3012. IN the internal sense is described all the process of the conjunction of truth with good in the Lord's Divine rational [principle]: in this chapter, the process of initiation which precedes conjunction; Isaac is the good of the rational principle; Rebecca is here the truth to be initiated in good; Laban is the affection of good in the natural man.

3013. The process of initiation in the internal sense is thus described: when the state was prepared, and all things were reduced by the Lord into a Divine-Celestial order, that Divine Truth might be conjoined with the Divine Good of his rational principle, and this by the common way of derivation from the natural man, that is, from the scientifics, knowledges, and doctrinals contained therein, then by the Lord's Divine influx truths were thence called forth, were initiated into good in the rational principle, and were made Divine: thus the rational principle was by the Lord made Divine, in respect to truth, as well as in respect to good.

3014. From this and the following chapters it may appear what arcana are contained in the internal sense of the Word.

THE INTERNAL SENSE.

3015. Verse 1. *AND Abraham being old came to days, and Jehovah blessed Abraham in all things.* Abraham being old came to days, signifies when the state was at hand that the Lord's Human [principle] should be made Divine: and Jehovah blessed Abraham in all things, signifies when all things were disposed of the Lord into Divine Order.

3016. "Abraham being old came to days"—that hereby is signified when the state was at hand that the Lord's Human

[principle] should be made Divine, appears from the representation of Abraham, as denoting the Lord, concerning which, see n. 1893, 1965, 1989, 2011, 2172, 2198, 2501, 2833, 2836; and in many other places; and from the signification of old or old age, as denoting to put off what is human, and to put on what is celestial, concerning which, see n. 1854, 2198, and when predicated of the Lord, denoting to put on the Divine; and from the signification of day, as denoting state, concerning which, see n. 23, 437, 488, 493, 893, 2788; hence to come to days denotes when the state was at hand. The ground and reason why such things are signified by being old, and coming to days, is, because with the angels there is no idea of old age, nor of advancing age which is to come to days, but only the idea of state as to the life in which they are principled, wherefore when mention is made in the Word of advancement in age, and of old age, the angels attendant on man cannot form any other idea than of the state of life in which they are, and in which men are, when they pass through various ages even to the last, viz., that they successively thus put off the human principle and put on the celestial; for human life is nothing else from infancy to old age, but a progression from the world to heaven, and the last, which is death, is the real transit, of consequence burial is resurrection, because it is a plenary putting off, see n. 2916, 2917; inasmuch as the angels are in such an idea, nothing else can be signified by coming to days, and by old age, in the internal sense, which is principally designed for the angels, and for men who are angelic minds.

3017. "And Jehovah blessed Abraham in all things"—that hereby is signified when all things were disposed of the Lord into Divine Order, or, what is the same thing, when the Lord disposed all things into Divine Order, appears from this consideration, that Jehovah is the Lord as to the essential Divine [principle], see n. 1343, 1736, 1815, 2004, 2005, 2018, 2025, 2921, and that in this case Abraham represents the Lord as to the Divine Human [principle], n. 2833, 2836, wherefore when it is said, that Jehovah blessed Abraham in all things, hereby is meant in the internal sense, that the Lord from the essential Divine [principle] in His Human [principle] disposed all things into Divine Order, for this is signified by blessing when it is predicated of the Lord's Human [principle]; for to be blessed, when it is predicated of man, is to be enriched with spiritual and celestial good, see n. 981, 1096, 1420, 1422, and he is then enriched with such good, when the things appertaining to him are disposed of the Lord into spiritual and celestial order, thus into an image and likeness of Divine Order, see n. 2475; the regeneration of man consists solely herein. But what is meant by all things being disposed of the Lord into Divine Order in His Human [principle], appears from what follows in this chap-

ter, viz., that His Divine rational [principle], represented by Isaac, conceived from the Divine Good represented by Abraham, and born of the Divine Truth represented by Sarah, was now disposed into such Divine Order, that Divine Truths derived from the essential Human [principle] were capable of being conjoined to it; these are the arcana, which are contained in this chapter in the internal sense, concerning which the angels have clear light from the Lord, for in the light of heaven these things are manifest as in clear day; whereas in the light of this world, in which man is, scarce any thing is manifest, except obscurely in a small degree with a regenerate person, he being also in some light of heaven.

3018. Verse 2. *And Abraham said to his elder servant of his house, who ministered in all that he had, Place I pray thy hand under my thigh.* Abraham said to his elder servant of his house, signifies the ordination and influx of the Lord into his natural [principle], which is the elder servant of the house: who ministered in all that he had, signifies the office of the natural man: place I pray thy hand under my thigh, signifies the binding thereof as to power to the good of conjugal love.

3019. "Abraham said to his elder servant of his house"—that hereby is signified the ordination and influx of the Lord into His natural [principle], which is the elder servant of the house, appears from the signification of saying in this passage, as denoting to command, because spoken to a servant; and inasmuch as the subject treated of is concerning the disposition or orderly arrangement of the things in the natural man from the Divine [principle], it denotes to ordain and flow-in, for all that is done in the natural or external man, is ordained from the rational or internal, and is effected by influx. That the elder servant of the house is the natural principle, or the natural man, may appear from the signification of servant, as denoting what is inferior, and what serves its superior, or, what is the same thing, denoting what is exterior, and what serves that which is interior, see n. 2541, 2567; all things appertaining to the natural man, as scientifics of every kind, are nothing but instruments of service, for they serve the rational principle, as means whereby it may think what is equitable, and will what is just and right; that the elder of the house is the natural man, may appear from what follows.

3020. "Who ministered in all that he had"—that hereby are signified the offices of the natural man, appears from the signification of ministering, and of ministering in all things, as denoting to discharge offices or duties; that the natural man in respect to the rational, or, what is the same thing, the external man in respect to the internal, is like an administrator in a house, may be seen, n. 1795; all things which are in man are circumstanced like one house, that is, like one family, in

that there is who fulfils the office of head of the family, and who fulfil the offices of servants; the rational mind is what disposes all things as head of the family, and arranges them in order by influx into the natural mind, but it is the natural mind which ministers and administers; and inasmuch as the natural mind is distinct from the rational mind, and in a degree beneath it and acts also from a certain principle proper to itself, it is called respectively the elder servant of the house, and is said to administer in all things which are therein. That the natural mind is distinct from the rational, and in an inferior degree, and in a certain principle proper to itself, may appear from the things contained therein and from its offices; the things contained therein are all scientifics, consequently also all knowledges of every kind, in a word, all and singular the things appertaining to the exterior or corporeal memory, concerning which memory, see n. 2471, 2480; to it also belongs all the imaginative principle, which is the interior sensual principle appertaining to man, and which is in greatest vigor in early age and the dawn of youth; its likewise are all the natural affections, which man has in common with brute animals; hence it is evident what are its offices. But the rational mind is interior: principles of knowledge contained therein are not manifest before man, but, during his life in the body, are imperceptible, viz., all and singular the things appertaining to the interior memory, concerning which memory, see n. 2470, 2471, 2472, 2473, 2474, 2489, 2490; likewise all the thinking principle, which is perceptive of what is equitable and just, of what is true and good, belongs to this mind; as also all spiritual affections, which are properly human, and by which man is distinguished from brute animals. This mind, by virtue of that thinking principle and those spiritual affections, flows into the natural mind, and stirs up the things which are therein, and views them with a kind of vision, and thereby forms judgments and conclusions. That these two minds are distinct, is very manifest from this consideration, that with many persons the natural mind has rule over the rational mind, or, what is the same thing, the external man has rule over the internal man, and that where it has not such rule, but is subservient, it is only with those who are principled in the good of charity, that is, who suffer themselves to be led of the Lord.

3021. "Place I pray thy hand under my thigh"—that hereby is signified the binding thereof as to power to the good of conjugal love, appears from the signification of hand as denoting power, concerning which see n. 878; and from the signification of thigh, as denoting the good of conjugal love, of which signification we shall speak presently; that a binding to that power is understood, appears from this consideration, that they who were bound to any thing respecting conjugal

love, in conformity to ancient custom, placed the hand under the thigh of him to whom they were bound, and were thus adjured by him, and this by reason that thigh signified conjugal love, and hand signified power, or as far as could be effected; for all the parts of the human body correspond to things spiritual and celestial in the Grand Man, which is heaven, as was shown, n. 2996, 2998, and will be further shown, by the Divine Mercy of the Lord, in the following pages: the thighs with the loins correspond to conjugal love; this was known to the most ancient people, and in consequence thereof they had several rites and ceremonies, of which this was one, that they placed the hands under the thigh, when they were bound to any good of conjugal love; the knowledge of these things, which was in highest esteem amongst the ancients, and constituted the principal part of their science and intelligence, is at this day altogether lost, insomuch that it is not now known that any such correspondence exists, and possibly some may on this account wonder, that such things are signified by the rite or ceremony here mentioned, which was enjoined in the present case, because the subject treated of is concerning the betrothing of Isaac to some one of the family of Abraham, and the performance of that office was intrusted to the elder servant. That thigh signifies by correspondence conjugal love, as was said, may also appear from other passages in the Word, as from the process which was enjoined when a woman was accused of adultery by her husband, which is thus described in Moses, "The priest shall adjure the woman with an oath of cursing, and the priest shall say unto the woman, Jehovah shall give thee for a curse and for an adjuration in the midst of the people, in Jehovah giving *thy thigh to fall*, and thy belly to swell. When he hath given her the water to drink, it shall come to pass, if she be defiled and hath trespassed trespass against her husband, the cursed waters shall come to bitterness in her, and her belly shall swell, and *her thigh shall fall*, and the woman shall be for a curse in the midst of her people," Numb. v. 21, 27; by the thigh falling was signified the evil of conjugal love, that is, adultery; the other particulars mentioned in the same process have each of them some special signification, so that there is not the least expression which does not involve some hidden meaning, howsoever surprising it may seem to man, who reads the Word without any idea of its sanctity. It is in consequence of this signification of thigh as denoting the good of conjugal love, that frequent mention is made of coming forth from the thigh, as it is said of Jacob, "Be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall *come from thy thighs*," Gen. xxxv. 11; and in another place, "Every soul that came with Jacob to Egypt, that *came forth from his thigh*," Gen. xli. 26; Exod. i. 5;

and concerning Gideon, "Gideon had seventy sons, that *came forth from his thigh*," Judges viii. 30. And whereas the thighs and the loins signify those things which relate to conjugal love, they also signify those things which relate to love and charity, by reason that conjugal love is fundamental of all love, see n. 686, 2733, 2737, 2738, 2739, for they are from the same origin, viz., from the celestial marriage, which is that of good and truth, concerning which, see n. 2727 to 2759: that thigh signifies the good of celestial love, and the good of spiritual love, may appear from the following passage in the Apocalypse, "He that sat on the white horse, had on his vesture and *on his thigh* a name written, King of kings, and Lord of lords," xix. 16; that He Who sat on the white horse is the Word, consequently the Lord, Who is the Word, may be seen, n. 2760, 2761, 2762; that vesture denotes Divine Truth, see n. 2576; therefore He is called King of kings, see, n. 3009; hence it is evident what is meant by thigh, viz., the Divine Good which is of His love, by virtue whereof He is also called Lord of lords, see n. 3004 to 3011; and as this denotes the Lord's quality, it is said that He had thereon a Name written, for name signifies quality, see n. 1896, 2009, 2724, 3006: so in David, "Gird thy sword *upon thy thigh*, powerful in thy glory and honor," Psalm xlv. 3; speaking of the Lord, where sword denotes truth combating, see n. 2799, and thigh the good of love; to gird the sword upon the thigh therefore denotes, that truth whereby combat was to be waged, should be grounded in the good of love: so in Isaiah, "Justice shall be *the girdle of his loins*, and truth *the girdle of his thighs*," xi. 5; speaking also of the Lord, where justice, as predicated of the good of love, see n. 2235, is called the girdle of the loins; and truth, as grounded in good, is called the girdle of the thighs; thus loins are predicated of the love of good, and thighs of the love of truth: again, in the same prophet, "None shall be weary nor stumble in Him, he shall not slumber nor sleep, neither is *the girdle of his thighs* loosed, nor the latchet of his shoes plucked off," v. 27; speaking also of the Lord, where the girdle of his thighs denotes the love of truth, as above: so in Jeremiah, "Jehovah said unto him, that he should buy a *girdle of linen*, and should place it on his *loins*, but should not draw it through the water; and he should go to Euphrates, and should hide it in a hole of the rock; and having done this, when he went, and took it from the place, it was marred," xiii. 1 to 6; where the girdle of linen denotes truth, and the placing it on the loins was a representative that truth was grounded in good; every one may see that the things here described were representative, the signification whereof cannot be known but from correspondences, of which, by the Divine Mercy of the Lord, we shall speak more particularly at the end of some of the following chapters: in like manner it cannot be

known, except from correspondences, what was signified by the things manifested in vision to Ezekiel, to Daniel, and to Nebuchadnezzar; to Ezekiel as thus described, "Over the expanse, which was above the head of the cherubs, was as the appearance of a sapphire stone, the likeness of a throne; and above the likeness of the throne, a likeness as the appearance of a man over it above; and I saw as the appearance of a lighted coal, as the appearance of fire within it round about: *from the appearance of his loins and upwards, and from the appearance of his loins and downwards*, I saw as it were the appearance of fire, and a splendor round about it as the appearance of a rainbow, which is in a cloud in a day of rain; so was the appearance of a splendor round about; so was the appearance of the likeness of the glory of Jehovah," i. 26, 27, 28: that what is here said is representative of the Lord, and of His kingdom, may evidently appear, and that the appearance of loins above and the appearance of loins beneath, has respect to His love, is manifest from the signification of fire, as denoting love, see n. 934, and from the signification of splendor and rainbow, as denoting wisdom and intelligence derived from love, see n. 1042, 1043, 1053: to Daniel as thus described, "A man appeared to him clothed in linen, and *his loins girded with gold of Uphaz*, and his body was like a beryl, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and his feet like the brightness of polished brass," x. 5, 6; what is signified by all these particular expressions, as what by loins, what by body, what by face, by eyes, by arms, and by feet, cannot appear to any one except from representations and their correspondences: from these it is evident, that the Lord's celestial kingdom is thus represented, in which the Divine Love is denoted by loins, and the good of wisdom which is grounded in love by gold of Uphaz, with which he was girded, see n. 113, 1551, 1552: to Nebuchadnezzar as thus described, "The head of the statue was good gold; the breast and arms thereof were silver; the belly and *thighs* thereof were brass; the feet were part iron and part clay," Dan. ii. 32, 33; by this statue were represented the successive states of the Church: by the head, which was gold, the first state which was celestial, as being a state of love to the Lord; by the breast and arms, which were silver, the second state which was spiritual, as being a state of neighborly love or charity; by the belly and thighs which were brass, a third state which was a state of natural good, denoted by brass, see n. 425, 1551; natural good is the good of neighborly love or charity in a degree below spiritual good; by the feet which were iron and clay, a fourth state, which was a state of natural truth, denoted by iron, see n. 425, 426, and also of no coherence with good which is denoted by clay: from what has been said, it may

appear what is signified by thighs and loins, viz., conjugal love principally, and thence all genuine love, as is evident from the passages adduced, and likewise from Gen. xxxii. 25, 32; Isaiah xx. 2, 3, 4; Nahum ii. 1; Exod. xii. 11; Luke xii. 35, 36; in an opposite sense also are signified the loves of a contrary sort, viz., self-love and the love of the world, see 1 Kings ii. 5; Isaiah xxxii. 10, 11; Jer. xxx. 6; chap. xlviii. 37; Ezek. xxix. 7; Amos viii. 10.

3022. Verses 3, 4. *And I will adjure thee by Jehovah God of heaven and God of earth, that thou take not a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell: but that thou go to my land and to my nativity, and take a woman for my son Isaac.* And I will adjure thee by Jehovah God of heaven and God of earth, signifies a binding most holy to the Divine [principle] which was in things supreme and in things thence derived: that thou take not a woman for my son of the daughters of the Canaanite, signifies that the rational Divine [principle] should not be conjoined to any affection which disagrees with truth: in the midst of whom I dwell, signifies things discordant in the human maternal principle which encompass [the Divine principle]: but that thou go to my land and to my nativity, signifies the celestial and spiritual Divine things which the Lord acquired to Himself: and take a woman for my son Isaac, signifies that thence was the affection of truth which should be conjoined to the affection of good of the rational principle.

3023. "I will adjure thee by Jehovah God of heaven and God of earth"—that hereby is signified a binding most holy to the Divine [principle] which was in things supreme and in things thence derived, appears from the signification of adjuring, as denoting to bind by an oath, for adjuration is nothing else but a binding, and this most holy when directed to Jehovah God of heaven and God of earth, that is, to the Divine [principle] which is above and which is beneath, or, what is the same thing, to the Divine [principle] which is in things supreme and in things which are thence derived: Jehovah God of heaven, as spoken of the Lord, is Jehovah Himself who is called the Father, from whom He was conceived, consequently who was His Divine Essence, for conception itself gave the very essence itself from whence it was: Jehovah God of earth is in this case Jehovah who is called Son, consequently His Human essence, this existing from the former, when the Lord made it also Divine, thus by Jehovah God of heaven is signified the Divine [principle] which is in things supreme, and by Jehovah God of earth the Divine [principle] which is in things thence derived. But the Lord is called Jehovah God of heaven by virtue of His Divine [principle] which is in the heavens, and God of earth by virtue of His Divine [principle] which is in the earths; the

Divine [principle] in the heavens is also what is with man in his internals, but the Divine [principle] in the earths is what is with man in his externals; for the internals of man are his heaven, because by them he is conjoined with the angels, but his externals are earth, for by them he is conjoined with man, see n. 82, 913, 1411, 1733; when man is regenerated, then the former flow into the latter, and the latter are derived from the former: hence also it may be known what the internals of the Church are, and what are its externals.

3024. "That thou take not a woman for my son of the daughters of the Canaanite"—that hereby is signified that the rational Divine [principle] should not be conjoined to any affection which disagrees with truth, appears from the signification of taking a woman, as denoting to be joined together by a covenant of marriage; and from the signification of my son, viz., Isaac, as denoting the Lord's rational Divine [principle], concerning which, see n. 1893, 2066, 2083, 2630; and from the signification of daughters, as denoting affections, see n. 489, 490, 491, 568, 2362; and from the signification of Canaanite, as denoting evil, see n. 1444, 1573, 1574; hence it is that the daughters of the Canaanite denote affections which disagree with truth. The subject here treated of is concerning Truth Divine which was to be adjoined to Good Divine of the Lord's rational principle, as may be seen from the contents, n. 3013; by a woman who was to be associated by a covenant marriage, is meant that very truth, which was to be called forth from the natural man by a common way; by my son is meant the Lord's rational principle as to good, to which it was to be adjoined or associated; hence it may be known, that by not taking a woman for my son from the daughters of the Canaanite, is signified, that the Lord's rational Divine principle should not be conjoined to any affection which disagrees with truth; all conjunction of truth with good is effected by affection, for no truth ever enters into man's rational principle, and is there conjoined with good, except by affection, inasmuch as in affection is the good of love which alone conjoins, see n. 1895, as may be known to every one who reflects. That the daughters of the Canaanite signify affections which disagree with truth, that is, signify affections of what is false, may appear from the signification of daughters; for mention is made of daughters in many passages of the Word, and every one may see that in those passages are not meant daughters, as where mention is made of the daughter of Zion, of the daughter of Jerusalem, of the daughter of Tarshish, of the daughter of my people, denoting affections of good and of truth, as has been shown in the passages above adduced: and whereas they denote the affections of good and of truth they denote also Churches, for Churches are Churches by reason of those affec-

tions ; hence it is that by the daughter of Zion is signified the Church celestial, and this from the affection of good, whereas by the daughter of Jerusalem is signified the Church spiritual, and this from the affection of truth, n. 2362 ; the same is also signified by the daughter of my people, Isaiah xxii. 4 ; Jer. vi. 14, 26 ; chap. viii. 19, 21, 22 ; chap. ix. 1 ; chap. xiv. 17 ; Lam. ii. 11 ; chap. iv. 6 ; Ezek. xiii. 17. Hence it is evident what is signified by the daughters of the nations, as by the daughters of the Philistines, the daughters of Egypt, the daughters of Tyre and Sidon, the daughters of Edom, the daughters of Moab, the daughters of the Chaldeans and of Babel, and the daughters of Sodom, viz., the affections of what is evil and false, wherein their religious principles were grounded, consequently their religious principles themselves : that this is the signification of daughters, may appear from the following passages, “*The daughters of the nations* shall lament Egypt, wail for the multitude of Egypt, and cause her to descend, her and *the daughters of magnificent nations* to the earth beneath with them that go down into the pit,” xxxii. 16, 18 ; where the daughters of magnificent nations denote the affections of evil : so in Samuel, “Tell it not in Gath, publish it not in the streets of Askelon, lest the *daughters of the Philistines* rejoice, lest the *daughters of the uncircumcised* triumph,” 2 Sam. i. 20 : so in Ezekiel, “Thou hast committed whoredom with the sons of Egypt : I gave thee into the hand of them that hate thee, the *daughters of the Philistines*, before thy wickedness was discovered, as the time of reproach of the *daughters of Syria*, and of all round about her, of the *daughters of the Philistines* that despise thee round about,” xvi. 26, 27, 57 ; that daughters are not here meant, every one may see, but that by daughters are understood the religious principles of such as are signified by Philistines, whose quality is to talk much about faith without leading the life of faith, see n. 1197, 1198 ; whence also they are called uncircumcised, that is, void of charity. So in Jeremiah, “Go up to Gilead, and take Balm, O *virgin daughter of Egypt*. Make to thyself vessels of migration, thou inhabitant *daughter of Egypt*. The *daughter of Egypt* was ashamed, she was given into the hand of the people of the north,” xlv. 11, 19, 24 ; where the daughter of Egypt denotes the affections of reasoning from scientifics concerning the truths of faith whether they be truths or not ; thus it denotes the religious principle thence arising, which is such, that nothing is believed but what is apprehended by the senses, consequently nothing of the truth of faith, see n. 215, 232, 233, 1164, 1165, 1186, 1385, 2196, 2203, 2209, 2568, 2588. So in Isaiah, “Thou shalt no more exult, O oppressed *daughter of Sidon*,” xxiii. 12 ; and in David, “The *daughter of Tyre*, in a gift, the rich of the people shall entreat thy faces,” Psalm xlv. 12 ; what is meant

by the daughter of Sidon and the daughter of Tyre, is manifest from the signification of Sidon and of Tyre, concerning which, see n. 1201. So in Jeremiah, "Rejoice and be glad, *O daughter of Edom*; thine iniquity is consummated, *O daughter of Zion*, he will no more cause thee to remove, thine iniquity will be visited, *O daughter of Edom*," Lam. iv. 21, 22. Again in Isaiah, "As a wandering bird, a nest cast forth, shall be the *daughter of Moab*," xvi. 2: again, "Come down and sit on the dust, *O virgin daughter of Babel*; sit on the ground, there is no throne, *O daughter of the Chaldeans*. Sit silent, and enter into darkness, *O daughter of the Chaldeans*, because thou shalt no longer be called the lady of kingdoms," xlvii. 1, 5: and in Jeremiah, "A people shall come from the north, put in array like a man to the battle, upon thee, *O daughter of Babel*," l. 41, 42: again, "The *daughter of Babel* is like a threshing floor, it is time to thresh her," li. 33. So in Zechariah, "Deliver thyself, *O Zion*, that dwellest with the *daughter of Babel*," ii. 7: and in David, "The *daughter of Babel* is vastated," Psalm cxxxvii. 8: and in Ezekiel, "Thy sisters, Sodom and *her daughters* shall return to their ancient [state]; and Samaria and *her daughters* shall return to their ancient [state]," xvi. 55; that in these passages by daughters are not meant daughters, but affections which disagree with the truth, consequently religious principles which are thence derived, every one may plainly see; but what those religious principles are, appears from the signification of those people, as from the signification of Edom, of Moab, of the Chaldeans, of Babel, of Sodom, and of Samaria, which have been abundantly treated of in the foregoing explication of Genesis: hence then it appears what is signified in this passage by the daughters of the Canaanite. That they should not contract marriages with the daughters of the Canaanites, had respect also to this spiritual law, that what is good and what is false, and what is evil and what is true, should not be joined together, for thence comes profanation; the prohibition was also representative of that thing, concerning which see Deut. vii. 3; and in Malachi, "Judah hath profaned the holiness of Jehovah, because he hath loved and married the *daughter of a strange god*," ii. 11.

3025. "In the midst of whom I dwell"—that hereby are signified things discordant in the human maternal principle which encompass, appears from the signification of dwelling in the midst, viz., of the Canaanite as denoting those things which are round about, or which encompass; and that these are discordant with truth, appears from what was said above concerning the signification of the daughters of the Canaanite: that these things are what the Lord received hereditarily from the maternal principle, and which He afterwards expelled when He made His Human [principle] Divine, may appear from what

has been said and shown above on the same subject, n. 1414, 1444, 1573, 2159, 2574, 2649.

3026. "But that thou go to my land and to my nativity"—that hereby is signified to the celestial and spiritual Divine things, which the Lord acquired to Himself, appears from the signification of land (or earth) as denoting the celestial principle of love, concerning which see n. 1413, 1607; and from the signification of nativity, as denoting the spiritual principle of love, concerning which see n. 1145, 1255; in the present case denoting celestial and spiritual Divine things, because treating of the Lord; which things, that He acquired them to Himself by His own proper power, may be seen, n. 1815, 1921, 2025, 2026, 2083, 2500.

3027. "And take a woman for my son Isaac"—that hereby is signified that thence was the affection of truth which should be conjoined to the affection of good of the rational principle, appears from what was said above, n. 3024.

3028. Verses 5, 6. *And the servant said unto him, perhaps a woman is not willing to go after me to this land; shall I by bringing back bring back thy son to the land whence thou camest forth? and Abraham said unto him, take heed to thyself lest perhaps thou bring back my son thither.* The servant said unto him, signifies the Lord's perception concerning the natural man: perhaps a woman is not willing to go after me to this land, signifies the doubt of the natural man concerning that affection, whether it was separable: shall I by bringing back bring back thy son to the land whence thou camest forth, signifies whether it could nevertheless be conjoined to Good Divine of the rational principle: Abraham said unto him, signifies the Lord's perception from the Divine [principle]: take heed to thyself lest perhaps thou bring back my son thither, signifies that it could not in any wise be conjoined.

3029. "The servant said unto him"—that hereby is signified the Lord's perception concerning the natural man, appears from the signification of saying, as denoting to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552; and from the signification of servant in this passage, as denoting the natural man, concerning which see n. 3019, 3020; whatsoever is done in the natural man, and what is the quality of the natural man, this is perceived in the rational principle, for that which is beneath in man is perceived by that which is above, see n. 2654; hence it is that by the servant saying to him, is signified the Lord's perception concerning the natural man.

3030. "Perhaps a woman is not willing to go after me to this land"—that hereby is signified the doubt of the natural man concerning that affection whether it was separable, appears from the signification of woman, as denoting truth, in the pres-

ent case truth from the natural principle, which was to be conjoined to Good Divine of the rational principle; and whereas all conjunction is effected by affection, as was said above, n. 3024, therefore by woman is signified the affection of that truth; and from the signification of going after me or following to this land, as denoting to be separated from the natural and conjoined to the rational principle, for land here, as above, n. 3026, is the good of love which is of the rational principle: that doubt is denoted, is manifest from its being said, "Perhaps she is not willing." From what has been said above it is evident what is implied in those words, and in what follows to verse 8, &c., for the better understanding whereof, it may be expedient to make a few observations: the genuine rational principle *is* by virtue of good, and *exists* by virtue of truth;* good flows in by an internal way, but truth by an external way; good conjoins itself thus with truth in the rational principle, and causes the rational principle to be; unless good therein be conjoined with truth, there is no rational principle, although it appears otherwise by reason that man can reason, see n. 1944; this is the common way by which the rational principle is formed with man: The Lord, inasmuch as He was born like another man, and was willing to be instructed like another man, was willing also in like manner to make His rational principle Divine, viz., as to good by an influx from His Divine [principle] by an internal way, and as to truth by an influx by an external way; when therefore the rational principle as to good was formed, so as to be in a state of receiving truth, which is meant by what is said in the beginning of this chapter, "Abraham being old came to days, and Jehovah blessed Abraham in all things," by which words it was shown is signified, when the state was at hand that the Lord's Human [principle] should be made Divine, and all things were disposed into Divine Order, see n. 3016, 3017; it now follows, that to the good of the rational principle truth should be conjoined, and this, as was said, by a common way, that is, by scientifics and knowledges from the natural man: the essential good of the rational principle, which is formed by an internal way, is the essential ground, but truth is the seed which is to be sown in that ground; there is no other possible method whereby the genuine rational principle can be born: In order that this principle might in like manner exist with the Lord, and might be made Divine by His own proper power, the Lord came into the world, and was willing to be born as another man: otherwise He might have assumed a human [principle] without being born, as was frequently the case in ancient times when He appeared to men: these are the things contained in this chapter, viz., how truth called forth from the natural man was conjoined to the good of the rational principle, and as the good therein was

Divine, the truth also therein was made Divine; these things are most obscure, so as not to be intelligible to man, especially to him who doth not know that the rational principle is somewhat distinct from the natural, and who therefore doth not know that the rational principle is successively formed, and this by knowledges; nevertheless they are things of easy apprehension to those who have any knowledge concerning the rational and natural man, and who are in any degree enlightened: the angels see them all as in clear day. In order for the obtaining an idea of these things, see what was said and shown above on the subject, viz., that the rational principle as to truth is formed by influx into sciences and knowledges, n. 1495, 1563, 1900, 1964; that it is not born from sciences and knowledges, but from the affection thereof, n. 1895, 1900; that sciences and knowledges are only vessels of good, n. 1469, 1496; that vain and unprofitable scientifics must be destroyed, n. 1489, 1492, 1499, 1500; that in the rational principle the affection of good is as the soul in the affection of truth, n. 2072; what is the affection of rational truth and of scientific truth, n. 2503; that by knowledges the external man is joined to the internal, or the rational to the natural, when knowledges are implanted in things celestial which are of love and charity, n. 1450, 1451, 1453, 1616.

3031. "Shall I by bringing back bring back thy son to the land whence thou camest forth"—that hereby is signified whether it could nevertheless be conjoined to Good Divine of the rational principle, may appear from what was said above concerning Abraham, and concerning the land whence he came forth, see n. 1353, 1356, 1992, 2559, whereby it is manifest that the land whence Abraham came, was Syria, where was another ancient Church, which was called Hebrew from Eber its founder, see n. 1238, 1241, 1327, 1343; but this Church about the time of Abraham also declined from the truth, and this to such a degree amongst certain houses therein, that they were altogether ignorant of Jehovah, and worshipped other gods; this is the land which is here meant, concerning which the servant asked Abraham whether he should bring back his son to the land whence he came forth; hence it is, that by land is here signified the affection which does not agree with truth; and this being signified by land, by bringing back the son, or what is the same thing, by there taking for him a woman, and there abiding with her, is signified to conjoin an affection not agreeing with truth with Good Divine of the rational principle; but that this could not be done, is declared in Abraham's answer which follows.

3032. "Abraham said unto him"—that hereby is signified the Lord's perception from the Divine [principle], appears from the signification of saying, as denoting to perceive, concerning

which see above, n. 3029; and from the representation of Abraham, as denoting the Lord as to the Divine Human [principle], from which that perception was.

3033. "Take heed to thyself lest perhaps thou bring back my son thither"—that hereby is signified that it could not in any wise be conjoined, appears from what was said above, n. 3031; where it was explained what is signified in the internal sense, by bringing back the son to the land from which Abraham came forth. That an affection not agreeing with truth cannot be conjoined to good which is of the rational principle, may appear from what was said above concerning the conjunction of good and truth, or, what is the same thing, concerning the celestial marriage, n. 2173, 2507, 2727 to 2759; that therefore the ancients instituted marriage between the affection of good and of truth, may be seen, n. 1904: also that what is false can in no wise be conjoined with good, nor what is true with evil, because they are of contrary qualities and characters, n. 2388, 2429, 2531; and that good is insinuated into the knowledges of truth, as its recipient vessels, and thereby conjunction is effected, n. 1469, 1496, 1832, 1903, 1950, 2063, 2189, 2261, 2269, 2428, 2434, 2697. That there can be no conjunction of what is false with good, nor of what is true with evil, but only of what is false with evil, and of what is true with good, has been given me to perceive to the life; and it was perceived that the case is thus: when man has the affection of good, that is, when he wills good from the heart, in case any thing is to be thought of which is to be willed and to be done, then his good-will flows into his thought, and there applies and joins itself to the knowledges which are therein as to its recipient vessels, and by that conjunction impels him so to think, will, and act; it is, as it were, an ingrafting of good in truths, or in the knowledges of truth; but when man has not the affection of good but the affection of evil, that is, when he wills evil, as when he believes all to be good which favors himself, that he may become great and rich, and thus enjoy honor and wealth, and this is his end, in this case when any thing is to be thought of which should be willed and be done, his will in like manner flows into his thought, and there excites the knowledges which appear like truth, and thus impels him to think, to will, and to act; and this by a wrong application of knowledges, and by considering certain general principles, which he has drawn from the literal sense of the Word, or from some other science, as applicable in every sense; thus it is evil which is copulated with what is false, for in this case the truth which was therein is deprived of all the essence of truth. Such in another life, howsoever in the life of the body they may appear better instructed than others, are in reality more stupid, and in proportion as they are in the persuasion of being in the truth, so far they

induce darkness in others; such have at times been present with me, but they were not susceptible of any affection of good from any principle of truth, howsoever truths were recalled to their mind, with which they were acquainted in the life of the body, for evil appertained to them, wherewith truths could not be conjoined; neither can these come into consort with the good, but if any thing of natural good appertains to them, they are vastated to such a degree, until they know nothing of truth, and then there is insinuated into the remaining good somewhat of truth, so much as the scantiness of the remaining good can contain. But they who have been in the affection of good from the heart, these are receptive of all truth, according to the quantity and quality of good appertaining to them.

3034. Verse 7. *Jehovah God of heaven, Who received me from the house of my father, and from the land of my nativity, and Who spake to me, and Who sware to me, saying, to thy seed will I give this land, He shall send his angel before thee, and thou shalt receive a woman for my son thence.* Jehovah God of heaven, signifies the Lord's essential Divine [principle]: Who received me from the house of my father, and from the land of my nativity, signifies by virtue of Whom the Lord delivered Himself from the maternal principles as to evils and as to falses: and Who spake to me, and Who sware to me, saying, signifies from Whom He had His Divine will and understanding: to thy seed will I give this land, signifies Divine Truth appertaining to the Lord's Human [principle]: He shall send his angel before thee, signifies Divine Providence: and thou shalt receive a woman for my son thence, signifies that the affection of truth indeed was thence, but from a new source.

3035. "Jehovah God of heaven"—that hereby is signified the Lord's essential Divine [principle], appears from what was said above, n. 3023, viz., that Jehovah God of heaven is the Lord's essential Divine [principle]; for by Jehovah Who is so often named in the Word of the Old Testament, the Lord alone is understood, inasmuch as all and singular the things contained therein, in an internal sense, treat concerning Him, and all and singular the rites of the Church represented Him, see n. 1736, 2921; and moreover the most ancient people who were of the Church celestial, understood by Jehovah no other than the Lord, see n. 1343. In the literal sense, it appears in this and in other passages, as if another who is superior is meant by Jehovah, but such is the sense of the letter, that it distinguishes what the internal sense unites, and this by reason that man, who is to be instructed from the sense of the letter, cannot have an idea of one unless he has first an idea of several, for one with man is formed of several, or, what is the same thing, that which exists together is formed of things successive; there are several [things or principles] in the Lord, and all are Jehovah:

hence it is that the sense of the letter distinguishes [or makes distinction], whereas heaven in no sort distinguishes, but acknowledges one God with a simple idea, nor any other than the Lord.

3036. "Who received me from the house of my father and from the land of my nativity"—that hereby is signified by virtue of Whom the Lord delivered Himself from the maternal principles as to evils and as to falses, appears from the signification of the house of my father in this passage, and of the land of nativity, as denoting the maternal principle, or what was hereditary from the mother, from which came the evil and false principle against which the Lord fought, and which He expelled, and thus made His Human [principle] Divine by His own proper power, see what was said above, n. 3031, concerning the house and land whence Abram came, and what was said above, n. 1414, 1444, concerning the Lord's hereditary principle, as being Divine from Jehovah, and from the mother evil; and that He fought against the evil hereditary from the mother, but that He had no actual evil, n. 1444, 1573; and that He put off all that was hereditary from the mother, so as at length not to be her son, n. 2159, 2574, 2649; this hereditary principle, viz., what was from the mother, is what is signified in an internal sense by the house of my father and the land of nativity; by the house of my father is signified the hereditary maternal principle as to evil, and by the land of nativity the hereditary maternal principle as to falses, for where evil is there are falses, they being conjoined to each other; that the Lord expelled them by His own proper power, see n. 1616, 1813, 1921, 2025, 2026, 2083, 2523.

3037. "And who spake to me, and who sware to me, saying:"—that hereby is signified from whom He had His Divine Will and Understanding, appears from the signification of speaking, as denoting to perceive, concerning which see n. 3029, and also to will, see n. 2626; and from the signification of swearing, as denoting confirmation from the Divine [principle], and as being predicated of truths which are of the understanding, see n. 2842. When it is said of Jehovah that He speaks, in an internal sense is meant that He wills; and when it is said of Jehovah that He swears, in an internal sense is meant that He understands it to be true; thus by swearing is signified to understand when it is predicated of Jehovah, as may also appear from the passages adduced from the Word, n. 2842.

3038. "To thy seed will I give this land"—that hereby is signified Divine Truth which appertained to the Lord's Human [principle], appears from the signification of seed, as denoting faith grounded in charity, and also those who are principled in such faith, concerning which, see n. 1025, 1447, 1610, 2848; and whereas all the good and truth of faith is from the Lord, it is Divine Truth Itself which is meant by seed in a supreme

sense; and from the signification of this land, viz., Canaan, as denoting heaven or the Lord's kingdom, see n. 1413, 1437, 1607; and whereas it denotes heaven or the Lord's kingdom, it is the Lord's Divine Human [principle] Itself which is meant by the land of Canaan in a supreme sense; for the essential Divine [principle] cannot flow into heaven except through the Lord's Divine Human [principle]; which also the Lord has plainly declared in Matthew, where He says, "All things are delivered unto Me of My Father, and no one knoweth the Son but the Father, neither knoweth any one the Father but the Son, and he to whom the Son hath willed to reveal him," xi. 27; and in John, "No one hath seen God at any time, the only begotten Son Who is in the bosom of the Father, He hath declared Him," i. 18; the Son is the Lord's Divine Human [principle]: He who believes that any other Father but the Lord is adored in heaven, is much deceived.

3039. "He shall send His angel before thee"—that hereby is signified the Divine Providence, appears from the signification of angel in the Word, as denoting the Lord, but what [principle] of the Lord is denoted by the angel, appears from the series of things treated of, concerning which, see n. 1925; that the Divine Providence is here signified, is manifest. The reason why by angels in the Word the Lord is meant, is because all that is spoken in the Word by the prophets and others under the dictate of the angels, is from the Lord, that is, is of the Lord Himself; the angels in heaven also acknowledge and perceive that nothing of good and truth is from themselves, but from the Lord, insomuch that they hold all things in aversion which induce another idea; hence it is, that by angels, viz., the good, the Lord is meant, but what [principle] of the Lord, appears from the series of things treated of.

3040. "And thou shalt receive a woman for my son thence"—that hereby is signified that the affection of truth was indeed thence, but from a new source, appears from the signification of woman, as denoting the affection of truth, concerning which see above; for by Rebbecca, who is treated of in this chapter, is represented Divine Truth which was to be conjoined to Divine Good of the Lord's rational principle, which is Isaac; that the affection of truth is thence, viz., from those things which are signified by the house of my father, and the land of my nativity, but from a new source, cannot as yet be fully explained; in what follows however the subject is much treated of; we shall here only give a brief explication of it; every affection of truth in the natural man exists by influx from the affection of good out of the rational principle or through the rational principle from the Divine; the affection of truth, which exists by that influx in the natural man, in the beginning is not the affection of genuine truth, for genuine truth comes successively, and is

successively substituted in the place of former truths, which were not truths in themselves, but only means leading to genuine truths; from this brief explication it may appear what is meant when it is said that the affection of truth is indeed thence, but from a new source.

3041. Verses 8, 9. *And if the woman is not willing to go after thee, and thou art free from this my adjuration, only thou may not bring back my son thither. And the servant placed his hand under the thigh of Abraham his lord; and he adjured him upon this word.* If the woman is not willing to go after thee, signifies here, as above, if the affection of truth should not be separated: and thou art free from my adjuration, signifies the freedom [or free principle] which the natural man has: only thou may not bring back my son thither, signifies here, as above, that thence was no conjunction: and the servant placed his hand under the thigh of Abraham his lord, signifies here, as above, a binding of the natural man as to power to the good of conjugal love: and he adjured him upon this word, signifies a sacrament.

3042. "If the woman is not willing to go after thee"—that hereby is signified if the affection of truth should not be separated, appears from the signification of woman as denoting the affection of truth; and from the signification of going after me, or following, to this land, as denoting to be separated from the natural principle, and conjoined to the rational, concerning which see n. 3030, where the same words occur.

3043. "And thou art free from my adjuration" — that hereby is signified the freedom [or free principle] which the natural man has, appears from the signification of servant, of whom these words are spoken, as denoting the natural man, see n. 3019; and from the signification of being free if the woman was not willing to follow, as denoting in a proximate sense, that he would be in no binding, if the affection of truth should not be separated; that these things imply the freedom [free principle] which the natural man has, is evident, for the affection of truth which is here treated of, and also the separation, is predicated, in the internal sense, of the natural man; in the historical sense indeed the coherence is otherwise, but in the internal sense, it is as here described. Concerning man's freedom [or free principle] see what was said and shown above, see n. 892, 905, 1937, 1947, 2744, 2870 to 2893, whence it is evident how the case is in respect to freedom: freedom [or a free principle] is predicated of the natural man, but not so of the rational, for through the rational into the natural man flows-in good from the Lord in celestial freedom; the natural man is what receives that good, and in order that he may receive, and thereby be conjoined to the celestial freedom [or free principle] which flows-in through the rational, the natural man is left in

freedom [or a free principle]: for freedom is of love or affection, and if the natural man does not receive the affection of truth from the affection of good which flows-in, he is in no case conjoined to the rational; thus it is in respect to man, who is reformed of the Lord by freedom [or a free principle], see n. 1937, 1947, 2876, 2877, 2878, 2881. In respect to the Lord, He also left the natural principle in freedom, when He made His rational principle Divine as to truth, that is, when He adjoined Divine Truth to Divine Good of the rational principle, for He was willing to make His Human [part or principle] Divine by the common way; the common way is such as has place with man who is reformed and regenerated; the real reformation and regeneration of man is therefore a kind of image; man also by reformation and regeneration is made new, hence he is said to be begotten anew, and created anew, and in proportion as he is reformed, so far he has in himself as it were the Divine [principle]; but there is this difference, that the Lord made Himself Divine by and from His own proper power, whereas man cannot do any thing of or from his own proper power, but from the Lord; it is said *as it were* the Divine [principle], because man is only a recipient of life, whereas the Lord as to each Essence is Life Itself, see n. 1954, 2021, 2658, 2706, 3001.

3044. "Only thou mayest not bring back my son thither"—that hereby is signified that thence was no conjunction, appears from what was said above, n. 3031, 3033, where the same words occur.

3045. "And the servant placed his hand under the thigh of Abraham his lord"—that hereby is signified a binding of the natural man as to power to the good of conjugal love, appears from what was said above, n. 3021, where also the same words occur.

3046. "And he adjured him upon this word"—that hereby is signified a sacrament, appears from the signification of adjuring as denoting a binding, and indeed the most holy, because by Jehovah God of heaven and God of earth, concerning which, see n. 3023, thus denoting a sacrament, for a sacrament is nothing else but a binding.

3047. Verse 10. *And the servant took ten camels from the camels of his lord, and went, and every good thing of his lord in his hand, and he arose, and went to Aram Naharaim, to the city of Nahor.* The servant took ten camels from the camels of his lord, and went, signifies common Divine scientifics in the natural man: and every good thing of his lord in his hand, signifies the goodnesses and truths of those scientifics with him: and arose, signifies elevation: and went to Aram Naharaim, signifies the knowledges of truth thence: to the city of Nahor, signifies doctrinals related thereto.

3048. "And the servant took ten camels from the camels of

his lord, and went"—that hereby are signified common Divine scientifics in the natural man, appears from the signification of servant here, as denoting the natural man, concerning which, see above, n. 3019, 3020; and from the signification of ten, as denoting remains, which, that they are goodnesses and truths with man, stored up from the Lord, may be seen, n. 468, 530, 560, 561, 660, 661, 1050, 1906, 2284; and when ten, or remains, are predicated of the Lord, they are the Divine things which the Lord acquired to Himself, as may be seen, 1738, 1906; and from the signification of camels, as denoting common scientifics, which are said to be ten, as being Divine or acquired by the Lord; also from the camels being camels of his lord; by his going is signified initiation thereby, which is the subject treated of in this chapter: the process of the conjunction of truth with good in the Lord's Divine rational principle is here treated of, and first the process of initiation is described, n. 3012, 3013, in a series according to its quality; in the present verse is shown, that the Lord in the natural man separated those things which were from Himself, that is, which were Divine, from those things which were from the maternal principle; those things which were from Himself, or which were Divine, are the things whereby initiation was effected, and are here called ten camels from the camels of his lord; hence it is, that in the following verses much mention is made of camels, as where it is said, that he made the camels fall down on their knees, without the city, verse 11; that Rebecca also gave drink to the camels, verses 14, 19, 20; that they were brought into the house, and that straw and provender were given them, verses 31, 32; and further, that Rebecca and her damsels rode upon the camels, verse 61; and that Isaac saw the camels coming; and when Rebecca saw Isaac, that she fell from the camel, verses 63, 64; the reason why they are so often mentioned is on account of the internal sense, in which they signify the common scientifics, which are in the natural man, from which comes the affection of truth, which is to be initiated in the affection of good in the rational principle, and this according to a common way, as was shown above; for the rational principle as to truth can in no wise be born and perfected without scientifics and knowledges. That camels signify common scientifics, appears from other passages in the Word where they are mentioned, as in Isaiah, "The prophetic [word or declaration] of the beasts of the south: in the land of straitness and of anguish, from whence the young lion and the old lion, the viper and fiery flying serpent, they carry their wealth on the shoulders of young asses, and *their treasures on the back of camels*, to the people they do not profit; and the Egyptian shall help in vain and to no purpose," xxx. 6, 7; where the beasts of the south denote those who are in the light of knowledges, or in knowledges, but in a life of evil; to carry

their wealth on the shoulders of young asses denotes the knowledges appertaining to their rational principle. That a young ass is rational truth, may be seen, n. 2781; their treasures on the back of camels denote the knowledges appertaining to their natural principle, the back of camels is the natural principle, the camels themselves are the common scientifics which are therein, treasures are the knowledges which they hold as precious; by the Egyptian helping in vain and to no purpose, is signified that sciences are of no use to them; that Egypt is science, may be seen, n. 1164, 1165, 1186, 1462, 2588; that camels here are not camels, is evident, for it is said that the young lion and the old lion carry their treasures on the back of camels, by which expression every one may see that some arcana of the Church is signified. Again, in the same prophet, "The prophetic [word or declaration] of the desert of the sea: thus saith the Lord, go, set a watchman, he shall declare what he shall see; and he saw a chariot, a pair of horsemen, a chariot of an ass, *a chariot of a camel*, and he hearkened a hearkening; he answered and said, Babel is fallen, is fallen," xxi. 1, 6, 7, 9; the desert of the sea denotes the vanity of the sciences which are not for use; the chariot of an ass denotes a heap of particular scientifics; the chariot of a camel denotes a heap of common scientifics, which are in the natural man: the vain reasonings which appertain to those who are signified by Babel, are what are thus described. Again, in the same prophet, "Thy heart shall dilate itself, because the multitude of the sea shall be converted to thee, the wealth of the Gentiles shall come to thee; *abundance of camels shall cover thee*, the dromedaries of Midian and Ephraim, all these shall come from Sheba, they shall carry gold and incense, and shall show forth the praises of Jehovah," lx. 5, 6; speaking of the Lord, and of the Divine celestial and spiritual things in His natural principle; the multitude of the sea denotes the immense plenty of natural truth, the wealth of the Gentiles the immense plenty of natural good; abundance of camels denotes the abundance of common scientifics; gold and incense denote goodnesses and truths, which are the praises of Jehovah; from Sheba denotes from the celestial things of love and of faith, see n. 113, 117, 1171: the queen of Sheba coming to Solomon to Jerusalem with exceeding great riches, with *camels carrying* spices, and very much gold, and precious stone, 1 Kings x. 1, 2, represented the wisdom and intelligence which was added to the Lord, Who in the internal sense is Solomon in this passage; the camels carrying spices, gold, and precious stone, are those things which are of wisdom and intelligence in the natural man. So in Jeremiah, "To Arabia and to the kingdoms of Habor, which Nebuchadnezzar king of Babel hath smitten; arise ye, and go up to Arabia and lay waste the sons of the east; they shall take their tents, their

curtains, and all their vessels, and *they shall take away from them their camels*; and *their camels shall be for a prey*, and I will disperse them to every wind," xlix. 28, 29, 32; in this passage, Arabia and the kingdoms of Habor, in an opposite sense, denote those who are principled in the knowledges of things celestial and spiritual, for no other end or use than that they may be reputed wise and intelligent by themselves and the world; the camels which should be taken away from them, should be for a prey, and should be dispersed to every wind, are in general the scientifics and knowledges of goodness and truth, which are also taken away from them, in the life of the body, by their believing things contrary thereto, and in another life entirely. So in Zechariah, "The plague with which Jehovah shall smite all people, who shall fight against Jerusalem; thus shall be the plague of the horse, of the mule, of the *camel*, of the ass, and of every beast," xiv. 12, 15; where the plague of the horse, of the mule, of the camel, and of the ass, denotes the privation of things intellectual, which thus succeed in order from things rational to things natural; what is signified by horse, may be seen, n. 2761, 2762, what by mule, n. 2781, what by ass, n. 2781; camels denote common scientifics in the natural man. The same was signified by the plague in Egypt, which was upon "the cattle in the field, upon the horses, upon the asses, upon the *camels*, upon herd and upon flock," Exod. ix. 2, 3. From these passages it may appear that by camels, in the internal sense of the Word, are signified common scientifics which are of the natural man. Common scientifics are those which comprehend in them several particulars, and these particulars comprehend singulars, and form in common the natural man as to his intellectual part.

3049. "And every good thing of his lord in his hand"—that hereby are signified the goodnesses and truths of those scientifics with him, appears from the signification of every good thing of his lord, as denoting both good and truth, for truth in itself is good, because derived from good; truth is the form of good, that is, when good is formed that it may be intellectually perceived, then it is called truth; and from the signification of hand, as denoting power, concerning which see n. 878, consequently which were with him: common scientifics are not good in themselves, nor alive, but the affection thereof causes them to be good and to live, for in this case they have respect to use; no one is affected with any scientific, or truth, except on account of use, use making it good; but such as the use is, such is the good.

3050. "And he arose"—that hereby is signified elevation, appears from the signification of arising, as implying somewhat of elevation wherever it is spoken of, see n. 2041, 2785, 2912, 2927, in the present case, that Divine Truth derived from sci-

entifics should be initiated in Divine Good of the rational principle.

3051. "And went to Aram Naharaim"—that hereby are signified the knowledges of truth thence, appears from the signification of Aram or Syria, as denoting the knowledges of good, concerning which see n. 1232, 1234; but Aram Naharaim, or Syria of rivers, signifies the knowledges of truth from Naharaim or rivers, because rivers signify intelligence, which is of the knowledges of truth, as may appear from the passages adduced from the Word, n. 108, 109, 2702, and from several others, of which, by the Divine Mercy of the Lord, we shall speak elsewhere.

3052. "To the city of Nahor"—that hereby are signified doctrinals related thereto, appears from the signification of a city, as denoting doctrinals, see n. 402, 2451; and from the representation of Nahor, as denoting what is related; for Nahor was the brother of Abraham, and from him came Bethuel, of whom was Rebecca: scientifics and doctrinals are distinct from each other in this, that doctrinals are grounded in [or derived from] scientifics, the former having respect to uses, and being procured by reflection from scientifics: they are here said to be related, by reason of their derivation from things Divine.

3053. Verse 11. *And he made the camels fall down on their knees, without the city, at a well of waters, near the time of evening, near the time that the drawers [of water] came forth.* He made the camels fall down on their knees, signifies the holy disposing of common scientifics: without the city, signifies removal from doctrinals: at a well of waters, signifies to receive the truths of faith: near the time of evening, signifies a more obscure state on the occasion: near the time that the drawers came forth, signifies a state of instruction.

3054. "He made the camels fall down on their knees"—that hereby is signified the holy disposing of common scientifics, appears from the signification of making to fall down on the knees, as denoting to dispose to what is holy; and from the signification of camels, as denoting common scientifics, concerning which see above, n. 3048.

3055. "Without the city"—that hereby is signified removal from doctrinals, appears from the signification of city, as denoting doctrinals, see n. 402, 2451; without [or out of] which, it is evident, denotes without [or out of] doctrinals, thus removal from them.

3055½. "At a well of waters"—that hereby is signified to receive the truths of faith, appears from the signification of a well of waters, as denoting the Word, also doctrine from the Word, consequently also essential truth, see n. 2702, in the present case as denoting the truths of faith.

3056 "Near the time of evening"—that hereby is signified

a more obscure state on the occasion, appears from the signification of time, as denoting state, see n. 2625, 2788, 2837; and from the signification of evening, as denoting what is obscure; for evening in the Word signifies the state which precedes the last state of the Church when it comes to its close, which last state is called night, and also it signifies the first state of a newly rising Church, which is called morning, see n. 2323; in each sense it denotes what is obscure; but in the present case it denotes the obscurity which precedes morning.

3057. "Near the time that the drawers came forth"—that hereby is signified a state of instruction, appears from the signification of time, as denoting state, see above, n. 3056; and from the signification of a drawer, or one that draws, viz., water, as denoting to be instructed, of which we shall speak presently. What has been said hitherto from n. 3054, is what is signified in the internal sense by the things which are related historically in this verse; but what each particular expression involves in one series, does not easily appear to any one who is not instructed concerning the natural man, and concerning the scientifics and doctrinals therein, and also how truths are elevated thence into the rational principle, and become rational; and still less does it appear, unless he knows what is the quality of the rational principle in respect to the natural, or what is the quality of the things which are in the rational principle in respect to those which are in the natural; the things which are in the rational principle do not appear before a man whilst he lives in the body; for the things which are in the natural principle are what come to be perceivable, and seldom the things which are in the rational principle, except by a certain species of light illuminating the things which are in the natural principle, or as an influent faculty, whereby the things appertaining to the thinking principle are disposed to order, and as somewhat perceptive of the object which the mind looks upon: unless these and several things besides be known, the contents of this verse can hardly be explained so as to be apprehended; as for instance, that there is a holy disposing of common scientifics, and at the same time a removal from doctrinals, to receive the truths of faith, and on this occasion that there is an obscure state, and that such is a state of instruction. Nevertheless it is allowable briefly to declare, so far as may be apprehended, how the case is in this respect with man when he is reformed of the Lord, because the reformation of man is a kind of image of what passed with the Lord when He was in the world, as was said above, n. 3043. During man's reformation, the common [things or principles] which are in his natural man, are disposed of the Lord to a correspondence with those [things or principles] which are in heaven; what correspondence •, and that it exists between things spiritual and things natural, may

be seen, n. 2987, 2989, 2990, 2991, 3002. The common [things or principles] are first disposed, in order that particulars may be successively insinuated into them of the Lord, and into particulars singulars: for unless order has place with the common [things or principles], it cannot exist with particulars, because the latter enter into the former and confirm them, still less can it exist with singulars, because these enter into particulars as into their common [things or principles] and illustrate them; this is what is meant by a holy disposing of common scientifics, and in the internal sense is signified by making the camels to fall down on their knees; for thus they submit themselves to receive influx: whilst these things are thus disposing, doctrinals are removed, these being conclusions from scientifics, for there is an influx through the rational principle as it were dictating that this is true, this is not true, but in such a sort, that it is true because agreeing with the disposing of the common [things or principles], not true because disagreeing: there is no other influx given as to truths; doctrinals indeed are previously therein, but they are not doctrinals before they are believed, they are merely scientifics, wherefore when they become the objects of thought, no conclusion is made from them, but from other things concerning them; this is what is meant by removal from doctrinals, and what is here signified in the internal sense by without the city; but this state is what is called an obscure state, and is signified by the time of evening, whereas when doctrinals are confirmed so as to be believed, then comes morning, or a bright and lucid state. The other things which are contained in this verse appear evident from what has been just now said.

3058. The true ground and reason why by drawing water is signified instruction, and also illustration thereby, as in what follows in this chapter, is, because waters in the internal sense signify the truths of faith, see n. 2702; thus to draw waters is nothing else than to be instructed in the truths of faith, and thereby to be enlightened, as also in other passages in the Word, as in Isaiah, "Ye shall *draw waters* in joy from the fountains of salvation; in that day ye shall confess to Jehovah," xii. 3, 4; to draw waters denotes to be instructed, to understand, and to be wise: again, in the same prophet, "Bring ye *waters* to meet him that thirsteth, O ye inhabitants of the land of Thema," xxi. 14; to bring waters to meet him that thirsteth, denotes to instruct: again, in the same prophet, "The miserable and the needy seeking *waters*, and there are none, their tongue fainteth for thirst," xli. 17; seeking waters denotes being desirous to be instructed in truths, by there being none is signified that no one was in possession of them. Moreover, by drawers of water in the Jewish Church were represented those who are continually desirous of knowing truths, but for no

other end than to know, without any regard to the use thence to be derived; such were reckoned amongst the most vile; they were represented by the Gibconites, concerning whom, see Joshua ix. 21, 23, 27.

3059. Verses 12, 13, 14. *And he said, Jehovah God of my lord Abraham, cause I pray to meet before me to-day, and do mercy with my lord Abraham. Behold I stand above at the fountain of waters, and the daughters of the men of the city come forth to draw waters. And let it come to pass, the damsel to whom I say, Let down I pray thy cask, and I will drink, and she shall say, Drink, and I will make thy camels drink also, her Thou hast appointed for Thy servant Isaac; and in this I shall know that Thou hast done mercy with my lord.* He said, signifies communication: Jehovah God of my lord Abraham, signifies of the Divine [principle] Itself which is the Father with the Divine Human [principle] which is the Son: cause I pray to meet before me to-day, signifies Providence from eternity: and do mercy, signifies an influx of love: with my lord Abraham, signifies the Divine Human [principle]: behold I stand above at the fountain of waters, signifies a state of conjunction of Truth Divine with the Human [principle]: and the daughters of the men of the city are coming forth to draw waters, signifies the affections of truth and instruction by them: and let it come to pass the damsel to whom I say, signifies affection in which is innocence: let down I pray thy cask, signifies the submission of scientifics; and I will drink, signifies the instruction of truth thence: and she shall say drink, signifies a reciprocal principle in respect thereto: and I will also make thy camels drink, signifies the illustration of all scientifics in the natural man thence: her Thou hast appointed for Thy servant Isaac, signifies the conjunction of Truth Divine with Divine Good in the rational principle: and in this shall I know that Thou hast done mercy with my lord, signifies that marriage is from Love Divine.

3060. "And he said"—that hereby is signified communication, may appear from the signification of saying in the historical parts of the Word, as denoting to perceive and to will, of which much has been said above; and by reason of this signification it also signifies to communicate, for communication is from perceiving and willing.

3061. "Jehovah God of my lord Abraham"—that hereby is signified of the Divine [principle] Itself which is the Father with the Divine Human [principle] which is the Son, viz., communication, appears from what has been frequently said and shown above, viz., that Jehovah God is the Lord's Divine [principle] Itself which is called the Father, and that by Abraham is represented His Divine Human [principle], see n. 2833, 2836; that Jehovah in the Word of the Old Testament is the Lord

Himself, may be seen, n. 1736, 1815, 2921: that the most ancient Church which was before the flood, and the ancient Church which was after the flood, by Jehovah understood no other than the Lord, may be seen, n. 1343, 1976, 1992, 2016, 3035; that in the Lord there is a trine [threefold principle], viz., the Divine Itself, the Divine Human, and the Divine Holy Proceeding, and that these are one, may be seen, n. 1999, 2149, 2156, 2288, 2329, 2447. That the whole trine [threefold principle] in the Lord is Jehovah, may be seen, n. 2156, 2329; and that all and singular things in the Lord are Jehovah, n. 1902, 1921: that the Lord is one with the Father, and that no other is meant by Father in heaven, may be seen, n. 14, 15, 1725, 1729, 1733, 1815, 2005, 2018, 2025, 2803, 3038; that the Lord is the universal heaven, as being the All therein; that from Him is the all of innocence, of peace, of love, of charity, of mercy, of conjugal love, all good, and all truth; that Moses and the prophets, consequently the Word in all its particulars, has relation to Him, and that all the rites of the Church represented Him, may be seen, n. 2751. That the Lord as to the Divine Human [principle] is called Son, may be seen, n. 2628. That the Lord's Divine Human [principle] was not only conceived, but was also born, of His Divine Essence which is Jehovah, see n. 2798; and that thus the Lord as to His Human [principle] was made Jehovah and Life from Himself, see n. 1603, 1737. That the Lord was from eternity, manifestly appears from the Word, see n. 2803; although He was afterwards born in time; for He Himself spake by Moses and the prophets, He Himself also had appeared to many, and it is on those occasions said that He was Jehovah; but this greatest of all mysteries (*arcanissimum*) cannot be revealed to any one, except to those who are in perception Divine, consequently scarce to any other than to a man of the most ancient Church, who was celestial, and in that perception; I have heard from the men of that Church, that Jehovah Himself was the Lord as to the Divine Human [principle] when he descended into heaven, and flowed in through heaven, for heaven represents one man as to all his members, wherefore also it is called the Grand Man, see n. 614, 1276, 2996, 2998, 3021; the Divine [principle] Itself in heaven, or in the Grand Man, was the Divine Human [principle], and was Jehovah Himself thus clothed with the Human [principle]. But when mankind became such, that the Divine [principle] Itself, clothed as the Divine Human, could no longer affect them, that is, when Jehovah could no longer come to man, because he had so far removed himself, then Jehovah, who is the Lord as to the Divine Essence, descended and took upon Him the Human [principle], by conception Divine, and by birth from a virgin like another man; but this He expelled, and by Divine Means, made Divine the

Human [principle] that was born, from which proceeds all that is holy ; thus the Divine Human [principle] existed an Essence by Itself, which fills the universal heaven, and effects salvation with those who before could not be saved ; this now is the Lord, who as to the Divine Human [principle] alone is man, and from whom man has what constitutes him man, see n. 49, 288, 477, 565, 1894.

3062. "Cause I pray to meet before me to-day"—that hereby is signified Providence from Eternity, appears from the signification of causing to meet, as denoting to provide ; and from the signification of to-day, as denoting from Eternity, concerning which, see n. 2838 ; moreover it is evident that it is somewhat of Providence which is here supplicated, and to which the supplication refers.

3063. "And do mercy"—that hereby is signified an influx of love, appears from the essence of mercy as being love ; love itself is turned into mercy, and becomes mercy, when any one who is in need of help, is regarded from love or charity, hence mercy is an effect of love towards the needy and miserable ; but here by mercy in the internal sense is meant love, and by doing mercy an influx of love, because proceeding from the Lord's Divine [principle] Itself into His Divine Human [principle] ; for it is Love Divine, appertaining to the Lord, by which He made His Human [principle] Divine, for love is the very esse of life, but no one has Love Divine except the Lord. See what was said above concerning the Lord's Love, viz., that the Lord's Life was Love towards the universal human race, n. 2253 ; and that He fought from that Love, n. 1690, 1789, 1812, 1813, 1820 ; that it transcends all understanding, n. 1799, 2077 ; that the Lord is Love Divine Itself, n. 2500, 2077, 2572 ; that Jehovah is Love, n. 1735 ; that nothing lives but love, n. 1519 ; that whosoever has mutual love, has the Lord's Life, n. 1799, 1802, 1803 ; that love and charity is the very essential celestial principle itself, n. 1419, 1824.

3064. "With my lord Abraham"—that hereby is signified the Divine Human [principle] appears from the signification of Abraham here, as denoting the Lord's Divine Human [principle], concerning which, see n. 2833, 2836.

3065. "Behold I stand above at the fountain of waters"—that hereby is signified a state of conjunction of Truth Divine with the Human [principle], appears from the signification of fountain, as denoting truth, see n. 2702 ; in the present case Truth Divine, because spoken of the Lord ; the state itself of conjunction is signified by standing above at the fountain : that this conjunction was with the Human [principle], appears from the series of things treated of.

3066. "And the daughters of the men of the city are coming forth to draw waters"—that hereby are signified the

affections of truth and instructions by them, appears from the signification of daughters, as denoting affections, concerning which, see n. 489, 490, 491, 2362; and from the signification of the men of the city, as denoting truths: they that dwell in a city are called in the Word sometimes the men of the city, sometimes the inhabitants of the city; when they are called the men of the city, truths are signified, when inhabitants, goodnesses are signified; what is meant by men, may be seen, n. 265, 749, 915, 1007, 2517; what by inhabitants, n. 2268, 2451, 2712; what by city, n. 402, 2451, 2493; and from the signification of drawing waters, as denoting to be instructed, see n. 3058. Hence it is evident, that by the daughters of the men of the city going forth to draw waters, are signified the affections of truth, and instruction by them: by truths no one is in any sort instructed, but by the affections of truth; for truths without affection flow indeed to the ear like sound, but they do not enter into the memory; what causes them to enter into the memory, and to remain therein, is affection; for the good of affection is like ground, wherein truths as seeds are inseminated, but such as the ground is, that is, such as the affection is, such is the produce of what is inseminated; the end or use dictates what is the quality of the ground, or what the quality of the affection, consequently what is the quality of the produce of what is inseminated; or if you would rather express it thus, love itself dictates, for love is to all both end and use, inasmuch as nothing is accounted as end and use but what is loved.

3067. "And let it come to pass, the damsel to whom I say"—that hereby is signified affection in which is innocence, appears from the signification of damsel; in the Word the affections of good and of truth are called infants, damsels, young women, and daughters, but in all cases with a difference as to state; by daughter, when that name occurs, is signified affection in common; by young women, affection in which is charity; by damsel, affection in which is innocence, by reason that the damsel age is nearest to the age of infancy, which in the internal sense is innocence; the case is similar in respect to boy, or young child, by whom is signified a state in which is innocence, as may be seen, n. 430.

3068. "Let down I pray thy cask"—that hereby is signified the submission of scientifics, may appear from the signification of letting down, as denoting to submit; and from the signification of cask, as denoting scientifics: the ground or reason why a water-pot or cask signifies scientifics, is because water signifies truth, see n. 680, 739, 2703, and a cask is a vessel wherein is water, as the scientific principle is a vessel wherein is truth; for every scientific is a vessel of truth, and every truth is a vessel of good: a scientific without truth is an empty vessel, in like manner truth without good; whereas a scientific wherein is

truth, and truth wherein is good, is a full vessel ; affection which is of love is what conjoins, so that each principle may have its orderly arrangement in the other, for love is spiritual conjunction.

3069. "And I will drink"—that hereby is signified instruction of truth thence, appears from the signification of drinking, as denoting to be instructed : frequent mention is made in the Word of drinking, and where the subject treated of is concerning the goods and truths of faith, it there signifies to be instructed therein, and to receive them, as in Isaiah, "The new wine shall mourn, the vine languisheth, all the merry-hearted shall sigh, *in the song they shall not drink wine*, strong drink shall be bitter *to them that drink it*," xxiv. 7, 9, not to drink wine in the song, denotes not to be instructed from the affection of truth, and not to be delighted thereby ; strong drink bitter to them that drink it, denotes aversion. Again in the same prophet, "It shall be as one that is *thirsty* dreameth, and behold he *drinketh*, and awaketh, and behold he is weary, and his soul hath appetite," xxix. 8 : one that is thirsty, denotes one that desires to be instructed : drinking denotes to be instructed, but in things that are vain. So in Jeremiah, "*We have drunken our waters* for silver, our wood cometh for a price," Lam. v. 4 ; to drink water for silver, denotes to be instructed not *gratis* (or for nothing), also to attribute truth to one's self ; that truth is given gratis, so as not to be from self, but from the Lord, is thus taught in Isaiah, "Every one that *thirsteth*, go ye to the waters, and he who hath no money, go ye, buy," lv. 1 : and in John, "Jesus said, if any one *thirsteth*, let him come to Me, and *let him drink* ; whosoever believeth on Me, out of his belly shall flow rivers of living water," vii. 37, 38 ; where by drinking is signified to be instructed, and to receive : so in Luke, "They shall say, we have eaten before thee, and *have drunken*, and thou hast taught in our streets ; but the Lord shall say, I know you not whence ye are, depart from Me, all ye workers of iniquity," xiii. 26, 27 ; where to eat and to drink before the Lord, denotes to instruct and to preach the good and truth of faith, from knowledges derived out of the Word, which is signified by the words—thou hast taught in our streets ; but whereas they did this from themselves, for the sake of self-honor and gain, consequently from no affection of good and of truth, and were thus in the knowledges of truth, but in the life of evil, therefore it is said, "I know you not whence ye are, depart from Me, all ye workers of iniquity : " again, in the same evangelist, "Jesus speaking to His disciples saith, that ye may eat *and drink on My table*, in My kingdom," xxii. 30 ; that in the Lord's kingdom they do not eat and drink, neither is there a table therein, every one may see, consequently that by eating and drinking on the Lord's table in His kingdom somewhat else is

signified, viz., the enjoying the perception of good and of truth : so also in what the Lord saith in Matthew, "I say unto you, *I will not drink* henceforth of this fruit of the vine, until that day when *I shall drink* it new with you in the kingdom of My Father," xxvi. 29 ; where to drink denotes to instruct livingly concerning truths, and to give perception of good and of truth : what the Lord said, "Be not anxious for your soul, what ye shall eat, or what *ye shall drink*, neither for your body what ye shall put on," Matt. vi. 25, 31 ; Luke xii. 29, is significative of things spiritual, denoting that the all of faith as to good and truth is given of the Lord : so in John, "Jesus said to the woman of Samaria, whosoever *drinketh of this water* shall *thirst* again ; but whosoever *shall drink of the water* which I shall give him, shall *never thirst*, but the water which I shall give him shall be in him a fountain of water springing up unto eternal life," vi. 7 to 14 ; where to drink, manifestly denotes to be instructed in goodnesses and truths, and to receive them.

3070. "And she shall say drink"—that hereby is signified a reciprocal principle in respect thereto, appears from this consideration, that it is an answer, and confirmation, consequently a reciprocal principle.

3071. "And I will also make thy camels drink"—that hereby is signified the illustration of all the scientifics in the natural man thence, appears from the signification of camels, as denoting common scientifics, thus scientifics in common, or all, concerning which see above, n. 3048 ; and from the signification of making to drink, as denoting to illustrate ; that to draw water is to instruct, was shown above, n. 3058, thus to make to drink is to illustrate, for illustration comes from instruction.

3072. "Her thou hast appointed for thy servant Isaac"—that hereby is signified the conjunction of Truth Divine with Divine Good in the rational principle, appears from the signification of appointing, viz., for a woman, as denoting to join together by a covenant of marriage ; and from the representation of Isaac, concerning which see above, n. 3024 ; that her, or Rebecca, represents Truth Divine which was to be conjoined to Divine Good of the rational principle, has been abundantly shown above, and is evident from all the particulars contained in this chapter in the internal sense.

3073. "In this shall I know that thou hast done mercy with my lord"—that hereby is signified that marriage is from Love Divine, appears from the signification of mercy, as denoting here in the internal sense Love Divine, see n. 3063 ; and because the subject treated of is concerning the betrothing of Rebecca with Isaac, that is, concerning the conjunction of Divine Truth with Divine Good of the rational principle, therefore by doing mercy with my lord nothing else is signified but marriage, con-

sequently marriage grounded in Love Divine; this also is the conclusion of his supplication, and the end for which it was made.

3074. What is contained in these three verses in the internal sense, may in some measure be seen from the explication; but whereas the contents are scattered, it cannot appear what they involve in a series, unless they be viewed collected under one idea, and at the same time the sense of the letter be removed from the view, which sense, so long as it is attended to, not only occasions confusion in the idea, but also excites doubting, and in proportion as the mind is kept in doubt, in the same proportion it is in obscurity. A summary description is here given of the process, how by scientific truth appears, and is elevated from them, out of the natural man into the rational, and becomes truth rational, in the Lord, Divine; this is shown to be effected by an influx of Divine Love into the Human [principle], giving birth to the affection of truth in which is innocence; by virtue of such influx, the scientifics which were in the natural man were illustrated, and truths were made manifest, which were to be elevated into the rational principle, and there to be conjoined to the good of Divine Love. These same things are described more particularly in what follows; but he who does not know that by an influx of love, and of affection thence derived, in which is innocence, all and singular things are disposed to order, even in the natural man, can form but a very obscure idea, if any, of what has been said above, and of what is here said.

3075. Verses 15, 16. *And it came to pass, he had scarce made an end of speaking, and lo! Rebecca came forth, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her cask on her shoulder. And the damsel was exceeding good to look upon, a virgin, and a man had not known her, and she came down to the fountain, and filled her cask, and went up.* And it came to pass, he had scarce made an end of speaking, signifies effect of will; and lo! Rebecca came forth, signifies the affection of truth derived from doctrinals; who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, signifies all the origin of that affection; and her cask on her shoulder, signifies receptions of truth and struggling thereby occasioned; and the damsel was exceeding good to look upon, signifies the beauty of the affection of truth; a virgin, and a man had not known her, signifies pure from every thing false; and she came down to the fountain, signifies Truth Divine; and she filled her cask, signifies vessels of reception; and went up, signifies elevation.

3076. "And it came to pass, he had scarce made an end of speaking"—that hereby is signified effect of will, appears from what immediately follows, viz., that all and singular things were

done as he prayed, or were effected as he willed: that to speak signifies to will, may be seen, n. 2626, 3037.

3077. "And lo! Rebecca came forth"—that hereby is signified the affection of truth derived from doctrinals, appears from the representation of Rebecca, as denoting Truth Divine about to be conjoined to Divine Good of the rational principle, but here before she was betrothed, she puts on the representation of the affection of truth derived from doctrinals, for thence is truth, truth not being truth unless it has life, and its life is affection which is of love. That Rebecca represents Truth Divine about to be conjoined to Good Divine of the rational principle, appears from all and singular the things contained in this chapter in the internal sense, and also from this consideration; that Isaac represents the Lord's Divine rational principle, see n. 1893, 2066, 2083, 2630; thus Rebecca, who was made a wife to Isaac, represents that in the rational principle which was conjoined, as a wife to a husband: that this is Divine Truth, may appear evident; for in like manner Abraham represented the essential Divine Good, and Sarah his wife the essential Divine Truth conjoined to Divine Good, see n. 1468, 1901, 2063, 2065, 2904; in like manner Isaac and Rebecca, but in the Lord's Divine Human, viz., his rational principle: in general by husband in the Word is signified good, and by wife the truth thereof, see n. 1468, 2517; the essence also of all marriage, that is, conjugal love, is from the Divine marriage of good and truth, and of truth and good in the Lord, see n. 2508, 2618, 2728, 2729, 2803. The reason why the affection of truth is derived from doctrinals, is, because it is said that she came forth, viz., from the city, and that by city are signified doctrinals, may be seen, n. 402, 2451; truths also are derived from doctrinals.

3078. "Who was born to Bethuel the son of Milcah the wife of Nahor, Abraham's brother"—that hereby is signified all the origin of that affection, appears from the representation of Bethuel, also of Milcah and Nahor, and likewise of Abraham; what each represents specially, cannot be explained and made manifest to the apprehension, by reason that the first affection of truth derived indeed its origin from Divine things acquired by the Lord in the natural man, see n. 3019; but still maternal principles were therein which could not be separated in an instant, from which also the affection was; the quality of that affection in its origin in the internal sense is described by these words, "Born to Bethuel the son of Milcah the wife of Nahor, Abraham's brother." Every affection, although it appears simple and as one thing, nevertheless contains in itself things so innumerable, that it can never be apprehended by any idea, still less be described; for in every affection is the whole life of the man, which has been acquired from his infancy even to the

time of the age attained when he is in the affection, and still several things besides, viz., such as he has derived hereditarily by birth from father and mother, and from grandfathers and great-grandfathers; for affection is the whole man such as he is; in another life, by manifestation of the affection, is sometimes visibly presented to view how much any one is influenced by self-love, and how much by the love of the world, and how much by the love of principles, such as end and use; also how much by the love of goodness and truth, and what is the quality of that goodness and truth, and likewise how they are disposed, viz., conjoined, approximating, and separate, thus how much they disagree with celestial order, or how much they agree therewith; all these things are seen by the manifestation of the affection, as was said, because the affection is the whole man; that this is the case, appears incredible to man, but still it is true.

3079. "And her cask upon her shoulder"—that hereby are signified receptions of truth and struggling thereby occasioned, appear from the signification of cask, as denoting the scientific principle, consequently the receptacle of truth, concerning which, see n. 3068; and from the signification of shoulder, as denoting all power, consequently a struggling, concerning which, see n. 1085: that casks or water-pots, and also vesseis in general, in the internal sense signify those things which are in the place of a receptacle, as scientifics and knowledges are in respect to truths, and as truths themselves are in respect to good, may appear from several passages in the Word; the vessels of the temple and of the altar had no other signification, and it was by reason of this signification that they were holy, nor had their holiness any other source; hence it was, when Belshazzar with his grandees and wives drank wine out of the vessels of gold and silver, which Nebuchadnezzar his father had brought from the temple of Jerusalem, and they praised the gods of gold, of silver, of brass, of iron, of wood, and of stone, that then the writing on the wall of his palace appeared, Dan. v. 2, and following verses; the vessels of gold and silver denote the knowledges of good and of truth, which were profaned, for they are Chaldeans who are principled in knowledges, but which are profaned by false principles that are therein, see n. 1368, so that knowledges serve them for worshipping gods of gold and of silver, for Belshazzar is called king of the Chaldeans, verse 30, of the same chapter: that vessels signify the externals of things spiritual, is also evident from the following passages in the Word, "as the sons of Israel bring an offering in a *clean vessel* to the house of Jehovah," Isaiah lxvi. 20; speaking of the Lord's kingdom; an offering in a clean vessel is representative of the external man in respect to the internal, he who brings the offering is the internal, the

clean vessel is the external agreeing therewith, consequently the things which are in the external, such as scientifics, knowledges, and doctrinals: so in Jeremiah, "The cry of Jerusalem is gone up, and the great ones have sent the little ones to the waters, they have come to the pits, they have not found waters, they have returned with *their vessels empty*, they were ashamed," xiv. 2, 3; vessels empty denote knowledges wherein truth is not, and also truths wherein good is not: again, in the same prophet, "Nebuchadnezzar the king of Babylon hath devoured me, he hath disturbed me, he hath made me an *empty vessel*," li. 34; where empty vessel has a like signification; that Babylon (or Babel) is what causes vastation, may be seen, n. 1327: so in Moses, "As valleys are planted, as gardens near a river, *water shall flow down from the buckets*, and his seed to many waters," Numb. xxiv. 6, 7; the enunciation of Balaam concerning Jacob and Israel: waters flowing down from the buckets denote truths flowing from knowledges. In the parable concerning the ten virgins, of which five took *oil in their vessels* with lamps; but the foolish not so, Matt. xxv. 4, by virgins are signified affections; by the prudent taking oil in their vessels is denoted that they took good in truths, consequently charity in faith; that oil is good, may be seen, n. 886; lamps denote love.

3080. "And the damsel was exceeding good to look upon"—that hereby is signified the beauty of the affection of truth, appears from the signification of damsel, as denoting affection in which is innocence, see n. 3067; the ground and reason why by exceedingly good to look upon is signified beauty, in the present case the beauty of the affection of truth, is, because all beauty is from good in which is innocence; essential good, when it flows in from the internal man into the external, constitutes what is beautiful, and hence is all human beautifulness: this may further appear from this consideration, that no one is affected merely by the face of another, but by the affection which beams forth from the face; and that they, who are principled in good, are affected from the affection of good which is therein, and in a degree proportioned to the degree of innocence which is in the good; thus it is the spiritual principle in the natural which affects, and not the natural without the spiritual; in like manner, they who are principled in good, are affected by infants, who appear to them beautiful in proportion to the innocence of charity influencing the countenance, gesture, and speech: that goodness and charity is what forms and constitutes what is beautiful, may be seen, n. 553; hence then it is, that by the damsel being exceedingly good to look upon, is signified the beauty of the affection of truth, in which is good.

3081. "A virgin, and a man had not known her"—that

hereby is signified pure from every thing false, appears from the signification of virgin: there is continual mention made of virgin in the Word, and by virgin is signified the Lord's kingdom, and also the Church, and hence every one who is a kingdom of the Lord, or who is a Church, and this by virtue of conjugal love which is in chaste virgins; conjugal love in a spiritual sense is the affection of good in truth, and the affection of truth from good, from which affections joined together as it were in marriage comes conjugal love, see n. 2508, 2618, 2727, 2728, 2729; and as this is respected in a virgin, as was said, therefore the Lord's kingdom, which is also compared to a marriage, and is called a marriage, is called a virgin: the reason why by a man not having known her, is signified pure from every thing false, is, because by man (*vir*) is not only signified rational truth, but also in an opposite sense what is false, see n. 265, 749, 1007; thus to be known by a man is to be contaminated by what is false, and not to be known by a man is to be pure from what is false; by man here is not meant a man of marriage (*vir conjugii*). That by virgin in the Word are signified those who are in the Lord's kingdom, or, what is the same thing, those in whom the Lord's kingdom is, appears from the Apocalypse, "These are they who are not polluted with women, for *they are virgins*; these are they who follow the Lamb whither he goeth, for they are unspotted before the throne of God," xiv. 4, 5; where they are manifestly called virgins, who follow the Lamb, that is, who are in the Lord's kingdom, and they are said to be unspotted. In a proper sense they are virgins who are principled in love to the Lord, that is, who are celestial, consequently who are in the affection of good; they are also called virgins, who are principled in charity towards their neighbor, that is, who are spiritual, consequently who are in the affection of truth, as may appear from the following passages in the Word, "*The virgin the daughter of Zion* hath despised thee, hath laughed thee to scorn, the daughter of Jerusalem hath moved the head after thee," Isaiah xxxvii. 22; spoken to the king of Assyria, where the virgin the daughter of Zion denotes the Church celestial, and the daughter of Jerusalem the Church spiritual: so in Jeremiah, "As yet I will build thee, and *thou shalt be built, O virgin of Israel*, as yet thou shalt adorn thy tabrets, and shalt go forth to the dances of them that sport: their soul shall become as a watered garden, and they shall not sorrow any more at all; then shall *the virgin rejoice in the dance*, both young men and old together," xxxi. 4, 12. 13; the virgin of Israel denotes the Church spiritual; the affection of truth grounded in good appertaining to her is described here, as in other places, by tabrets and dances: again in the same prophet, "The ways of Zion do mourn, her priests do groan, *her virgins are sad*. The Lord hath trodden

the wine press for *the virgin the daughter of Judah*. Behold my grief, *my virgins* and my young men have gone into captivity," Lam. i. 4, 15, 18; where virgins denote the affections of good and of truth: so again, "The women in Zion were pressed, *the virgins* in the cities of Judah," Lam. v. 11; where virgins denote the affections of good: so in Amos, "They shall run to and fro to seek the Word of Jehovah, and shall not find it; in that day shall the *beautiful virgins* and the young men faint for thirst," viii. 12, 13; where beautiful virgins denote the affections of truth, and young men denote truths, or, what is the same thing, those who are principled therein, of whom it is said that they shall run to and fro to seek the Word of Jehovah, and shall not find it, thus that they shall faint for thirst: so in Zechariah, "Jehovah their God shall preserve them in that day, as a flock His people, for how great is His goodness, and how great is His beauty, corn shall make the young men to bud forth, and new wine *the virgins*," ix. 16, 17; where young men denote truths, and virgins affections: so in David, "The king's daughter is all glorious within, her clothing is of wrought gold; she shall be brought unto the king in raiment of needle-work, *the virgins after her, her friends* shall be brought unto Thee," Psalm xlv. 13, 14; the king's daughter denotes the Lord's spiritual kingdom; the virgins after her, her friends, denote the affections of truth: again, "They have seen thy goings, O God, the goings of my God in the sanctuary, the singers went before, the players on the harp after, *in the midst of the young women* playing the timbrels," lxviii. 24, 25; the young women playing the timbrels denote also the affections of truth: young women are distinguished from virgins by innocence; they are called virgins by reason of conjugal love, consequently who are in innocence, for conjugal love is essential innocence, see n. 2736; therefore in the passage above cited from the Apocalypse, they are said to follow the Lamb whither he goeth, for by the Lamb is meant the Lord as to innocence; and all who are in heaven are called virgins from the innocence which is in their good; according to the quantity and quality of innocence in good, they follow the Lamb.

3082. "And she came down to the fountain"—that hereby is signified Truth Divine, appears from the signification of fountain, as denoting Truth Divine, see n. 2702, 3065.

3083. "And filled her cask"—that hereby are signified vessels of reception, appears from the signification of cask, as denoting in an internal sense (because it is a vessel recipient of water) a recipient of the knowledges of truth, and also of truth itself, which are signified by water; that water in an internal sense is knowledges, and also truth, may be seen, n. 28, 680, 2702, 3058.

3084. "And went up"—that hereby is signified elevation,

appears from the signification of going up, as denoting to be elevated; to be elevated implies exaltation from what is inferior to what is superior, and consequently from what is exterior to what is interior, for it is the same thing, inasmuch as what is inferior and superior in a human idea, is exterior and interior in an angelic idea, as in the case of heaven, this appears to man as being superior, but to the angels it is interior; so also in the case of man's natural principle, this is exterior in respect to his spiritual principle, and the spiritual principle again is exterior in respect to the celestial, or, what is the same thing, the scientific principle which is of the natural man is exterior in respect to truth, and truth is exterior in respect to good, wherefore also the scientific principle in respect to truth is called a covering, and also a garment, and in like manner truth in respect to good; hence it is, that ascent is predicated to Jerusalem, but descent from Jerusalem; also from Jerusalem to Zion implies ascent, and from Zion to Jerusalem descent; for by those things which are round about Jerusalem, are signified the exteriors of the Church, but by Jerusalem the interiors, and by Zion the intimates [or inmost principle]. Inasmuch as in the internal sense is here described the first stage of the elevation of truth from the natural man to the rational, therefore it is here first said, that the affection of truth, which is represented by Rebecca, went down to the fountain, and presently that it went up; for, as was said above, n. 3074, that Divine Love flows into the affection of good, and thence into the affection of truth, and vivifies and illustrates the things which are in the natural man, and in this case disposes them to order, this is signified by going down; hereby truths are elevated out of the natural man into the rational, and are conjoined with good therein, and this is signified by going up.

3085. In these two verses is described the affection of truth as to origin, as to quality, and as to the first (step or stage) of initiation. As to *origin*, it is described by these words, that Rebecca "went forth, who was born to Bethuel the son of Milcah the wife of Nahor, Abraham's brother," by which words is pointed out all the origin of that affection in the internal sense, as may be seen, n. 3077, 3078; as to *quality*, it is described by these words, that "her cask was upon her shoulder, and that the damsel was exceedingly good to look upon," which words that they are descriptive of quality, may be seen, n. 3079, 3080, 3081: as to the *first* (step or stage) of initiation it is described by these words, that "she went down to the fountain, and filled her cask, and went up," see n. 3082, 3083, 3084. But as to all these particulars the case is, as was said above, that they not only exceed vulgar apprehension, but also such as is more cultivated amongst men; such is the nature of the things contained in this chapter, and in some which follow;

the reason is, because it scarce enters into any one's mind to conceive, that there is a continual Divine Influx through the internal man into the external, that is, an influx of things celestial and spiritual through the rational man into the natural, or, what is the same thing, into the natural things which are of the external man, and that by this influx truths from the natural man are continually called forth, elevated, and implanted in good which is in the rational; it is not even known that such an effect has place; how then should the whole process be known, and the manner of its accomplishment, the process being of so great wisdom, by reason of its proceeding from the Divine [power or operation], that it can in no wise be explored as to a ten-thousandth part of it, and what can be seen of it is of a most general nature; since this therefore is the case, let not any one wonder that the things which are here contained in the internal sense, cannot be fully explained to the apprehension, and that what are described transcend the apprehension, for they treat of this process and describe it; and further, the internal sense is designed principally for the angels, to the intent that by the Word there may be communication between heaven and man, and the things contained in the internal sense are amongst the delights of the angels, because celestial food is nothing else but all that which appertains to intelligence and wisdom, and the blessedness of wisdom and intelligence to the angels is whatever treats of the Lord.

3086. In order that some idea, although a most general one, may be had of what is here contained in the internal sense, it is to be observed, that the subject treated of throughout this whole chapter is concerning Truth Divine which was to be conjoined to Divine Good, which Divine Good flowed into the natural man, that is, into the scientifics, knowledges, and doctrinals therein, for these appertain to the natural man so far as they are in its memory, and by this influx illustrated, vivified, and disposed all things therein to order, for all life, light, and order in the natural man is by virtue of an influx from the Divine [principle], as may be known to every one who attends to it; by that influx exists affection, first the common affection of truth, treated of in these two verses, as to its origin, n. 3077, 3078, as to its quality, n. 3079, 3080, 3081, and as to the first [step or stage] of initiation, n. 3082, 3083, 3084. But in the verses which now immediately follow, this process is further described in the internal sense, viz., the exploration of that truth, also the separation of maternal principles which at first were adjoined to it, &c. But I am aware that these things are of a deeper and more secret nature than to be easily apprehended, and this by reason, as was said, of their being unknown; nevertheless since the internal sense describes them, and this as to

all circumstances, they must needs be expounded, however they may appear to be above the apprehension ; at least it may hence be seen what deep arcana are contained in the internal sense of the Word, also the arcana are such as scarcely to appear in the light of the world, in which man is during his life in the body, but that they always appear more manifestly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he is admitted after death, or in which blessed and happy souls are, that is, the angels.

3087. Verses 17, 18, 19, 20. *And the servant ran to meet her, and said, cause me I pray to sup a little of the water out of thy cask. And she said, drink, my lord, and she hastened, and let down her cask upon her hand, and made him to drink. And she made an end of making him to drink, and said, I will also draw for thy camels, until they shall make an end of drinking. And she hastened and emptied her cask at the trough, and ran again to the well to draw, and she drew for all his camels.* The servant ran to meet her, and said, signifies exploration from Divine Good : cause me I pray to sup a little of the water out of thy cask, signifies whether thence somewhat of truth could be conjoined : and she said, drink, my lord, signifies reciprocity : and she hastened and let down the cask upon her hand, signifies the submission of the recipients by virtue of power : and she made him to drink, signifies initiation : and she made an end of making him to drink, signifies a successive [step or stage] : and she said, I will also draw for thy camels until they shall make an end of drinking, signifies reciprocity as to the illustration of all scientifics in the natural man : and she hastened and emptied her cask at the trough, signifies the separation of the affection of truth which was initiated in Good Divine : and ran again to the well to draw, signifies an inferior affection of truth : and drew for all his camels, signifies whereby common scientifics were illustrated.

3088. "The servant ran to meet her and said"—that hereby is signified exploration from Divine Good, appears from the signification of running to meet her, as denoting to explore whether the case was so as he spake in his heart, the internal sense dictates this ; also from the signification of saying, as denoting to perceive, according to what has been often shown above, consequently also to explore : the reason why this was from the Divine Good, is, because the servant here acts in the place of his lord, viz., of Abraham, and also of Isaac ; for he that is sent puts on the character of him that sends, as is frequently the case in the Word ; thus we read of the angels, that at first they are named angels, and afterwards are called Jehovah, as in the case of the angel who appeared to Moses in the bush, *Exod. iii. 2, 4* ; and who appeared to Gideon, *Judges vi. 11*,

12, 14. Hence also it is that Rebecca saith to him, my lord, in the following verse.

3089. "Cause me I pray to sup a little of the water out of thy cask"—that hereby is signified whether thence any thing of truth could be conjoined, appears from the signification of supping, as denoting somewhat similar to drinking, but in a diminutive sense, because it was to be explored; that to drink is to perceive, see n. 3069; to drink also in the internal sense denotes to be communicated and conjoined, and is predicated of what is spiritual, as eating is predicated of what is celestial, see n. 2187, 2343; and from the signification of water, as denoting truth, see n. 680, 739, 2702; here therefore by these words, "Cause me I pray to sup a little of the water out of thy cask," is signified exploration whether any thing of truth thence could be conjoined; cask is the recipient in which and out of which is truth, see n. 3068, 3079. The ground and reason of this exploration is, because the first affection of truth has along with it somewhat from the maternal principle, which is to be separated, see n. 3040, 3078. Thus it is also with man about to be regenerated; his first affection of truth is very impure, for there is in it an affection of use and of end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and such like things, which respect himself, but not the community, the Lord's kingdom, and still less the Lord. Such an affection must needs precede; nevertheless it is successively purified of the Lord, till at length false and evil principles are removed and cast out as it were to the circumference; still they were subservient as means.

3090. "And she said, my lord"—that hereby is signified reciprocity, appears from assent or consent. What the reciprocity [*reciprocum*] of truth is when it is to be conjoined to good, is manifest from marriages: for the ground of marriage is, that there is consent from each party; this derives its origin from the marriage of good and of truth, on the part of good there is will, and on the part of truth consent, hence follows conjunction; this, although it does not appear with man during regeneration, that is, when he enters into the heavenly marriage, still however it exists; as is manifest from this consideration, that during regeneration a kind of marriage is effected between the will and the understanding, good being of the will, and truth of the understanding; therefore the ancients instituted a marriage between the will and the understanding, and between every particular appertaining to each, see n. 54, 55.

3091. "And she hastened and let down her cask upon her hand"—that hereby is signified the submission of the recipients by virtue of power [or ability], appears from the signification of letting down, as denoting an act of submission; and from the

signification of cask, as denoting a recipient, see n. 3068, 3079; and from the signification of hand, as denoting power, see n. 878. The submission of recipients by virtue of power [or ability] implies that doctrinals, knowledges, and scientifics, which are recipients, n. 3068, 3079, apply themselves to receive; there is a chain of subordination, and thus of application, consequently of submission, from the first [principle] of life, or the Lord; in this chain the things which are in a lower place, inasmuch as they ought to be subservient to the highest, must be in submission, otherwise there can be no conjunction. The power [or ability] here spoken of is from truth, inasmuch as truth submits the things which are beneath; power [or ability] is especially attributed to truth in the Word, and therefore hands, arms, and also shoulders are predicated of truth, by which are signified powers [or abilities] in the internal sense, see n. 878, 1085. Essential power [or ability] is from good by truth, which appears to be from truth.

3092. "And she made him to drink"—that hereby is signified initiation, appears from the signification of drinking [*potare*], as denoting somewhat nearly like drinking [*bibere*], but to drink [*potare*] here involves somewhat more active on the part of him who drinks. That to drink [*bibere*] is to receive, and also to be conjoined, may be seen, n. 3069, 3089, thus to make to drink [*potare*] is to give opportunity [or leave] of receiving, which is the first [step or stage] of initiation.

3093. "And she made an end of making him to drink"—that hereby is signified a successive [step or stage] viz., of initiation, appears from this consideration, that to make an end implies an end of an act which precedes, and a beginning of an act which follows, thus a successive [step or stage]; and from the signification of making to drink [*potare*], as denoting to initiate, see immediately above, n. 3092.

3094. "And she said, I will draw also for thy camels until they shall make an end of drinking"—that hereby is signified reciprocity as to the illustration of all scientifics in the natural man, appears from the signification of camels, as denoting common scientifics in the natural man, see n. 3048, 3071; and from the signification of drawing, viz., water, as denoting to instruct, and also to illustrate, see n. 3058, 3071; that there is reciprocity [or a reciprocal principle] is evident, because she said that she would do it, and also did it, viz., draw water for the camels. Illustration, which is the subject here treated of, is on the part of truth, although it is from good by truth: With respect to the illustration of scientifics in the natural man, the case is this, that all illustration is by virtue of good, for the good which is of love is comparatively as the sun's flame, from which come heat and light, whereas truth is as an object through which flame is pellucid, hence illustration is from light;

but such as the light is, such is the illustration. There is no other thing which receives good but truth, but such as the truth is, such is the reception, and such the consequent illustration. Whosoever therefore there is illustration by truth, it then appears to be from truth, as if it was an effect merely of truth, although it is of good, which is thus translucent through truth. The illustration also of good by truth penetrates further, and affects more thoroughly, and produces an inferior affection of truth, of which we shall speak presently. The light of heaven is from the Divine Good of the Lord by His Divine Truth; and whereas it is by His Divine Truth in His Human [principle], it penetrates not only to the celestial, but also to the spiritual, and illustrates all who are in heaven, with wisdom and intelligence; and whereas wisdom and intelligence are thence derived, therefore the subject treated of in the internal sense of the Word is solely concerning the Divine Good and Divine Truth in the Lord's Human [principle]; the present passage treats of the first illustration of truth from good, and of good by truth.

3095. "And she hastened and emptied her cask at the trough"—that hereby is signified the separation of the affection of truth which was initiated in Good Divine, appears from the signification of emptying the cask, as denoting to separate truth, for by cask as by a containing vessel is not only signified the scientific principle in which is truth, but also truth in which is good, see n. 3068, 3079; and whereas the subject here treated of is concerning initiation, therefore by cask is here signified truth which was initiated in Good Divine; and inasmuch as essential truth is never conjoined with good except by its affection, see n. 3024, 3066; for in affection is the life by which is conjunction, therefore in the present case it is the affection of truth which is meant. The same appears from the signification of trough, or place to receive water, as denoting the good of truth, for water in the trough signifies truth, see n. 739, 2702, and the trough itself signifies the same as wood, viz., good, see n. 2784, 2812; the good of truth is what is produced from good by truth, and is as an offspring born of truth as of a mother, and of good as of a father; all genuine good which is in the natural man is from this source, or from the marriage of good and truth in the rational principle; this good is what is called the good of truth, and is signified in the Word by trough, or place to receive water.

3096. "And she ran again to the well"—that hereby is signified an inferior affection of truth, appears from the signification of well, as denoting truth, see n. 2702, but truth which is inferior; and whereas the subject here treated of is concerning the initiation of truth, an inferior affection of truth is signified, as was said above, n. 3094. What the difference of signification is in the internal sense between fountain and well, may be

seen in the place referred to, viz., that the term fountain is applied when the subject treated of is concerning purer and superior truth, but that the term well is used in treating of truth not so pure and of inferior truth, as also in this chapter, in which sometimes fountain is named, and sometimes well; natural truth is inferior truth, and the affection of natural truth is an inferior affection of truth; hereby common scientifics are proximately illustrated, which illustration that it penetrates further and affects more thoroughly, may be seen n. 3094.

3097. "And drew for all his camels"—that hereby is signified whereby common scientifics were illustrated, appears from the signification of drawing, as denoting to instruct, and also to illustrate, see n. 3058, 3071; and from the signification of camels, as denoting common scientifics, see n. 3048.

3098. The things which are contained in the internal sense from n. 3088 to n. 3098, are also such as cannot be apprehended, except by those who are instructed concerning the internal things of man, and who are principled in truths, for by truths and according to truths, is illustration: the subject treated of is concerning the first initiation of truth into good; for, as was said above, essential good flows into the natural principle through the rational, thus by an internal way, and illustrates the things which are therein, whereas truth flows in through the sensual principle, especially of hearing and seeing, into the natural, thus by an external way; hence is the birth of truth, as may be known to every one who reflects: nevertheless the conjunction of good and of truth is not in the natural principle, but in the rational; wherefore truth is called forth out of the natural principle, thus out of the natural sphere into the spiritual, for truth about to be conjoined to good is spiritual. How the case is with truth first called forth thence is the subject treated of in these verses from n. 3087 to 3097.

3099. Verses 21, 22. *And the man was amazed at her, containing himself, to know, whether Jehovah had prospered his way or not. And it came to pass, when the camels had made an end of drinking, that the man took an ornament of gold, of half a shekel weight, and two bracelets on her hands, ten of gold their weight.* The man was amazed at her, containing himself, signifies a state of perception as to those things: to know whether Jehovah had prospered his way or not, signifies concerning Divine Truth, of what sort it was; and it came to pass when the camels had made an end of drinking, signifies acknowledgment by virtue of illustration in common scientifics; and the man took an ornament of gold, signifies Divine Good; of half a shekel weight, signifies the quantity for initiation; and two bracelets, signifies Divine Truth; upon her hands, signifies the power of the affection of truth; ten of gold their weight, signifies full for initiation.

3100. "The man was amazed at her, containing himself"—that hereby is signified a state of perception as to those things, appears from the signification of being amazed and containing himself, when he saw that those things, which he spake in his heart, came to pass, as denoting somewhat of acknowledgment, and at the same time of expectation whether it was so; for he was amazed because he acknowledged that it was so come to pass, and he contained himself because he waited in expectation whether it was so or not; this is the state of perception which is signified.

3101. "To know whether Jehovah had prospered his way or not"—that hereby is signified concerning Divine Truth of what sort it was, appears from the signification of way, as denoting truth, see n. 627, 2333; that it was Divine, is signified by its being said, "whether Jehovah had prospered," which is the same thing as if it had been said, whether it was from Jehovah, that is, from the Divine [principle]; thus what sort of truth it was, for truths, which are called forth out of the natural man into the rational, are not all received, only those which agree with good therein, and thus by insemination and insertion act in unity with it: the rest, although they appeared as truths before they were elevated, still are not received, because they are not acknowledged; good is what acknowledges its own truth, and truth is what acknowledges its own good: that it was acknowledged of what sort the truth was, and that thus the truth was received, appears also from what immediately follows.

3102. "And it came to pass when the camels had made an end of drinking"—that hereby is signified acknowledgment by virtue of illustration in common scientifics, appears from this consideration, that these two expressions, "it came to pass," and "they had made an end," signify a successive [state or stage], and imply an end of the act which precedes, and a beginning of the act which follows, concerning which, see above, n. 3093; consequently, in the present case, acknowledgment, as was shown just above; and from the signification of camels, as denoting common scientifics, see n. 3048, 3071; and from the signification of drinking (*bibere*), as denoting here the same as drawing waters, as above, n. 3097; and also the same as drinking (*potare*), as above, n. 3058, 3071; viz., to be illustrated; hence it is evident, that by these words, "And it came to pass when the camels had made an end of drinking," is signified acknowledgment, viz., of Truth Divine by virtue of illustration in common scientifics. The real case is this: every truth which is elevated out of the natural man, that is, out of scientifics, or knowledges and doctrinals (for these are of the natural man), into the rational, and is there received, must first be acknowledged of what sort it is, whether it agrees with the good

therein or not; if it agrees it is received, and if it does not agree, it is rejected; there are several apparent truths in one company, but only those are conjoined which acknowledge the good therein, and which thus mutually love each other: in order however that they may be acknowledged to be such, there must be illustration in the natural man, whereby all and singular the things therein may be viewed under one view, and thus there may be an election; this illustration in the natural man is from good, but still by truth, see n. 3094; and it is this illustration which is signified by Rebecca drawing for the camels, and giving them to drink.

3103. "And the man took an ornament of gold"—that hereby is signified Divine Good, appears from the signification of an ornament of gold, as denoting good; and whereas the subject here treated of in the internal sense is concerning the Lord, therefore it denotes Divine Good; and as this is from the rational principle, the term man (*vir*) is used: that man (*vir*) denotes the rational principle, may be seen, n. 265, 749, 1007. In ancient times, when worship in Churches was representative, and they knew what it signified, on all occasions of contracting marriages it was customary to give to the bride an ornament of gold and bracelets, because the Church was represented by the bride, the good thereof by the ornament of gold, and the truth by bracelets; and because it was known that conjugal love, as existing with the bride and the wife, descended from the marriage of Divine Good and Divine Truth of the Lord, see n. 2508, 2618, 2727, 2728, 2729; the ornament of gold was placed on the nose, as appears also from what follows, where it is said that he set the ornament of gold upon her nose, verse 47, by reason that nose signified the good of life on account of the respiration which hath place there, which in the internal sense is life, and likewise on account of odor, which is the grateful principle of love, whereof good is, see n. 96, 97. That an ornament of gold was a badge of marriage as to good, appears also from other passages in the Word, as in Ezekiel, "I decked thee also with ornaments, and I gave *bracelets upon thine hands*, and a necklace on thy neck, and I gave an *ornament upon thy nose*," xvi. 11, 12; speaking of the ancient Church, which is here Jerusalem, and which is described as a bride, to whom were given bracelets, a necklace, and an ornament for the nose; the bracelets on the hands were a representative badge of truth, and the ornament on the nose was a representative badge of good. So in Isaiah, "Because the daughters of Zion extol themselves, the Lord will make bald the crown of their heads, and will take away the rings and the *ornaments of the nose*, the changeable suits of apparel and the mantles," iii. 16, 17, 21, 22; the daughters of Zion who extol themselves, denote the affections of evil within the Church, see n. 2362, 3024; the

rings and the ornaments of the nose which shall be taken away, denote good and its badges, the changeable suits of apparel and the mantles, denote truth and its badges. So in Hosea, "I will visit upon her the days of Baalim, wherein she hath burned incense, *and hath put on her nose-ornament*, and her adorning, and hath gone after her lovers," ii. 13; speaking of the Church perverted, and of a new Church to succeed, where also nose-ornament denotes a badge of the good of the Church. When those ornaments were fitted to the ears, they signified also good, but good in act, and in the opposite sense evil in act, as Gen. xxxv. 4; Exod. xxxii. 2, 3.

3104. "Of half a shekel weight"—that hereby is signified the quantity for initiation, appears from the signification of shekel, of half a shekel, and of weight; that shekel is the price or estimation of good and of truth, and that half a shekel is the determination of the quantity thereof, may be seen, n. 2959; that weight signifies the state of a thing as to good, will be seen presently; hence it is evident, that half a shekel weight signifies and implies quantity as to good understood by the ornament of gold; that it was for initiation, follows from what goes before and from what comes after. That weight is the state of a thing as to good, appears from the following passages in the Word, "*Thy meat which thou shalt eat by weight* twenty shekels a day; and thou shalt *drink also water by measure* the sixth part of an hin; because lo! I break the staff of bread in Jerusalem, that *they may eat bread in weight* and in anxiety, and *may drink water in measure* and with amazement, that they may want bread and water," Ezek. iv. 10, 11, 16, 17; speaking of the vastation of good and of truth, a representation whereof was by the prophet: the state of vastated good is signified by their eating meat and bread in weight, and the state of vastated truth by their drinking water according to measure; that bread is the celestial principle, and thus good, may be seen, n. 276, 680, 1165, 2177, and that water is the spiritual principle, and thus truth, n. 739, 2702, 3058; hence it is evident, that weight is predicated of good, and measure of truth: again, in the same prophet, "There shall be *balances* of justice, an *ephah* of justice, and a *bath* of justice," xlv. 10, and the following verses; speaking of the holy land, by which is signified the Lord's kingdom in the heavens, as may be known from all the particulars there mentioned by the prophet, where there will be no balances, ephah, and bath, but goodnesses and truths, which are signified by those weights and measures. So in Isaiah, "Who hath measured the waters in the hollow of His hand, and prepared the heavens with the palm, and comprehended the dust of the earth in a tierce (*trientali*) and weighed the mountains in a balance, and the hills in scales," xl. 12; to weigh the mountains in a balance, and the hills in scales, denotes that from the

Lord are the celestial things of love and charity, and that He alone disposes their states; that mountains and hills, of which those weights are predicated, are the celestial things of love, may be seen, n. 795, 796, 1430, 2722. So in Daniel, "The writing upon the wall of the palace of Belshazzar, Mene, mene, tekel, upharsin; this is the interpretation: *mene*, God has numbered thy kingdom and has finished it; *tekel*, thou art weighed in the scales, and art found wanting; *peres*, thy kingdom is divided and given to the Mede and to the Persian," v. 25, 26, 27, 28; here mene, or he has numbered, is predicated of truth, whereas tekel, or weighed in the scales, is predicated of good; the subject treated of in the internal sense of this passage is concerning consummation.

3105. "And two bracelets"—that hereby is signified Divine Truth, appears from the signification of bracelets, as denoting truth, in the present case Divine Truth, because in the internal sense the Lord is treated of; they are said to be two, to denote fulness: these were placed on the hands of the bride, because by the bride was signified the Church, and by her hands, powers from truth; that hands are predicated of truth, may be seen, n. 3091: that bracelets have such a signification, may appear from Ezek. chap. xvi. 11, 12, concerning which see above, n. 3103; and also from chap. xxiii. 42, of the same prophet: also that bracelets were not only for a bride, but likewise for a king, but for a king on the arm, as appears 2 Sam. i. 10, by reason that royalty (*regium*) was representative and significative of Divine Truth appertaining to the Lord, see n. 1672, 1728, 2015, 2069, 3009; and arm was significative of power, see n. 878.

3106. "Upon her hands"—that hereby is signified the power of the affection of truth, appears from the signification of hand, as denoting power, see n. 878, 3091; and from the representation of Rebecca, to whom *her* in the passage refers, as denoting the affection of truth, see n. 2865, 3077.

3107. "Ten of gold their weight"—that hereby is signified full for initiation, appears from the signification of ten, as denoting a full state, like a hundred, concerning which, see n. 1988, 2636; and from the signification of gold, as denoting here a kind of money by the weight whereof estimation was made; and from the signification of weight, as denoting the state of a thing as to good, see above, n. 3104; hence it is evident, that by ten of gold their weight is signified a full state of what is estimated as to good: that it is for initiation, is manifest from all the particulars in this chapter, in which the subject treated of is concerning initiation or betrothing.

3108. The subject treated of in these two verses is concerning the initiation of truth into good, but what the nature and quality of this initiation is, does not easily fall into the idea of

thought with any one, who is only illustrated by such things as are of the light of the world, and not at the same time by such things as are of the light of heaven, whereby the things which are of the light of the world may be illustrated; they who are not principled in good, and thence in faith, have no other ideas of thought but such as are formed from the objects of the light of the world; these do not know what a spiritual principle is, nor indeed what a rational principle is in a genuine sense, but only the natural principle, to which they attribute all things; and this is the reason why what is here said in the internal sense concerning the initiation of truth into good, appears to them too remote to have any reality, when nevertheless the things herein contained are accounted most precious by those who are in the light of heaven. The case with respect to the initiation of truth into good is this, that before truth is so initiated and rightly conjoined, it is indeed with man, but is not made as his, or as his proper belonging; but as soon as it is initiated in his good, then it is appropriated to him: in this case it vanishes out of his external memory, and passes into the internal, or, what is the same thing, it vanishes in his natural or external man, and passes into the rational or internal man, and puts on the man himself, and constitutes his human principle, that is, his quality as to the human principle; this is the case with all truth which is conjoined to its good; in like manner also it is with what is false which is conjoined to evil, which it calls good; but the difference is, that the former opens the rational principle, and thereby makes man rational, whereas the latter closes the rational principle, and makes man irrational, although he seems to himself, in the darkness in which he is in this case, to excel others in rationality.

3109. Verses 23, 24, 25. *And he said, whose daughter art thou? tell me I pray, is there room in thy father's house for us to spend the night? and she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor. And she said unto him, we have both straw, and also much provender, likewise room to spend the night.* He said, whose daughter art thou? signifies further exploration concerning innocence: tell me I pray, is there room in thy father's house for us to spend the night? signifies exploration concerning the good of charity: and she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor, signifies here, as above, all her origin: and she said unto him, signifies perception: we have both straw, signifies scientific truths: and also much provender, signifies their goods: likewise room to spend the night, signifies state.

3110. "He said, whose daughter art thou?"—that hereby is signified further exploration concerning innocence, appears from the question, "Whose daughter art thou?" as denoting explora-

tion; and that in the present case it was a further exploration, is evident from what was said above, n. 3088, 3101; and that it was concerning innocence, appears from the signification of damsel, as denoting affection in which is innocence, see n. 3067; here indeed damsel is not named, but inasmuch as above, verses 14 and 16, Rebecca is called damsel, and the question here is put to her, therefore *thou* in the present passage can signify nothing else but damsel. In respect to what is here treated of, viz., that truth was explored, as to what innocence it had, and presently also as to what charity, before it was initiated in good, and conjoined thereto, it must needs appear wonderful to those who have no knowledge of this matter; let such however know, that in regard to the initiation and conjunction of truth with good in every man, there is the most exquisite exploration, and such as surpasses all belief; to the most real essential good there is in no case any thing admitted but the most real essential truth; when any thing not so true approaches, it does not conjoin itself with real essential good, but with some good which in itself is not good, yet which appears as good; if any thing false approaches, the good betakes itself inwards, and what is false conjoins itself outwardly with some evil, which it believes to be good; this Divine disposing is effected of the Lord, by means of spirits and angels, and is most hidden and mysterious in this world, but perfectly well known in another; every one also, whose reason is sound, may know this to be the case, at least may comprehend it; for what is evil and what is false is hell, and flows in from hell; whereas what is good and true is heaven, and also flows in through heaven from the Lord; this being the case, what is evil and what is true can no more be conjoined, than heaven can be conjoined to hell; wherefore herein a more exquisite balance of examinations is applied than any one could ever suppose; this then is what is meant by exploration.

3111. "Tell me, I pray, is there room in thy father's house for us to spend the night"—that hereby is signified exploration concerning the good of charity, appears from the signification of the words, "Tell me, I pray, whether," as denoting exploration; and from the signification of house, as denoting good, see n. 2048, 2233, 2331; and from the signification of father here, viz., Bethuel, as denoting the good of charity, such as exists amongst the better disposed Gentiles, see n. 2865; the very origin of the affection of truth, which Rebecca represents, was from such good; and from the signification of room to spend the night, as denoting a state of abiding, see beneath, n. 3115. The reason why the exploration concerning the origin of the affection of truth as to innocence, and as to the good of charity, is described in the internal sense, is, because truth, which is to be initiated and conjoined to good, derives its first origin from

no other source, as may appear from all those with whom truth is received and wedded into good; within the Church, they who have not some measure of innocence and of charity towards their neighbor, howsoever they are acquainted with truth, and profess it with their lips, in no case acknowledge it in heart; and out of the Church, amongst the Gentiles who are called to the truths of faith, or are instructed concerning it in another life, no others receive it, but such as are in innocence, and live in mutual charity with each other; for innocence and charity make the ground, in which the seeds of faith may take root and bud forth.

3112. "And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor"—that hereby is signified all her origin, viz., of the affection of truth, appears from the representation of Bethuel, and also of Milcah and Nahor, as denoting the origin of the affection of truth, which is represented by Rebecca, see n. 3078.

3113. "And she said unto him"—that hereby is signified perception, appears from the signification of saying in the historical parts of the Word, as denoting to perceive in the internal sense, concerning which much has been said above.

3114. "We have both straw"—that hereby are signified scientific truths; "likewise much provender"—that hereby are signified their goods, appears from the signification of straw and provender: the ground and reason why straw signifies scientific truths is, because it is predicated of camels, such being their food; for when by camels is signified the natural man as to common scientifics, then by his food, viz., by straw, nothing else can be signified, for he has no other food which is the food of his life; his nourishment is thence derived, and if such food should fail him, viz., science, he would not subsist; that this is the case, is evident from the life after death, for then such things are to spirits instead of food, see n. 56, 57, 58, 680, 681, 1480, 1695, 1973, 1974. In the natural man, as in the rational, there are two sorts of things in general which constitute his essence, viz., things intellectual and things voluntary (or appertaining to the will); to things intellectual appertain truths, to things voluntary appertain goods; the truths of the natural man are scientific truths, viz., whatsoever things are in his external memory; these are the things which are signified by straw when the subject treated of is concerning camels, also concerning horses, mules, and asses; but the goods of the natural man are delights, especially such as originate in the affection of those truths.

3115. "Also room to spend the night"—that hereby is signified state, appears from the signification of room (or place), as denoting state, see n. 2625, 2837; and from the signification of spending the night, as denoting to abide or to have an

abode, see n. 2330; in the present case therefore denoting a state of the affection of truth, from what origin it was; its origin is described by those things which are represented by Bethuel, Milcah, and Nahor, and its affinities (or relationships) by Laban in what follows; which origin, as being obscure, is signified as to its state by room (or place) to spend the night, as also above.

3116. The subject treated of in these three verses is concerning the exploration of truth, which was about to be initiated and thereby conjoined to good, and this especially in regard to its origin, for on the origin all and singular things depend; the derivations take their form thence as from their root, or as from their seed, just as a plant or tree do from theirs: these things the Lord saw and explored in Himself from His Divine [principle], and by His own proper Wisdom and Intelligence initiated, viz., truths into good of the rational principle; the exploration itself is here described in the internal sense, but the things contained therein admit only of a very brief explication: exploration also has place with every man who is reformed, and also with every one who receives remains, but of this exploration man knows little or nothing; it is in such obscurity with him that he does not even believe that it exists, when yet it has place and is effected every moment, but from the Lord, Who alone sees man's state, not only what it is at present, but what it will be to all eternity. Exploration is a most exquisite balance of examination, lest the least of what is false should be conjoined to good, or the least of what is true should be conjoined to evil; in either case man would perish eternally, for he would then hang in another life between hell and heaven, and by reason of good he would be spewed out of hell, and by reason of evil out of heaven.

3117. Verses 26, 27. *And the man bended himself, and bowed down himself to Jehovah. And he said, blessed Jehovah God of my lord Abraham, Who hath not forsaken His Mercy and Truth from being with my lord; I being in the way, Jehovah hath led me to the house of the brethren of my lord.* The man bended himself, and bowed down himself to Jehovah, signifies gladness and joy: and said, blessed Jehovah God of my lord Abraham, signifies here, as above, from the essential Divine [principle] Itself and the Divine Human: who hath not forsaken His Mercy, signifies a perception of an influx of love: and His Truth from being with my lord, signifies an influx of charity thence: I being in the way, signifies being in a state of the conjunction of truth with good in the rational principle: Jehovah hath led me to the house of the brethren of my lord, signifies to the good of truth.

3118. "The man bended himself, and bowed down himself to Jehovah"—that hereby is signified gladness and joy, appears

from the signification of bending himself and of bowing down himself, as denoting to be glad and to rejoice; bending and bowing are gestures of humiliation, or humiliation in act, as well in a state of grief as in a state of joy: in a state of grief, when what is wished for does not come to pass, and in a state of joy, when it does come to pass, as in the present case, in that Rebecca, according to the wish of his heart, gave him to drink out of her cask, and made his camels drink also; that bowing down is a gesture of joy, may be seen also, n. 2927, 2950: gladness and joy are both mentioned, by reason that gladness in the Word is predicated of truth, whereas joy is predicated of good; gladness has also relation to the countenance, but joy to the heart, or, what is the same thing, gladness has relation to spiritual affection or truth, whereas joy has relation to celestial affection or good, thus gladness is in a less degree than joy, as bending is also in a less degree than bowing; which is also evident from this consideration, that the man of the spiritual Church only bends himself before the Lord and invokes grace, whereas the man of the celestial Church bows himself before the Lord and implores mercy, see n. 598, 981, 2423; each is here mentioned, by reason of the marriage of good and truth in every part of the Word, see n. 683, 793, 801, 2516, 2712.

3119. "And he said, blessed Jehovah God of my lord Abraham"—that hereby is signified from the essential Divine [principle] Itself and the Divine Human, appears from what was said above, n. 3061, where the same words occur, except that it is here said blessed; blessed Jehovah was a form of thanksgiving, thus also of joy and gladness, when any wished-for event came to pass; moreover what the ancients meant by blessing Jehovah, may be seen, n. 1096, 1422.

3120. "Who hath not forsaken His Mercy"—that hereby is signified perception of an influx of love, appears from the signification of mercy, as denoting love, see n. 1735, 3063, 3073; the ground and reason why by these words, "He hath not forsaken His Mercy," is signified perception of an influx of love, is, because they are words of acknowledgment and of confession, and all acknowledgment and confession is from a perception of influx.

3121. "And His Truth from being with my lord"—that hereby is signified an influx of charity thence, appears from the signification of truth, as denoting charity; truth in a proper sense signifies the same as faith, and in the Hebrew tongue faith is also expressed by such an expression, so that what is called truth in the Word of the Old Testament, is everywhere called faith in the Word of the New Testament; wherefore also it has been so often said in the foregoing pages, that truth is of faith, and that good is of love: but that faith in the internal

sense is nothing else than charity, may be seen by what has been said and shown above, as that there is no faith except by love, n. 30, 31 to 38; that faith is never given unless where charity is, n. 654, 724, 1162, 1176, 2261; that faith is faith grounded in charity, n. 1608, 2049, 2116, 2419, 2343, 2349; that charity constitutes the Church, not faith separate from charity, n. 809, 916, 1798, 1799, 1834, 1844, 2190, 2228, 2442; hence it is evident that truth, or faith, in the internal sense, is the same as charity; for all faith is grounded in charity, and the faith which is not grounded therein is not faith; or, what is the same thing, that all truth in the internal sense is good, for all truth is grounded in good, and that truth which is not grounded therein is not truth, for truth is nothing else but the form of good, see n. 3049, and neither its birth nor its life are from any other source.

3122. Moreover, in regard to this truth, by which is signified charity, the case is this: the most ancient people, who were celestial, by mercy and truth which is from the Lord, understood nothing else but the reception of an influx of love to the Lord, and thence of charity towards their neighbor; whereas the ancients, who were spiritual, by mercy and truth, from the Lord with themselves, understood charity and faith; the reason is, because the celestial never thought concerning those things which appertain to faith or truth, but concerning those things which appertain to good or love, as may appear from what has been said above respecting the celestial man, n. 202, 337, 2669, 2715; celestial men also, when they were reformed and regenerated, were introduced to love to the Lord by charity towards their neighbor; hence it is evident, that by mercy from the Lord they understood nothing else but the perception of an influx of love to Him, and by truth an influx of charity towards the neighbor thence derived: but it is otherwise with the spiritual; these think concerning the things which are of faith, and when they are reformed and regenerated, they are introduced by the things which are of faith to charity towards their neighbor; wherefore when these latter are treated of, by mercy from the Lord is meant an influx of charity towards their neighbor, and by truth an influx of faith; but still this faith, when the spiritual man is regenerated, becomes charity, for then he acts from charity, inasmuch as whosoever does not act from charity, is not regenerated, but he who acts from charity is regenerated, and in this case he makes no account of the things which are of faith or truth, inasmuch as he lives by virtue of the good of faith, and no longer by its truth, for truth has so conjoined itself to good, that it no longer appears, except only as the form of good, that is, faith appears no otherwise than as the form of charity: hence it may appear, what the most ancient people, and what the ancients understood

by mercy and truth, which are so often mentioned in the Word, as in David, "The king shall dwell forever before God. O prepare *mercy* and *truth*, let them guard him," lxi. 7 : again, "*Mercy* and *truth* shall meet, righteousness and peace shall kiss," Psalm lxxxv. 10 : again, "The Lord God great in *mercy* and *truth*," Psalm lxxxvi. 15 : again, "My *truth* and my *mercy* shall be with him," Psalm lxxxix. 24 : again, "Jehovah hath remembered *His mercy* and *truth* to the house of Israel," Psalm xeviii. 3 : again, "Jehovah, not unto us, but unto Thy name give glory, by reason of *Thy mercy* and *truth*," Psalm exv. 1 : so in Micah, "Jehovah God will give *truth* to Jacob, *mercy* to Abraham, which Thou hast sworn to our fathers from the days of old," vii. 20 ; where Jacob denotes the Lord's external man, and Abraham the internal, as to the Human [principle] : so in Hosea, "Jehovah hath a controversy with the inhabitants of the earth, because there is no *truth* and no *mercy*, and no knowledge of God," iv. 1 ; where no truth denotes no reception of the influx of charity ; no mercy denotes no reception of the influx of love ; and no knowledge of God denotes no reception of the influx of the truth of faith.

3123. "I being in the way"—that hereby is signified in a state of conjunction of truth with good in the rational principle, appears from the signification of way, as denoting truth, see n. 627, 2333 ; in the present case, in the way denotes the conjunction of truth with good in the rational principle, this being the subject treated of in this chapter, see n. 3012, 3013 ; for any one is then said to be in the way, when he advances whither he intends to go.

3124. "Jehovah hath led me to the house of the brethren of my lord"—that hereby is signified to the good of truth, appears from the signification of the house of the brethren whereof Rebecca was, as denoting good from which is truth. That the house of brethren is good, in the present case good wherein truth is grounded, appears from the signification of house as denoting good, see n. 2233, 2234, 2559 ; and of brethren as denoting whence that good is from which is derived the truth, which is represented by Rebecca.

3125. In the foregoing verses the subject treated of is concerning the exploration of truth which was to be conjoined to good in the rational principle, as to innocence, as to charity, and as to origin ; for since the Lord, by His own proper power, made His rational principle Divine, as well in respect to truth as in respect to good, therefore He explored the truth which He conjoined to good. But with men truth is conjoined to good, not by their own proper power, but by the power of the Lord ; which may be evident from this consideration, that all good and truth flows in from the Lord, and that all reformation and regeneration is from the Lord, and that man does not in the least

know how he is regenerated; at this day indeed, he does not even know that he is regenerated by truth and good, still less that truth is to be initiated and conjoined to good, and that this is effected as it were by exploration, that is, most exactly. The subject treated of in these two verses is concerning perception as to the quality of truth, and whence it was, and at the same time concerning joy on that account; therefore in what follows, initiation is treated of.

3126. Verses 28, 29, 30. *And the damsel ran, and told to the house of her mother, according to these words. And Rebecca had a brother, and his name was Laban, and Laban ran to the man forth to the fountain. And it came to pass, when he saw the ornament and bracelets upon the hands of his sister, and when he heard the words of Rebecca his sister, saying, thus spake the man unto me, that he came to the man, and lo! he was standing at the camels at the fountain.* The damsel ran, signifies the mind of that affection: and told to the house of her mother, according to these words, signifies to natural good of every sort whither illustration could reach: and Rebecca had a brother, signifies the affection of good in the natural man: and his name was Laban, signifies the quality of that affection: and Laban ran to the man forth to the fountain, signifies the mind thereof towards truth which was to be initiated in Truth Divine: and it came to pass, when he saw the ornament and the bracelets on the hands of his sister, signifies when he saw Divine Good and Divine Truth in the power of the affection of truth, which is sister: and when he heard the words of Rebecca his sister, signifies the inclination thereof: saying, thus spake the man unto me, signifies the propensity of truth in the natural man: he came to the man, signifies that he adjoined himself: and lo! he was standing at the camels, signifies presence in common scientifics: at the fountain, signifies their illustration from Truth Divine.

3127. "The damsel ran"—that hereby is signified the mind (*animus*) of that affection, appears from the signification of running, as denoting somewhat of propensity or of mind; and from the signification of damsel, as denoting affection in which is innocence, see above, n. 3067, 3110.

3128. "And told to the house of her mother according to these words"—that hereby is signified to natural good of every sort whither illustration could reach, appears from the signification of the house of a mother, as denoting good of the external man, that is, natural good; that house is good, may be seen, n. 2233, 2234, 2559; and that man's external or natural principle is from the mother, but the internal from the father, n. 1815: good appertaining to man is in the Word compared to a house, and on this account man, who is principled in good, is called the house of God; but internal good is called the father's house,

whereas good which is in the same degree is called the house of brethren, but external good, which is the same as natural good, is called the mother's house; all good and truth also is thus born, viz., by an influx of internal good as a father, into external good as a mother. Inasmuch as the subject treated of in this verse is concerning the origin of truth, which was to be conjoined to good in the rational principle, therefore it is said that Rebecca, by whom that truth is represented, ran to the house of her mother, for hence is the origin of truth, since, as was said and shown above, all good flows in by an internal way, or by the way of the soul, into man's rational principle, and through that into his scientific principle, even into the scientific sensual principle, and by illustration therein causes truths to be seen; hence truths are called forth, and are stripped of their natural form, and are conjoined to good in the midway, viz., in the rational principle, and together constitute the rational man, and at length the spiritual. But how these things are effected is altogether unknown to man, inasmuch as at this day he scarce knows what good is, and that it is distinct from truth, still less does he know that he is reformed by an influx of good into truth, and by the conjunction of each; neither is it known that the rational principle is distinct from the natural; and since these things, which are most common (or general), are unknown, it cannot possibly be known how the initiation of truth into good, and the conjunction of each, is effected, which are the subjects treated of in this chapter in the internal sense; but whereas these arcana are revealed, and are evident to those who are principled in good, that is, who are angelic minds, therefore, howsoever obscure they may appear to others, still it is expedient they should be expounded, because they are contained in the internal sense. Concerning the illustration from good by truth in the natural man, which is here the mother's house, the case is this. Divine Good with man flows into his rational principle, and through the rational into his natural principle, and indeed into the scientifics thereof, or the knowledges and doctrinals therein, as was said above, and there by inaptation forms to itself truths, whereby in such case it illustrates all things which are in the natural man; but if the life of the natural man be such, as not to receive Divine Good, but either to repel, or pervert, or suffocate it, in this case Divine Good cannot be inapted (infitted), consequently neither can it form to itself truths, and thus neither can the natural principle be illustrated; for illustration in the natural man is effected from good by truths, and when there is no longer any illustration, there can be no reformation: this is the reason why, in the internal sense of the Word, the natural man is also much treated of as to his quality, thus whence truth is, viz., that it is from good therein.

3129. "And Rebecca had a brother"—that hereby is signified the affection of good in the natural man, appears from the signification of brother and sister in the Word, viz., that brother is the affection of good, and sister the affection of truth, see n. 367, 2360, 2508, 2524; for there are in the natural man, as in the rational, consanguinities and affinities of all things which are therein, see n. 2556, 2739; hence also it is, that the mind, as well the rational as the natural, is called a house or family, where parents, brethren, sisters, kinsmen, and relations exist in order.

3130. "And his name was Laban"—that hereby is signified the quality of that affection, appears from the signification of name, as denoting the quality of any one, see n. 144, 145, 1754, 1896, 2009, 2724; Laban therefore here denotes the quality of that affection which is treated of.

3131. "And Laban ran to the man forth to the fountain"—that hereby is signified the mind thereof, viz., of the affection of good towards truth, which was to be initiated in Truth Divine, appears from the signification of running, as denoting propensity or mind, see above n. 3127; and from the representation of Laban, as denoting the affection of good, see n. 3129, 3130; and from the signification of man (*vir*), as denoting truth, see n. 265, 749, 1007: and from the signification of fountain, as denoting also truth, in the present case Truth Divine, concerning which see n. 2702, 3096, and beneath, n. 3137. From these, and the rest of the things here treated of, it may appear what is the nature and quality of the internal sense of the Word, and what arcana are contained therein; who could know, except from an interior examination of the Word, and at the same time from revelation, that these words, "Laban ran to the man forth to the fountain," signify the mind of the affection of good towards truth which was to be initiated in Truth Divine? Nevertheless this is what the angels perceive, when these words are read by man; for such are the correspondences between the ideas of a man and the ideas of an angel, that whilst a man conceives those words according to the sense of the letter, and has an idea of Laban as running to the man forth to the fountain, an angel perceives the mind of the affection of good towards truth which is to be initiated in Truth Divine; for the angels have no idea of Laban, nor of running, nor of a fountain, but they have spiritual corresponding ideas; that such is the correspondence of things, and thence of ideas, natural and spiritual, may also appear from what was said concerning correspondences, n. 1563, 1568, 2763, 2987 to 3003, 3021. In respect to the thing itself, viz., that truth is to be initiated in Truth Divine, the case is this: the first truth in the natural man is not Divine Truth, but truth appearing as Divine; for all truth, in its first infancy, is not truth, but somewhat appearing

like truth, which in process of time puts off its appearance, and puts on the essence of truth. In order to the better apprehending of this, the following example may serve, amongst many others, in the way of illustration: it is a Truth Divine, that the Lord is never angry, never punishes any one, still less does evil to any one, and that from the Lord there never comes any thing but good; nevertheless this truth in its first infancy is thus apprehended, viz., that the Lord is angry when any one commits sin, and that the Lord therefore punishes, yea, with some it is conceived that evil is from the Lord; but as man advances from infancy, and grows up to maturity of judgment, he puts off that, which was to him as truth from an appearance of its being so, and by degrees puts on the real truth itself, viz., that the Lord is never angry, neither does He punish, still less does He cause evil; and thus by the former truth he is initiated into this latter; for that which first enters is common (or general truth), which in itself is obscure, in which scarce any thing appears, until it is illustrated by particulars, and these by singulars, and in this case, when it is illustrated, interior things are made manifest: thus fallacies and appearances, which are truths in time of ignorance, are dissipated and shaken off.

3132. "And it came to pass when he saw the ornament and the bracelets on the hands of his sister"—that hereby is signified when he perceived Divine Good and Divine Truth in the power of the affection of truth, which is sister, appears from the signification of seeing, as denoting to perceive, see n. 2150; and from the signification of ornament, as denoting Divine Good, see n. 3103, 3105; and from the signification of bracelets, as denoting Divine Truth, see also n. 3103, 3105; and from the signification of hands, as denoting power, see n. 878, 3091; and from the signification of sister, as denoting the affection of truth, see n. 2508, 2524, 2556; from which it is evident, that to see the ornaments and the bracelets on the hands of his sister, is to perceive Divine Good and Divine Truth in the power of the affection of truth. The case herein is this; the conjunction of Divine Good and Divine Truth in the Lord, is the essential Divine marriage, from which is derived the celestial marriage, which in like manner is the conjunction of good and of truth, and from this is also conjugal love, see n. 2727 to 2759; hence it is, that wherever marriage is treated of in the Word, in the internal sense is signified celestial marriage, which is that of good and of truth, and in the supreme sense Divine marriage, which has place in the Lord; wherefore here, by the marriage between Isaac and Rebecca, nothing else is understood; the conjunction of good and truth is the real marriage itself, whereas the initiation is the betrothing, or the state preceding marriage; but the state previous to betrothing is what is here described; in this state, as it is in the power of a damsel to be betrothed, and afterwards as

a wife to be joined to a husband, so it is in the power of the affection of truth to be initiated in Divine Truth, and thus to be conjoined to Divine Good: moreover, in the first and afterwards in every affection of truth, with the Lord, there was intimately the essential Divine Good and Divine Truth, because there was Jehovah Himself, hence the power which is here treated of.

3133. "And when he heard the words of Rebecca his sister"—that hereby is signified the inclination thereof, appears from the affection contained in these words, and also from what precedes; for they testify inclination on the part of the affection of truth, which is here represented by Rebecca the sister.

3134. "Saying, thus spake the man to me"—that hereby is signified the propensity of truth in the natural man, appears in like manner from the affection contained in the words, and also from what the man, or Abraham's servant, spake to Rebecca, from which it is evident that propensity is denoted; and from the signification of man (*vir*), as denoting truth, see n. 265, 749, 1007, in the present case truth in the natural man from the Divine [principle], which is Abraham's elder servant, by whom is signified the natural man, as may be seen, n. 3019. In the Word, especially the prophetic, the expression man (*vir*) often occurs, as when it is said, man and wife, man and woman, man and inhabitant, also man (*vir*) and man (*homo*), and in these passages by man in the internal sense is signified what relates to the understanding, which is truth; and by wife, woman, inhabitant, and man (*homo*), what relates to the will, which is good; as in Isaiah, "I see, and *no man*, and of them and no counsellor," xli. 28; where no man denotes no one intelligent, thus that there was no truth: again, in the same prophet, "I came, and there was *no man*, I cried, and there was none to answer," i. 2; where the signification is the same: again, in the same prophet, "*Truth* hath *stumbled* in the street, and rectitude could not arrive, and *truth* was taken away, and he that departeth from evil is insane: Jehovah saw, and it was evil in His eyes, that there was *no judgment*, and *no man*, and He was amazed," lix. 14, 15, 16: where no man manifestly denotes no one intelligent, thus in a universal sense no truth; the subject treated of is concerning the last time of the Church, when there is no longer any thing of truth remaining; wherefore it is said, "Truth hath stumbled in the streets, rectitude cannot arrive, truth was taken away;" that street also is predicated of truth, may be seen, n. 2336, and that judgment, n. 2235: so in Jeremiah, "Run ye to and fro throughout the *streets* of Jerusalem, and see, I pray, and know, and seek in the broad ways thereof, if ye can find a *man*, if there be that doeth *judgment*, that seeketh the *truth*," v. 1; where man also manifestly denotes truth: so in Zephaniah, "I will make desolate their *streets*, and

no one shall pass by, their cities shall be laid waste, and there shall be *no man*, and *no inhabitant*," iii. 6; no man denotes no truth, and no inhabitant denotes no good, see n. 2268, 2451, 2712; besides many other places.

3135. "He came to the man"—that hereby is signified that he adjoined himself, viz., the affection of good which is represented by Laban, see n. 3129, 3130, with truth, which is signified by the man, see n. 3134, each in the natural man, may appear without explication.

3136. "And lo! he was standing at the camels"—that hereby is signified presence in common scientifics, appears from the signification of standing at, as denoting to be present; and from the signification of camels, as denoting common scientifics, see n. 3048, 3071.

3137. "At the fountain"—that hereby is signified their illustration from Truth Divine, appears from the signification of fountain, as denoting truth, see n. 2702, 3096, in the present case Truth Divine, as above, n. 3131; the Word, as being Truth Divine, is therefore called a fountain; that to stand at the fountain here involves, in the internal sense, the illustration of those things which are in the natural man, follows from the series of the things treated of, for where Truth Divine is, there is illustration.

3138. The subject treated of in these three verses is concerning the preparation and illustration of the natural man, in order that truth may be called forth thence, which is to be conjoined to good in the rational principle: but with respect to preparation and illustration, the case is this; there are two lights which form the intellectuals of man, the light of heaven, and the light of the world; the light of heaven is from the Lord, Who to the angels in another life is a Sun and Moon, see n. 1053, 1521, 1529, 1530; the light of the world is from the sun and moon which appear before the bodily sight; the internal man has his vision and his understanding from the light of heaven, but the external man has his vision and his understanding from the light of the world; the influx of the light of heaven into those things which are of the light of the world, causes illustration, and at the same time perception; if there be correspondence, the perception of truth; if there be not correspondence, the perception of what is false instead of truth; but illustration and perception cannot be given, unless there be affection or love, which is spiritual heat, and gives life to those things which are illustrated by light; just as, comparatively speaking, the light of the sun does not give life to vegetables, but the heat which is in the light, as is evident from the seasons of the year. In the verses which now immediately follow, preparation is farther described, viz., that the light of heaven, which is the Divine [light] of the Lord, flowed into those things which

were of the light of the world in his natural man, that thence he might bring out truth, and this by the ordinary way, which was to be conjoined to good in the rational principle; therefore to the intent that the Lord might make His Human [principle] Divine, by an ordinary way, He came into the world, that is, was willing to be born as another man, and to be instructed as another, and as another to be reborn, but with this difference. that man is reborn of the Lord, but that the Lord not only regenerated Himself, but also glorified Himself, that is, made Himself Divine; further, that man is made new by an influx of charity and faith, but the Lord by Love Divine, which was in Him, and which was His; hence it may be seen, that the regeneration of man is an image of the Glorification of the Lord; or, what is the same thing, that in the process of the regeneration of man, as in an image, may be seen, although remotely, the process of the Lord's Glorification.

3139. Verses 31, 32, 33. *And he said, come, blessed of Jehovah, why standest thou abroad, and I have swept the house, and there is room for the camels. And the man came to the house and loosed the camels, and gave straw and provender to the camels; and water to wash his feet, and the feet of the men who were with him. And there was set before him to eat, and he said, I eat not until I have spoken my words, and he said, speak.* He said, come, blessed of Jehovah, signifies an invitation of the Divine [principle] with Itself: why standest thou abroad, signifies somewhat thence: and I have swept the house, signifies that all things were prepared and full of goods: and there is room [or place] for the camels, signifies a state for all things which should be subservient thereto: and the man came to the house, signifies influx into good therein: and loosed the camels, signifies liberty to those things which were to be subservient: and gave straw and provender to the camels, signifies instruction in truths and goods: and water to wash his feet, signifies purification there: and the feet of the men who were with him, signifies purification of all things which were in his natural man: and there was set before him to eat, signifies that good in the natural man was willing that those things [viz., things Divine] should be appropriated: and he said, I eat not, signifies refusal: until I have spoken my words, signifies before I was instructed: and he said, speak, signifies desire.

3140. "He said, come, blessed of Jehovah"—that hereby is signified the invitation of the Divine [principle] with Itself, appears from the signification of come, as denoting invitation: and from the signification of blessed of Jehovah, as denoting the Divine [principle]: that by blessed of Jehovah is signified the Divine [principle] Itself, may be seen, n. 1096, 1420, 1422. of consequence by blessed of Jehovah is signified the Divine [principle] thence derived: Good is the Divine [principle] Itself, but

Truth is the Divine [principle] thence derived : by the man here, who was sent by Abraham, is signified Truth which was from the Divine [principle] in the natural man, see n. 3134 : Truth Divine, is what is called blessed of Jehovah, and what is invited.

3141. "Why standest thou abroad"—that hereby is signified somewhat thence [*aliquantum inde*], may appear without explication : the case is this ; the Lord's Divine rational principle was born from the essential Divine Truth Itself conjoined to Divine Good ; the Divine rational principle is Isaac, who was born to Abraham, who is the Divine Good there, of Sarah, who is the Divine Truth there, as was shown above ; the Divine rational principle of the Lord alone was thus born, and this from Himself, because the very essential Esse of the Lord was Jehovah, or the essential Divine Good Itself, and the very essential Esse of the Lord thence derived was of Jehovah, or the essential Divine Truth Itself : Divine Good in the rational principle, which is Isaac, was thus born, which was not good separate from Truth, but was Divine Good with Divine Truth, but each together is called good in the rational principle, to which was to be joined truth from the natural man, which Truth is Rebecca ; that the Lord might make His Human [principle] Divine, both as to Good and as to Truth, and this by an ordinary way, as was said above, n. 3138, it could not be done otherwise ; for this is the Divine Order, according to which all regeneration is wrought, consequently according to which the Lord's Glorification was wrought, see n. 3138. This Divine Good by Divine Truth in the rational principle was what flowed into the natural man, and illustrated all things therein ; the process itself is here described, viz., that it first flowed in somewhat more remotely, which is here meant by *somewhat thence*, and that it was not willing to flow in more nearly before instruction ; for the ordinary way is, that instruction ought to precede, and that influx has place according to degrees of instruction, and thus truth may continually thence exist, which may be initiated and afterwards conjoined to good of the rational principle. From these particulars it may be seen what arcana are contained in the internal sense of the Word, and that these arcana are such, that they can scarce be apprehended by man as to their most common [or general] meaning, and yet that they are evident to the angels, together with innumerable particulars, which can never be expressed by words.

3142. "And I have swept the house"—that hereby is signified that all things were prepared and full of goods, appears from the signification of sweeping, as denoting to prepare and to be filled, of which we shall speak presently ; and from the signification of house, as denoting good, see n. 2233, 2234, 2559, and that man himself, by virtue of the good which is in him, is called a house, n. 3128 : the ground and reason why to

sweep denotes to prepare and to be filled is, because nothing else is required of man, but to sweep the house, that is, to reject the lusts of evil, and the persuasions of what is false thence originating; in this case he is filled with good things, for good from the Lord continually flows-in, but into the house, or into man, purged from such things as impede influx, that is, which either reflect, or pervert, or suffocate the in-flowing good; hence it was a customary formula of speaking with the ancients, to sweep or purge the house, also to sweep and prepare the way; and by sweeping the house was meant to purge themselves from evils, and thus to prepare themselves for the entrance of goods; whereas to sweep the way was meant to prepare themselves for the reception of truths; for by house was signified good, see n. 3128, and by way truth, see n. 627, 2333; as in Isaiah, "The voice of one crying in the wilderness, *sweep ye* (prepare) *the way* of Jehovah, and make straight the path in the desert for our God," xl. 3: again, in the same prophet, "Make level, make level, *sweep* (prepare) *the way*, remove the stumbling-block from the way of my people," lvii. 14: again, "Pass through, pass through the gates, *sweep* (prepare) *the way* of the people, make level, make level the way, gather out the stones," lxii. 10; so in Malachi, "Behold I send my angel, and he shall *sweep* (prepare) *the way* before me, and the Lord whom ye seek shall suddenly come to the temple," iii. 1; in these passages to sweep the way denotes to make themselves ready and to prepare to receive truth. The subject here treated of is concerning the coming of the Lord, for Whom they were to prepare themselves in order to receive the truth of faith, and thereby the good of charity, and thus eternal salvation. So in David, "Thou hast caused a vine to come forth out of Egypt, thou hast driven out the nations, and planted it, thou hast *swept* before it, and hast caused its roots to be rooted, and it hath filled the land," Psalm lxxx. 8, 9; speaking in a supreme sense of the Lord: the vine out of Egypt is truth from scientifics; to drive out the nations, is to purge from evils; to sweep before it, is to make ready that goodnesses may fill. To sweep the house also in an opposite sense is applied to man, to signify one who deprives himself of all things good and true, and who is thereby filled with things evil and false, as in Luke, "The unclean spirit, if he doth not find rest, saith, I will return to *my house*, whence I came forth, and if he cometh and findeth it *swept* and adorned, then he departeth and taketh seven other spirits worse than himself, and entering in they dwell there," xi. 24, 25, 26. Matt. xii. 43, 44, 45.

3143. "And there is room (or place) for the camels"—that hereby is signified a state for all things which should be subservient thereto, appears from the signification of room (or place), as denoting state, see n. 1273 to 1277, 1376 to 1381, 2625; and

from the signification of camels, as denoting common scientifics see n. 3048, 3071: that these are things subservient, may be seen n. 1486, 3019, 3020; for all things appertaining to the natural man are of no other use, than to be subservient to the spiritual, wherefore also men-servants, maid-servants, camels, and asses, in the internal sense, signify especially those things which appertain to the natural man.

3144. "And the man came to the house"—that hereby is signified influx into good there, appears from the signification of coming, as denoting in the present case to flow-in: and from the signification of house, as denoting good, see n. 2233, 2234, 2559.

3145. "And he loosed the camels"—that hereby is signified liberty to those things which were to be subservient, appears from the signification of loosing, as denoting to make free; and from the signification of camels, as denoting common scientifics, thus the things which were to be subservient, as immediately above, n. 3142. The real case is this: without liberty (or freedom) there is never any production of truth in the natural man, nor any calling forth of truth thence into the rational man, and conjunction with good therein; all these things are effected in a free state; for it is the affection of truth grounded in good which constitutes freedom; unless truth be learnt from affection, and thus in freedom, it is not implanted, still less is it exalted towards the interiors, and there made faith. That all reformation is effected in freedom, and that all freedom is of affection, and that the Lord keeps man in freedom, to the intent that he may of himself and of his own proprium be affected by truth and good, and thus be regenerated, may be seen, n. 2870 to 2893. This is what is signified by loosing the camels, and unless such a signification was implied, the circumstance would be too trifling to be recorded.

3146. "And he gave straw and provender to the camels"—that hereby are signified instruction in truths and goodnesses, appears from the signification of straw, as denoting the truths of the natural man, and from the signification of provender, as denoting goodnesses there, see n. 3114; such being the signification of straw and provender, it hence follows, that to give straw and provender is to instruct in truths and goodnesses. That freedom is for this intent, that in the affection and from the affection of truth man may be instructed, and thus truths may be deeply insinuated even to the spiritual man, or even to the soul, and may there be conjoined to good, may be seen from what was shown concerning freedom, n. 2870 to 2893; such is the rooting of faith, or of truth which is of faith, so that unless it be copulated with good in the rational principle, the truth of faith never receives any life, nor does any fruit spring thence: for all that which is called the fruit of faith, is the fruit of good

which is of love and charity by truth which is of faith ; unless spiritual heat, which is the good of love, operates by spiritual light which is the truth of faith, man would be as ground bound hard by frost, as in the time of winter, when nothing grows, and still less fructifies ; for as light without heat produces nothing, so nothing is produced by faith without love.

3147. "And water to wash his feet"—that hereby is signified purification there, appears from the signification of water to wash, or of washing with water, as denoting to purify, of which we shall speak presently ; and from the signification of feet, as denoting natural things, or, what is the same thing, those things which are in the natural man, see n. 2162. In the representative Church it was a common ceremony to wash the feet with water, thereby to signify, that the filth of the natural man should be washed away ; the filth of the natural man are all those things which relate to self-love and the love of the world, and when this filth is washed away, then goodnesses and truths flow-in, for this filth is what alone prevents the influx of good and of truth from the Lord ; for good is continually flowing-in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, or reflected back, or suffocated : but when the things appertaining to self-love and the love of the world are removed, then good is there received, and there fructifies, for then man exercises himself in works of charity ; this may appear from many considerations, as from the state of man in misfortune, misery, and disease, when the things appertaining to the external or natural man are laid asleep, in which case man begins instantly to think piously, and to will what is good, and also to exercise himself in works of piety to the utmost of his ability ; but when the state is changed, there is a change also in these things. This was signified by washing in the ancient Church, and the same was represented in the Jewish Church. The reason why this was signified in the ancient Church, but was represented in the Jewish, was, because the man of the ancient Church regarded that rite as somewhat external in worship, nor did he believe that he was purified by washing, but by the washing away the filth of the natural man, which, as was said, are the things appertaining to self-love and the love of the world ; whereas the man of the Jewish Church believed that by washing he was purified, not knowing, nor being willing to know, that the purification of the interiors was thereby signified. That by washing was signified the washing away of that filth, may appear from Isaiah, "*Wash yourselves, purify yourselves, put away the evil of your works* from before mine eyes, cease to do evil," i. 16 ; where it is evident that to wash themselves denotes to purify themselves, and to put away evils : again, in the same prophet, "When the Lord shall *wash* the

excrement of the daughters of Zion, and shall *purge away* the bloods of Jerusalem from the midst thereof, in the spirit of judgment, and in the spirit of expurgation," iv. 4; where to wash the excrement of the daughters of Zion, and to purge away the bloods of Jerusalem, denotes to purify from evils and falses: so in Jeremiah, "*Wash thine heart from wickedness*, O Jerusalem, that thou mayest be saved; how long shall the thoughts of thine iniquity tarry in the midst of thee?" iv. 14; so in Ezekiel, "*I washed thee with waters, and I purged away bloods* from upon thee, and anointed thee with oil," xvi. 9; speaking of Jerusalem, whereby is there meant the ancient Church; to wash with waters denotes to purify from false principles, to purge away bloods denotes to cleanse from evils, to anoint with oil denotes to fill with good in such case: so in David, "*Wash me* from mine iniquity, and cleanse me from my sin; thou shalt purge me with hyssop, and I shall be cleansed, thou *shalt wash me*, and I shall be whiter than snow," Psalm li. 2, 7; where to be washed manifestly denotes to be purified from evils and from falses thence derived. These were the things which were signified by washing in the representative Church, and it was enjoined therein, for the sake of representation, that they should wash the skin, the hands, the feet, and also the garments, when they became unclean, and they should be cleansed; by all which things were signified the things appertaining to the natural man; the baths also, which were of brass, were placed out of the temple, viz., the brazen sea, and the ten brazen lavers, 1 Kings vii. 23 to 37, 38, 39; and the laver of brass, whereat Aaron and his sons were to wash themselves, was placed between the tent of the congregation and the altar, consequently also out of the tent, Exod. xxx. 18, 19, 21; by which also was signified that external or natural things only were to be purified; for unless these are purified, that is, unless the things of self-love and the love of the world are thence removed, it is impossible that things internal, which relate to love to the Lord and neighborly love, should enter, as was said above. For the better conceiving how this case is, viz., that external things are to be purified, let us endeavor to illustrate it in the instance of good works, or what is the same thing, the goods of charity, which are at this day called the fruits of faith, and which as being exercises, are things external. Good works are evil works, unless the things appertaining to self-love and the love of the world are removed, for when works are done before the removal of these things, they appear outwardly good, but are inwardly evil, for they are done for the sake of reputation, or for the sake of gain, or for the sake of self-pre-eminence, or for the sake of recompense, thus they are either meritorious or hypocritical, for the things appertaining to self-love and the love of the world give to works such a nature and quality; but when these evils

are removed, then the works become good, and are the goods of charity, there being nothing in them of self-respect, regard to the world, to reputation, or recompense; thus they are neither meritorious nor hypocritical, for in this case celestial and spiritual love from the Lord flows into the works, and causes them to become love and charity in act; and then the Lord by them also purifies the natural or external man, and disposes it to order, that it may receive correspondently the celestial and spiritual things which flow in. This appears manifestly from what the Lord taught, when he washed the feet of the disciples, as it is thus described in John, "He came to Simon Peter, who saith to Him, Lord, dost thou *wash my feet?* Jesus answered and said to him, what I do thou knowest not now, but thou shalt know hereafter: Peter saith to Him, thou shalt *never wash my feet*; Jesus answered him, *if I wash thee not, thou hast no part with Me*; Simon Peter saith to Him, Lord, not my *feet* only, but also my *hands* and my *head*; Jesus saith to him, *he that is washed, needeth not save to wash his feet, but is wholly clean*; now ye are clean, but not all," xiii. 4 to 17; he that is washed needeth not save to wash his feet, signifies that he who is reformed has need only to be cleansed as to natural things, that is, that evils and falses be removed thence, in which case all things are disposed to order by an influx of spiritual things from the Lord: moreover to wash the feet was a token of charity, to denote that they did not reflect upon another's evils; and also of humiliation, to denote the cleansing another from evils as from filth, as may appear from the Lord's words in the same chapter, verses 13 to 17; also in Luke vii. 37, 38, 44, 46; John xi. 2; 1 Sam. xxv. 41. Every one may see, that by washing himself no one is purified from evils and falses, but only from the filth which adheres to him: nevertheless since it was amongst the rites commanded in the Church, it follows that somewhat peculiar is involved therein, viz., spiritual washing, that is, purification from that filth which inwardly adheres to man: such therefore in the representative Church as were acquainted with these things, and thought about purification of heart, or the removal of the evils of self-love and the love of the world from the natural man, and endeavored to effect this with all diligence, these fulfilled the ordinance of washing, as an external ceremony of worship, in compliance with the commandment; but such as were not acquainted with those things, nor had any desire to be so, but thought that the mere ceremony of washing their garments, skin, hands, and feet, would purify them, and that in case they complied with this ritual, they might be allowed to live in avarice, hatreds, revenges, unmercifulness, and cruelty, which is spiritual filth, these rendered the ritual a mere idolatrous service; still however by this ritual they were capable of representing, and by representation of exhibiting somewhat of a

Church, whereby there might be effected some conjunction of heaven with man, before the Lord's coming, yet such a conjunction as did but little or nothing affect the man of the Church. The Jews and Israelites were a people of this sort, that they thought not at all concerning the internal man, neither were they willing to know any thing in relation thereto, consequently they thought not at all concerning things celestial and spiritual, which relate to the life after death; nevertheless, to prevent the total closing of communication with heaven, and thereby with the Lord, they were bound to external rites, whereby internal things were signified; all their captivities and plagues were in general for this end, that external rites might be duly observed for the sake of representation: hence then it was that "Moses *washed* Aaron and his sons with *waters at the door of the tent*, that they might be sanctified," Exod. xxix. 4; chap. xl. 12; Levit. viii. 6; and that "Aaron and his sons *were to wash their hands and feet*, before they entered into the tent of the assembly, and came near to the altar to minister, that they might not die, and that this should be to them the statute of an age," Exod. xxx. 18, 19, 20, 21; chap. xl. 30, 31; and that "Aaron *was to wash his flesh*, before he put on the garments of ministry," Levit. xvi. 4, 24; and "that the Levites were to be purified, by being sprinkled with the water of expiation, and that they should cause a razor to pass over their flesh, and should *wash their garments*, and thus should be pure," Numb. viii. 6, 7; and "that whosoever should eat the carcase of a clean beast, or torn, should *wash his garments*, and *bathe himself in waters*, and if he did not *wash himself* and *bathe his flesh*, he should carry his iniquity," Levit. xvii. 15, 16; and "that whosoever touched the bed of one affected with the flux, or who sat upon a vessel on which he had sat, and whosoever touched his flesh, should *wash his garments*, and *bathe himself with waters*, and should be unclean till the evening," Levit. xv. 5, 6, 7, 10, 11, 12; and "that whosoever let go the he-goat for the scape-goat (Asasel) *should wash his flesh*," Levit. xvi. 26; and "that when a leprous person was cleansed, he was to *wash his garments*, to shave off all his hair, and to *wash himself with waters*, and he should be clean," Levit. xiv. 8, 9; yea, that "the very vessels, which were made unclean by the touching of things unclean, *should pass through waters*, and should be unclean till the evening," Levit. xi. 32. From these considerations it may appear, that no one was made clean or pure as to internal things by the mere rite of washing, but only represented one pure or clean for the reason spoken of above; that this is the case, the Lord teaches plainly in Matthew xv. 1, 2, 20; Mark vii. 1 to 23.

3148. "And the feet of the men who were with him"—that hereby is signified the purification of all things which were in his natural man, appears from the signification of feet, as de-

noting the things appertaining to the natural man, see n. 2162 ; and from the signification of the men, who were with him, as denoting all things which were therein. It was customary in old time for travellers, when they came to any house, to wash their feet ; as when the brethren of Joseph were introduced into Joseph's house, Gen. xlii. 24 ; and when the Levite and his attendant were received into the house of the old man, Judges xix. 21 ; and when Uriah, on his return home, was commanded by David to go down to his house, and to wash his feet, 2 Sam. xi. 8 ; the reason was, because journeyings and peregrinations signified things relating to instruction, and thence to life, see n. 1293, 1457, 1463, 2025 ; which things, as was shown above, n. 3146, were to be purified ; a further reason was, lest filth, understood in a spiritual sense, should adhere, and defile the house, that is, the man ; as is also evident from our Lord's injunction to His disciples, "That they should shake off *the dust of their feet*, if the city or house did not receive peace," Matt. x. 14.

3149. "And there was set before him to eat"—that hereby is signified that the affection of good in the natural man was willing that those things [viz., things Divine] should be appropriated, appears from the representation of Laban, by whom it was set, as denoting the affection of good in the natural man, see n. 3129, 3130 ; and from the signification of eating, as denoting to be communicated and appropriated, see n. 2187, 2343, viz., the Divine things spoken of above, n. 3140, 3141.

3150. "And he said, I eat not"—that hereby is signified refusal, viz., that as yet they should not be thus appropriated, appears without explication.

3151. "Until I have spoken my words"—that hereby is signified before he was instructed, appears from the signification of speaking words, as denoting to instruct ; the things which he spake, and which follow in the series, relate also to instruction : that things Divine flow into those things which are in the natural man, according to instruction, and advancement thereby, may be seen, n. 3141.

3152. "And he said, speak"—that hereby is signified desire, appears from the signification of speaking words, as denoting to instruct, in the present case, denoting that he should instruct, as signified by the expression, "Speak thou ;" that these words imply desire is manifest.

3153. The contents of these three verses, in the internal sense, appear indeed from the explication, viz., that the things appertaining to the natural man should be prepared to receive Divine things ; and thereby those truths which are signified by Rebecca, and which were to be initiated and conjoined to good of the rational principle, should be made Divine, and this by

influx : but the things here contained in the internal sense are such, that unless they be viewed by one view of the thought, they appear too obscure to be apprehended, and especially because they are unknown, as for example, in respect to the manner how truths are called forth out of the natural man, and initiated into good in the rational principle, during man's regeneration ; these particulars are at this day so unknown, that it is not even known that such a process has place, the principal cause of which ignorance is, because at this day there are few who are regenerated, and such as are regenerated do not know from doctrine, that it is the good of charity into which the truth of faith is initiated, and to which it is conjoined, and this in the rational principle, and that in this case the state is altogether changed, viz., that the regenerate person no longer thinks from the truth of faith to the good of charity, but from the good of charity to the truth of faith. In the Lord's case, however, there was not regeneration, but Glorification ; that is, all things, as well in the rational principle, as in the natural, were made Divine from Himself ; how this was effected is described in the internal sense.

3154. Verses 34 to 48. *And he said, I am the servant of Abraham. And Jehovah hath blessed my lord exceedingly, and hath magnified him, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah, the wife of my lord, hath brought forth a son to my lord, after her old age, and he hath given him all that he hath. And my lord adjured me, saying, thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. Thou shalt not go but to the house of my father, and to my family, and shalt take a woman for my son. And I said to my lord, perhaps the woman will not go after me. And he said to me, Jehovah, before Whom I have walked, will send His angel before thee, and will prosper thy way, and thou shalt take a woman for my son, out of my family, and out of the house of my father. In this case thou shalt be free from my curse, that thou camest to my family, and if they shall not give to thee, thou shalt be free from my curse. And I came to-day to the fountain, and said, Jehovah God of my lord Abraham, if Thou dost, I pray, prosper my way wherein I walk. Behold I stand at the fountain of waters, and let it come to pass, that the damsel who cometh forth to draw, and I say to her, cause me, I pray, to drink a little water out of thy cask, and she shall say unto me, drink both thou, and I will also draw for thy camels, she shall be the woman whom Jehovah hath destined for the son of my lord. I had scarce made an end of speaking to mine heart, when, lo ! Rebecca came forth, and her cask upon her shoulder, and she came down to the fountain, and drew, and I said unto her, cause me to drink I pray. And she hastened and let down her cask from above her, and said, drink thou, and I will also make thy camels drink ;*

and I drank, and she also made the camels drink. And I asked her, and said, whose daughter art thou? And she said, the daughter of Bethuel the son of Nahor, whom Milcah bare to him; and I set an ornament on her nose, and bracelets on her hands. And I bended and bowed myself to Jehovah, and blessed Jehovah God of my lord Abraham, Who hath led me into the way of truth to take a daughter of the brother of my lord for his son. And he said, I am the servant of Abraham, signifies that he was from the Divine Good: and Jehovah hath blessed my lord exceedingly and hath magnified him, signifies the Divine Human [principle] as to good and as to truth: and hath given him flock and herd, signifies goods in general: and silver and gold, signifies truths in general: and men-servants, and maid-servants, and camels, and asses, signifies truths in particular: and Sarah, the wife of my lord hath brought forth a son to my lord, signifies the rational Divine [principle] from Divine Truth: after his old age, signifies when the state was: and hath given him all that he hath, signifies that he has all Divine things: and my lord adjured me, signifies here, as above, a binding and a sacrament: saying, thou shalt not take a woman for my son of the daughters of the Canaanite, signifies here, as above, that the rational Divine [principle] should not be conjoined to any affection which disagrees with truth: in whose land I dwell, signifies things discordant wherein Good Divine is: thou shalt not go but to the house of my father, signifies good which is from the Divine [principle]: and to my family, signifies truth which is from the Divine [principle]: and thou shalt take a woman for my son, signifies that hence would be conjunction: and I said to my lord, perhaps the woman will not go after me, signifies here, as above, a doubting of the natural man concerning that affection, whether it was separable: and he said to me, signifies instruction: Jehovah, before Whom I have walked, will send His angel with thee, signifies here, as above, the Divine Providence: and will prosper thy way, signifies as to truth: and thou shalt receive a woman for my son, signifies that there would be conjunction: out of my family, and out of the house of my father, signifies from good and truth derived therein from the Divine [principle]: in this case thou shalt be free from my curse, signifies here, as above, the liberty which the natural man had: that thou camest to my family, and if they shall not give to thee, signifies as to separation: and thou shalt be free from my curse, signifies that in this case the natural man shall be in no fault. The rest, as far as verse 48, signify like things as before.

3155. To explain these particulars is needless, inasmuch as they have been explained above in this chapter: they are repeated again, to the intent that the natural man might be instructed; for in regard to the initiation and conjunction of truth with good, the case is as when a virgin is betrothed and after

wards coupled to a husband, viz., that she must be instructed in all things before she gives consent: although these things do not appear to man when truths in him are initiated and conjoined to good, that is, when man is reformed, still they are effected, viz., instruction precedes, with good concerning truth, and with truth concerning good; afterwards follows consent on each part, which is the subject next treated of in this chapter.

3156. Verses 49, 50, 51. *And now if ye are doing mercy and truth with my lord, tell me, and if not tell me, and I will look to the right or to the left. And Laban answered and Bethuel, and said, from Jehovah hath come forth the Word, we cannot speak to thee evil or good. Behold Rebecca before thee, receive and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken.* Now if ye do mercy and truth with my lord, signifies an exploration of their consent from each faculty, of will and of understanding: tell me, and if not, tell me, signifies the free state of their deliberation: and I will look to the right or to the left, signifies reciprocal freedom: and Laban answered and Bethuel, and said, from Jehovah hath come forth the Word, we cannot speak to thee evil or good, signifies acknowledgment that it was of the Lord alone: behold Rebecca before thee, receive and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken, signifies consent inspired from the Lord.

3157. "Now if ye are doing mercy and truth with my lord"—that hereby is signified exploration of their consent from each faculty, of will and understanding, appears from the signification of mercy, as denoting what appertains to good, or love, see n. 3063, 3073, 3120; and from the signification of truth, as denoting what appertains to truth or faith, see n. 3121, 3122; and whereas good which is of love appertains to the will, and truth which is of faith appertains to the understanding, and these words are spoken to Laban and Bethuel, thus to men, that they should do mercy and truth, therefore they signify what proceeds from each of their faculties, viz., the will and the understanding: that it is an exploration of consent, is manifest, as well from its being said, "If ye are doing," as from the words which follow, "and if not, tell me, and I will look to the right or to the left." In the regeneration of man, which is an image of the Lord's Glorification, see n. 3138, the case is this, that the truth of faith is indeed learnt, but it is not acknowledged, still less received by good, unless there be consent from each faculty, viz., the will and the understanding: consent is essential acknowledgment, hereby is effected reception, and indeed from the will, for good is there; and when the truth of faith is received by the will, or, what is the same thing, by good, then man is regenerated, for in this case truth is grounded in good, or faith is grounded in charity, or as to life is charity itself, see n. 3121.

3158. "Tell me, and if not tell me"—that hereby is signi

fied the free state of their deliberation, is evident from the sense of the words. From all that precedes, it is manifest, that what in the literal sense of this chapter treats of the betrothing and marriage of Rebecca with Isaac, in the internal sense treats of the initiation and conjunction of good and of truth, for the initiation and conjunction of truth and good is spiritual betrothing and spiritual marriage; in each case is required a free state of deliberation; that this is required in betrothing and marriage, is well known, but that it is required in the initiation and conjunction of good and of truth, is not so well known, because it does not appear to the natural man, and because it is one of those things which are effected without man's reflecting upon it; still, however, it has place every moment during man's reformation and regeneration, viz., that he is in a free state whilst truth is conjoining with good. Every one may know, if he only weighs the matter with himself, that nothing ever becomes man's own, as his [property], before it becomes [the property] of his will, for the things which are of the will constitute the esse of the life of man, but the things which are of the understanding constitute the existence of his life thence derived; consent from the understanding alone is not consent, but all consent is from the will; wherefore, unless the truth of faith, which is of the understanding, be received by the good of love, which is of the will, it is in no wise truth which is acknowledged, consequently it is not faith; in order, however, that it may be received by good, which is of the will, it is necessary that there be a free state; every thing which is of the will appears free, the real state of the will is liberty, for what I will, this I choose, this I desire, because this I love, and acknowledge as good; hence it may appear, that truth, which is of faith, in no wise becomes man's own, as his [property], before it is received by the will, that is, before it is initiated and conjoined to good there, and that this cannot be effected except in a free state.

3159. "And I will look to the right or to the left"—that hereby is signified reciprocal freedom, may appear without explication. The case herein is this: good from the Lord through the internal man is continually flowing into the external, and in the first age in the external man it appears under a species of affection of truth; in proportion as man has respect to celestial and spiritual good as an end, in the same proportion truth is initiated and conjoined to good; or, what is the same thing, the affection of truth to the affection of good; but in proportion as man has respect to his own self-good, thus to himself and the world, as an end, in the same proportion celestial and spiritual good recedes; this is reciprocal freedom, which is signified by looking to the right or to the left.

3160. "And Laban answered and Bethuel, and said, from Jehovah hath come forth the Word, we cannot speak to thee

evil or good"—that hereby is signified acknowledgment that it was of the Lord alone, may appear from the explication of each particular word as to the internal sense, but that this is their conclusive meaning, is manifest without such explication: that by the Word coming forth from Jehovah, is signified from the Lord, is evident, inasmuch as by Jehovah so often mentioned in the Old Testament, is never meant any other than the Lord, see n. 1343, 1736, 1815, 2156, 2329, 3023, 3035. That these words involve arcana, may appear from this consideration, that Laban here answered, who was the brother, and afterwards Bethuel, who was the father, but not the father and mother, and that the virgin did not answer till afterwards; the reason is, because by Laban as brother is represented the affection of good in the natural man, see n. 3129, 3130, and by Bethuel the origin of the affection of good: the affection of good and the affection of truth in the natural man are as brother and sister; and the affection of truth called forth out of the natural man into the rational, and there conjoined with good, is as a married woman. The arcanum involved in this circumstance, that Laban and Bethuel answered, that is, the brother first, and afterwards the father, is this: good from the rational man, whilst it flows into the natural, does not flow into truth there immediately, but into good there, and through good into truth; unless this be the influx, the affection of truth cannot exist; the affection of good in the natural man is what acknowledges, and thus what first consents, for an immediate communication is given between rational good and natural good, but not an immediate one between rational good and natural truth; concerning their parallelism, see n. 1831, 1832. These two ancient formulas of speaking often occur, viz., that "from Jehovah came forth the Word," denoting that it was done by Jehovah; also, "We cannot speak to thee evil or good," denoting that they durst not deny nor affirm. Concerning acknowledgment, that it was of the Lord alone, is the subject next treated of.

3161. "Behold Rebecca before thee, receive and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken"—that hereby is signified consent inspired from the Lord, may also appear from the explication of each particular expression, the conclusive meaning whereof in the internal sense is this. The real ease herein is as follows: the Lord, during His abode in the world, made the Human [principle] in Himself Divine by His own proper Power; the Human [principle] commences in the inmost of the rational principle, see n. 2106, 2194; it is here described how He made this Divine, viz., as before in respect to good, so now in respect to truth; for the rational principle consists of good and truth; the good therein was from His very essential Divine [principle], that is, from Jehovah the Father, of Whom he was conceived; but the truth

was to be procured by the ordinary way, as with other men ; for it is well known, that man is not born rational, but is born only into the power of becoming rational, and that he becomes so by scientifics, viz., by knowledges of several kinds and species, the first of which are means leading to those which next follow, and thus in order even to the last, which are the knowledges of the spiritual things of the Lord's kingdom, and are called doctrinals ; that these are learnt partly from the doctrine of faith, partly immediately from the Word, and thence partly by man's own study and application, is also well known ; these doctrinals, so long as they are in the memory, are only scientific truths, nor as yet are appropriated to man as his, but they are then first appropriated to him, when he begins to love them for the sake of life, and especially when he applies them to life ; when this is the case, then truths are elevated out of the natural memory into the rational principle, and are there conjoined with good, and when they are thus conjoined, they are no longer things of science, but of life, for then man no longer learns from truths how he should live, but he lives from them, thus truths are appropriated to him, and gain a place in his will ; hereby man enters into the heavenly marriage, for the heavenly marriage is the conjunction of good and of truth in the rational principle ; these things the Lord accomplishes with men. But the Lord in Himself accomplished all these things from Himself, and from the essential Divine [principle] not only begot the rational principle as to good, but also hereby the natural principle as to truth, which He conjoined with good ; for it is good which chooses to itself truth, and also forms truth, inasmuch as good acknowledges nothing else for truth but what agrees with it ; thus Good Divine, which appertained to the Lord, made to Itself truth, nor did it acknowledge any other for truth but what agreed with Divine Good, that is, what was Divine from Itself ; and thus the Lord accomplished all and singular things from His own proper Power : these are the things which are signified by the acknowledgment that it was of the Lord alone, and by consent inspired from the Lord.

3162. Verses 52, 53, 54. *And it came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah. And the servant brought forth vessels of silver, and vessels of gold, and raiment, and gave to Rebecca ; and he gave precious things to her brother and to her mother. And they did eat and drink ; he and the men who were with him, and passed the night, and arose in the morning, and he said, send me to my lord.* It came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah, signifies perception of joy in the natural man : and the servant brought forth vessels of silver, and vessels of gold, and raiment, signifies truth and good and the ornaments thereof : and gave to Re-

becca, signifies which then appertained to the affection of truth : and he gave precious things to her brother, signifies things spiritual thence communicated to natural good : and to her mother, signifies to natural truth also : and they did eat and drink, signifies the appropriation of good and truth thus initiated : he and the men who were with him, signifies the things which were in the natural man : and they passed the night, signifies the peace thereof : and arose in the morning, signifies a degree of elevation : and he said, send me to my lord, signifies affection of conjunction.

3163. "It came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah"—that hereby is signified perception of joy in the natural man, appears from the signification of hearing words, as denoting to perceive ; and from the representation of Abraham's servant, as denoting in general the natural man, so far as it is subservient to the rational principle, in the present case to the Divine, see n. 3019, 3020 ; and from the signification of bowing to Jehovah, as denoting to rejoice, see n. 2927, 2950, 3118.

3164. "And the servant brought forth vessels of silver, and vessels of gold, and raiment"—that hereby is signified truth and good, and the ornaments thereof, appears from the signification of vessels of silver, and vessels of gold, and raiment, in the internal sense ; that silver signifies truth, may be seen, n. 1551, 2048, and that gold signifies good, may be seen, n. 113, 1551, 1552 ; they are called vessels of silver, and vessels of gold, because they are predicated of the affection of truth, which here is Rebecca, for truth considered in itself is nothing else but a vessel, or recipient of good, see n. 1496, 1832, 1900, 2063, 2261, 2269, 3068 : vessels of silver are specifically scientifics, for these are the recipients of truth : vessels of gold are specifically truths, because these are the recipients of good ; but that raiment signifies ornaments may appear without explication. Such things in ancient time were given to a virgin when she was betrothed, and this by reason of representation and signification, in that a betrothed virgin had reference to the truth of the Church about to be conjoined with good. Thus the ancient Church is also described in its first age in Ezekiel. "When it was the time of loves, *I clothed thee with needle-work*, I girded thee with fine linen, and I covered thee with silk, and *I adorned thee with ornament*, and gave *bracclets upon thine hands*, and a chain on thy neck, and I gave a *jewel on thy nose*, and ear-rings upon thine ears, and a crown of ornament on thine head ; thus wast thou *adorned with gold and silver*, and *thy raiment* was fine linen and silk, and needle work," xvi. 8, 9, 10, 11, 12, 13 : and when the same Church receded from truth and good, she is thus described in the same chapter, "Thou hast taken off *thy raiment*, and hast made to thyself variegated heights ; and thou hast taken the

vessels of thine adorning of my *gold*, and of my *silver*, which I had given thee, and hast made to thyself images of a male, and hast taken the *raiment* of needle-work, and hast covered them," verses 16, 17, 18: from which passages it is very manifest that silver, gold, and raiment are nothing else but such things as appertain to the Church, viz., truth and good, and the things which relate to truth and good.

3165. "And gave to Rebecca"—that hereby is signified which then appertained to the affection of truth, appears from the representation of Rebecca, as denoting the affection of truth, see n. 2865, 3077: by the things mentioned just above, viz., by the vessels of silver, the vessels of gold, and raiment, is described the affection of truth, as a bride, wherefore by those words is signified, that such then was the affection of truth, or what is the same thing, that such things then appertained to the affection of truth.

3166. "And gave precious things to her brother"—that hereby are signified things spiritual communicated thence to natural good, appears from the signification of precious things, as denoting things spiritual, whereof we shall speak presently; and from the signification of her brother, as denoting natural good, see n. 3160; Laban also, who is here the brother, denotes the affection of good in the natural man, see n. 3129, 3130: that precious things signify things spiritual, appears from other passages in the Word, as in speaking of Joseph, "Blessed of Jehovah be his land, of the *precious thing* of heaven, of the dew, and of the abyss lying beneath; and of the *precious thing* of the produce of the sun, and of the *precious thing* of the produce of months; and of the *precious thing* of the hills of eternity, and of the *precious thing* of the earth, and of the fulness thereof," Deut. xxxiii. 13, 14, 15, 16: where by the precious thing of heaven, the precious thing of the produce of the sun, the precious thing of the produce of months, the precious thing of the hills of eternity, and the precious thing of the earth, are signified various kinds of spiritual things: moreover precious things were called precious stones, pearls, balsams, spices, and the like, all which signified things spiritual. What is meant by things spiritual, has been frequently shown above, viz., that in the Lord's kingdom there are things celestial and things spiritual, and that celestial things are of good, and spiritual things are of truth thence derived: there is nothing in the universe which has not relation to good and to truth; whatever appertains to use and to life, has relation to good, but whatever appertains to doctrine and science, especially in things regarding use and life, has relation to truth; or what is the same thing, whatever is of the will, is called good or evil, but whatever is of the understanding is called true or false; good therefore which is only of love and charity, and flows in from the Lord, is celestial, whereas truth, which is thence de-

rived, is spiritual. The reason why precious things were given to the brother, when vessels of silver, vessels of gold, and raiment, were given to the sister, on her being made a bride, was because the brother signified good in the natural man, and because this good is illustrated, when truth is initiated in good in the rational principle, for all illustration of good and of truth in the natural man is thence derived.

3167. "And to the mother"—that hereby is signified also to natural truth, viz., spiritual things thence communicated thereto, as to natural good, appears from the signification of mother, as denoting the Church, which by virtue of truth is called mother," see n. 289, 2717. For the better understanding how this case is, that spiritual things are communicated to natural good and to natural truth, in consequence of truth being initiated in good in the rational principle, it may be expedient briefly to explain it; every man has an internal and an external [part or principle], his internal is called the internal man, and his external the external man: but what the internal man is, and what the external, is known to few; the internal man is the same as the spiritual man, and the external is the same as the natural man; the spiritual man is that which understands and is wise by virtue of those things which are of the light of heaven, but the natural man, by virtue of those things which are of the light of the world; concerning each light, see n. 3138; for in heaven there exist only things spiritual, whereas in the world there exist only things natural; man is so created, that things spiritual and things natural in him, that is, his spiritual and natural man should agree or make one, but in this case the spiritual man, ought to dispose all things in the natural, and the natural ought to obey, as a servant his lord; but by the fall the natural man began to exalt himself above the spiritual, and thus inverted essential Divine order; hence the natural man separated himself from the spiritual, and spiritual things could no longer enter into him, but as through chinks (or clefts), and give the faculty of thinking and speaking. To the intent that spiritual things may flow again into the natural man, he must be regenerated by the Lord; that is, truth out of the natural man must be initiated and conjoined with good in the rational principle: when this is the case, spiritual things have access to the natural man, for then the light of heaven flows in, and illustrates those things which are in the natural man, and causes them to receive light, good things therein the heat of light, that is, love and charity, but truth the rays of light, that is, faith: thus spiritual things are communicated to natural good and natural truth: natural good in this case is every delight and pleasantness arising from the end of serving the spiritual principle, consequently of serving our neighbor, and still more the public weal, and still more the Lord's kingdom, and above all the

Lord; and natural truth is every doctrinal and scientific which has wisdom for its end, that is, the practice of what is good.

3168. "And they did eat and drink"—that hereby is signified the appropriation of good and of truth thus initiated, appears from the signification of eating, as denoting to be communicated and to be conjoined, thus to be appropriated, see n. 2187, 2343, and as this is predicated of bread, and by bread is signified good, n. 276, 680, 2165, 2177, 2187, it is the appropriation of good which is signified by eating; and from the signification of drinking, as denoting also to be communicated and to be conjoined, thus to be appropriated, see n. 3089; but whereas it is predicated of wine, and by wine is signified truth, n. 1071, 1798, it is the appropriation of truth which is signified by drinking. The real case is, as was said above, n. 3167, that when truth is initiated in good, and especially when it is conjoined thereto, in the rational principle, then the good and truth of the spiritual man, that is, spiritual things, are appropriated to the natural man.

3169. "He and the men who were with him"—that hereby are signified those things which are in the natural man, appears from the representation of the servant, who here is *he*, as denoting the natural man, see n. 3019, 3020; and from the signification of the men who were with him, as denoting all things which are in the natural man, see n. 3148.

3170. "And they passed the night"—that hereby is signified the peace thereof, appears from the signification of passing the night, as denoting to rest, and in the internal sense to have peace. The case herein is this: when spiritual things are appropriated to the natural man, then those things recede which appertain to the lust of evil and the persuasion of what is false, consequently those things which induce restlessness; and those things have access which appertain to the affection of good and of truth, consequently those things which cause peace; for all restlessness arises from what is evil and false, and all peace from what is good and true. What peace is, and what is the nature and quality of its state, may be seen, n. 92, 93, 1726, 2780.

3171. "And arose in the morning"—that hereby is signified a degree of elevation, appears from the signification of arising, as implying elevation, see n. 2401, 2785, 2912, 2927: and from the signification of morning, as denoting the Lord, also His kingdom, and likewise a state of peace thence derived, see n. 2405, 2780: the natural principle is said to be elevated, when spiritual things are appropriated to it; for all elevation is from things spiritual and celestial, inasmuch as by these things man is elevated towards heaven, thus nearer to the Lord.

3172. "And he said, send me to my lord"—that hereby is signified affection of conjunction, appears from the common sense which results from the internal sense of the words; for

his desiring to be sent to his lord was grounded in affection, that the affection of truth, which is Rebecca, might be conjoined; for the betrothing, that is, initiation, was already accomplished; affection of conjunction is what is here signified.

3173. Verses 55, 56, 57, 58. *And her brother said and her mother, let the damsel remain with us a day or ten, afterwards thou shalt go. And he said to them, do not delay me, and Jehovah hath prospered my way, send me, and I will go to my lord. And they said, let us call the damsel, and ask her mouth. And they called Rebecca, and said unto her, wilt thou go with this man? And she said, I will go.* Her brother said and her mother, signifies doubting of the natural man: let the damsel remain with us, signifies a detaining by them: a day or ten, afterwards thou shalt go, signifies a state of departure appearing to them full: and he said to them, do not delay me, signifies the will of the affection of good: and Jehovah hath prospered my way, signifies that all things were now provided: send me, and I will go to my lord, signifies as to the state of initiation: and they said, let us call the damsel and ask her mouth, signifies consent alone of the affection of truth: and they called Rebecca, and said unto her, wilt thou go with this man? and she said, I will go, signifies her full consent.

3174. "Her brother said and her mother"—that hereby is signified a doubting of the natural man, appears from the signification of brother, as denoting good in the natural man, see n. 3160; and from the signification of mother, as denoting truth there, see n. 3167: consequently brother and mother signify the natural man, for he is constituted of good and of truth: that doubting is implied, is manifest, viz., whether the damsel should remain as yet some days, or should go instantly with the man.

3175. "Let the damsel remain with us"—that hereby is signified a detaining by them, appears from the signification of remaining, as denoting here to be detained, which is also evident from the series of things treated of in the internal sense: for the case herein is this: man is not born into any truth, not even into any natural truth, as that he should not steal, that he should not kill, that he should not commit adultery, and the like; still less is he born into any spiritual truth, as that there is a God, that he has an internal principle which will live after death: thus of himself he does not know any thing relating to eternal life; both the former and the latter truths are to be learnt by him, and in case he did not learn them, he would be much worse than a brute animal; for from his hereditary principle he has a propensity to love himself above all others, and to desire to possess all things that are in the world; hence it is, that unless he was restrained by civil laws, and by fears arising from the loss of honor, of gain, of reputation, and of life, he would steal, kill, and commit adultery, without any perception

of conscience; that this is the case, is very evident, for man, even though he be instructed, still commits such crimes without conscience, yea, defends them, and by many arguments confirms himself in the lawfulness of so doing; what then would he not do supposing him uninstructed? The case is the same in spiritual things, for of those who are born within the Church, who have the Word and are constantly instructed, there are still very many, who ascribe little and scarce any thing to God, but all and every thing to nature, consequently who do not in heart believe that there is any God, thus neither that they shall live after death, of course who have no desire to be acquainted with the things relating to eternal life. From these considerations it is manifest, that man is not born into any truth, but that he has all to learn, and this by an external way, viz., of hearing and of seeing, whereby truth ought to be insinuated, and to be implanted in his memory; but truth, so long as it is only in the memory, is merely science: in order, however, that it may have its full effect on man, it must be called forth thence, and be conveyed more towards the interiors, for man's human principle is interior, viz., in his rational principle, inasmuch as unless man be rational, he is not man, therefore according to the quality and quantity of rationality which any one possesses, such is the quality and quantity of his manhood. Man can in nowise be rational unless he be principled in good; the good whereby man is distinguished from other animals, consists in loving God, and in loving his neighbor, all human good being derived hence: into this good truth must be initiated, and conjoined therewith, and this in the rational principle: truth is initiated in good and conjoined therewith, when man loves God and his neighbor, for in this case, truth enters to good, inasmuch as good and truth mutually acknowledge each other, all truth being derived from good, and having respect to good as its end, and as its soul, and thus as the source of its life. But truth cannot be separated from the natural man, and thence elevated into the rational principle, without difficulty, for in the natural man there are fallacies, and the lusts of evil, and also persuasions of what is false, and so long as these things are therein, and adjoin themselves to truth, so long the natural man detains truth with himself, not suffering it to be elevated thence into the rational principle, and this is what is signified in the internal sense by these words, "Let the damsel remain with us a day or ten, afterwards thou shalt go:" the reason is, because he places truth in doubt, and reasons concerning it whether it be so; but as soon as the lusts of evil, and the persuasions of what is false, and the fallacies thence arising, are separated by the Lord, and man begins from a principle of good to be averse to reasonings against truths, and to reject doubtings as absurd, then truth is in a state to depart from the natural principle,

and to be elevated into the rational, and to put on a state of good, for in this case it becomes the truth of good, and has life. For the better conceiving of this, let us take the following examples: it is a spiritual truth that all good is from the Lord, and all evil from hell; this truth must be confirmed and illustrated by many considerations, before it can be elevated out of the natural man into the rational principle, nor can it in anywise be thither elevated, before man is principled in the love of God, for before this, it is not acknowledged, consequently it is not believed; the case is similar in regard to other truths, as for instance in regard to this, that the Divine Providence is in things the most particular and singular, and unless it be so, that it cannot be in universals; and further, in regard to this truth, that man then first begins to live when that perishes, which in the world he believes to be the all of life, and that the life, which in this case he receives, is ineffable and indefinite respectively, and that he is altogether ignorant of this so long as he is in evil: these and similar truths cannot in any wise be believed, unless a man be principled in good; it is good which comprehends, for the Lord by good flows in with wisdom.

3176. "A day or ten, afterwards thou shalt go"—that hereby is signified a state of departure appearing to them full, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788; and from the signification of ten, as denoting what is full, see n. 1988, 3107; in the present case appearing full to the natural principle; and from the signification of going, as denoting to depart: hence it is evident that by these words, "A day or ten, afterwards thou shalt go," is signified a state of departure appearing to them full; wherefore it immediately follows, "He said to them, do not delay me," by which is signified the will of the affection of good.

3177. "Jehovah hath prospered my way"—that hereby is signified that all things were now provided, may appear without explication; for by Jehovah prospering the way is denoted that He provides, in the present case as to truth which was to be conjoined to good, for by way is signified truth, see n. 627, 2333.

3178. "Send me, and I will go to my lord"—that hereby is signified as to a state of initiation, appears from that sense which results from the internal sense of the words; the same words also imply affection of conjunction, for such affection appertains to the state of initiation.

3179. "And they said, let us call the damsel, and let us ask her mouth"—that hereby is signified consent alone of the affection of truth, appears from the signification of damsel, as denoting affection wherein is innocence, see n. 3067, 3110, in the present case the affection of truth, because it is Rebecca, who,

before she consents, is called damsel, but when she consents, as presently follows, is called Rebecca; that Rebecca is the affection of truth, may be seen, n. 3077; and from the signification of asking her mouth, as denoting to perceive whether she consents; thus it is consent alone of the affection of truth, which is here signified. The case herein is this; essential truth, which is to be initiated in good, acknowledges its own good, because good acknowledges its own truth, hence comes consent, but that it is a consent inspired into truth from good, may be seen above, n. 3161: with man it in no wise appears that there is any consent on the part of truth, when it is initiated and conjoined to good, that is, when man is regenerating, nor on the part of good as knowing its own truth, and initiating and conjoining such truth to itself, when yet all these things are effected altogether according to the process above described; for the things which exist, during man's regeneration, are altogether unknown to him; if he was acquainted only with one tenthousandth part of them, he would be astonished; there are innumerable, yea, indefinite arcana, by which man at such times is led of the Lord, and only some of them shine forth from the internal sense of the Word: the ancient Church formed to itself an idea of such things from marriages, viz., from the state of a virgin before betrothing, from her state after betrothing, from her state when she was to be given in marriage, and from her state afterwards when she was married, and lastly, from her state when she was obedient to her husband; the fruits of truth derived from good, or of faith derived from charity, they called children, and so forth: such was the wisdom of the ancient Church; their books were also written accordingly, and this manner of writing descended from them to the Gentiles; for they were willing by things of the world to express those which are in heaven, yea, from things natural to see things spiritual; but that wisdom at this day is altogether lost.

3180. "And they called Rebecca, and said unto her, wilt thou go with this man, and she said, I will go"—that hereby is signified full consent, may appear from the sense resulting from the internal sense of the words; for when she replied to the question, "*I will go*," it denotes that she fully consented. The full consent of truth is, when truth perceives in itself an image of good, and in good the very effigy of itself from which it is.

3181. Verses 59, 60, 61. *And they sent Rebecca their sister, and her nurse, and the servant of Abraham, and his men. And they blessed Rebecca, and said unto her, thou our sister be for thousands of myriads, and let thy seed inherit the gate of them that hate thee. And Rebecca arose, and her damsels, and they rode upon camels, and went after the man, and the servant received Rebecca, and went.* They sent Rebecca their sister, signifies

separation from the affection of Truth Divine : and her nurse, signifies from the innocence appertaining thereto : and the servant of Abraham and his men, signifies from Divine things in the natural man : and they blessed Rebecca, and said unto her, signifies devout wishes from Divine illustration : thou our sister be for thousands of myriads, signifies fructification of the affection of truth to an infinite degree : and let thy seed inherit the gate of them that hate thee, signifies the spiritual kingdom of the Lord derived from the marriage of good and truth in the Divine Human [principle], to which kingdom appertain charity and faith, where before were evil and false principles : and Rebecca arose, signifies the elevation of the affection of truth and separation thence : and her damsels, signifies subservient affections : and rode upon camels, signifies the intellectual principle elevated above natural scientifics : and went after the man, signifies by virtue of the auspices (or direction) of Divine Truth natural : and the servant received Rebecca, and went, signifies that Divine Good natural initiated (or led to initiation).

3182. "They sent Rebecca their sister"—that hereby is signified separation from the affection of Truth Divine, appears from the signification of sending, as denoting to be separated ; and from the representation of Rebecca the sister, as denoting the affection of Truth Divine, see n. 3077, 3179 ; that sister is truth, may be seen, n. 1495, 2508, 2524, 2556, 3160. How this case is, may appear from what has been said and shown above in this chapter ; but to make the matter plainer, a few further observations may be expedient. When truth, which is to be initiated and conjoined to good, is elevated out of the natural principle, it is then separated from the things which are therein ; this separation is what is here signified by their sending Rebecca their sister ; truth is then separated, when man no longer from truth has respect to good, but from good has respect to truth, or, what is the same thing, when he no longer from doctrine respects life, but from life doctrine ; as for example, doctrine teaches this truth, that no one is to be held in hatred, for whosoever hates another, kills him every moment ; man in his first age scarce admits this, but as he advances in age, when he is in the process of reformation, he accounts it one of those doctrinals, according to which he ought to regulate his life ; at length he lives according to it, in which case he no longer thinks from the doctrinal precept, but acts from a principle of life ; when this is the case, this truth of doctrine is elevated out of the natural principle, yea, separated from the natural principle, and is implanted in good in the rational principle ; and when this is effected, he no longer suffers that the natural man, by any sophistry in itself, should call it in doubt, yea, he does not suffer that the natural man should reason against it.

3183. "And her nurse"—that hereby is signified from the

innocence appertaining thereto, viz., that they also sent this, that is, separated from themselves, appears from the signification of nurse, or one that gives suck, as denoting innocence; frequent mention is made in the Word of those that suck, and of those that give suck, and by the former is signified the first state of infants, which state, it is evident, is a state of innocence; for man, as soon as he is born, is introduced into a state of innocence, that it may be a plane of other succeeding states, and the inmost therein, which state is signified in the Word by one that sucks; next he is introduced into a state of affection of celestial good, that is, of love towards his parents, which at this time is instead of love to the Lord, and this state is signified by an infant; afterwards he is introduced into a state of spiritual good, or of mutual love, that is, of charity towards his like in age and disposition, which state is signified by boys; as he advances further in age, he is introduced to a state of the affection of truth, this is signified by young men, whereas the subsequent states are signified by men, and at length by old men; this last state, which is signified by old men, is the state of wisdom, in which is the innocence of infancy, thus the first state and the last are united, and man when old, as again an infant but wise, is introduced into the Lord's kingdom; hence it may appear, that innocence is the first state, which is that of sucking; hence also she that gives suck signifies innocence, for of the giver and receiver, as of the agent and the patient, a similar state is perceived; it is here said, that they sent also the nurse, or her who gave suck, to the intent that the affection of truth might be described, viz., that it was from innocence, for the affection of truth is not the affection of truth, unless innocence be in it, see n. 2526, 2780, 3111; for by innocence the Lord flows into that affection, and indeed with wisdom, inasmuch as true innocence is essential wisdom, see n. 2305, 2306; and they who are in innocence, appear in the eyes of angels as infants, see n. 154, 2306. That one who sucks (or a suckling) in the Word signifies innocence, may also appear from other passages, as in David, "Out of the mouth of *infants* and of *sucklings* hast thou founded strength," Psalm viii. 2; Matt. xxi. 16; where infants denote celestial love, and sucklings innocence. So in Jeremiah, "Wherefore do ye great evil against your souls, to cut off from you man and woman, *infant* and *suckling*, from the midst of Judah, that I do not leave for you any remains," xlv. 7; where infant and suckling in like manner denote celestial love and the innocence thereof, and when these become none, then there are no longer any remains, that is, any good and truth remaining stored up in the internal man from the Lord; that these are remains, may be seen, n. 1906, 2284; for all goods and truths perish with innocence, inasmuch as innocence is immediately from the Divine [principle] Itself, consequently it is the very essential prin-

ciple therein; again, "The *infant* and the *suckling* fainteth in the streets of the city," Lam. ii. 11; where the signification is the same; again, in the same prophet, "The sea-monsters afford the pap, they *give suck to their young*; the daughter of my people is cruel, the tongue of the *suckling* hath stuck to the roof of his mouth in thirst; the *infants* have sought bread, there is none that holdeth it forth to them," Lam. iv. 3, 4; where the suckling also denotes innocence, and infants denote the affections of good: so in Moses, "Abroad the sword shall bereave, and from the closets terror, even the young man, even the virgin, even the *suckling* with the old man," Deut. xxxii. 25; where by the sword bereaving the young man, the virgin, the suckling with the old man, is signified that the false principle would destroy the affection of truth, and the affection of good, and also innocence with wisdom: so in Isaiah, "They shall bring thy sons in the bosom, and thy daughters shall be carried upon the shoulder, and kings shall be thy *nourishers*, and their queens *shall give thee suck*," xlix. 22, 23; where kings thy nourishers denote intelligence, and queens that gave suck denote wisdom, which, it was shown above, is the wisdom of innocence.

3184. "And the servant of Abraham, and his men"—that hereby is signified from things Divine in the natural man, appears from the signification of the servant of Abraham, as denoting the natural man, see n. 3019, 3020; and from the signification of his men, as denoting all things therein, see n. 3169; that Divine things in the natural man are signified, is evident, because he was sent by Abraham, who, it has been abundantly shown above, represents the Divine [principle] of the Lord.

3185. "And they blessed Rebecca, and said unto her"—that hereby are signified devout wishes from Divine illustration, appears from the signification of blessing, in bidding farewell to one that is departing, as denoting a devout wish of success and happiness: that in the present case this wish was from Divine illustration, is evident from what presently follows; and also from this consideration, that illustration flows into the natural man by the affection of truth, which is Rebecca, when it is initiated in good, which is Isaac.

3186. "Thou our sister be for thousands of myriads"—that hereby is signified the fructification of the affection of truth to an infinite degree, appears from the signification of sister, who is Rebecca, as denoting the affection of truth, see n. 3077, 3179, 3182; and from the signification of being for thousands of myriads, as denoting fructification to an infinite degree; thousands of myriads here denote infinite, because the subject treated of is concerning the Lord, in Whom all and singular things are infinite. With man the case is this; goodnesses are not fructified, nor are truths multiplied with him, before that

conjunction of truth and of good is effected in his rational principle, that is, before he is regenerated, for then the fruits or offspring exist from legitimate or celestial marriage, which is that of good and of truth; before this time indeed, the good things which he does appear to be good, and truths appear to be truths, but they are not genuine, for the very soul, which is good wherein is innocence from the Lord, is not in them, consequently they do not affect the man, nor make him happy; the affection of love and of charity, with the happiness thereof, which is the soul, is given of the Lord, when man is regenerated. That by thousand is signified much, and also infinite, may be seen n. 2575, still more by myriads, and still more by thousands of myriads, as also in other passages: thus in Moses, when the ark rested, he said, "Return, Jehovah, the *myriads of thousands* of Israel," Numb. x. 36; where by myriads of thousands is also signified infinite, because predicated of the Lord, Who is here Jehovah: again, "Jehovah arose from Seir unto them, he shone forth from mount Paran, and came out from the *myriads* of holiness," Deut. xxxiii. 2; where myriads also denote infinite: so in David, "The chariots of God are *myriads of thousands* of peaceable ones," Psalm lxviii. 17; where the chariots of God denote those things which are of the Word and of doctrine thence derived; myriads of thousands denote the infinite things which are therein: so in John, "I saw and heard the voice of many angels about the throne, their number was *myriads of myriads*, and chiliads of chiliads," Rev. v. 11; denoting that they were innumerable.

3187. "And let thy seed inherit the gate of them that hate thee"—that hereby is signified the Lord's spiritual kingdom derived from the marriage of good and of truth in the Divine Human [principle], to which kingdom appertain charity and faith, where before were evil and false principles, may appear from what was said and explained above, n. 2851, where nearly the same words occur: that seed denotes those who are called spiritual, thus in a universal sense all who constitute the Lord's spiritual kingdom, or what is the same thing, that very kingdom itself, appears from the signification of seed, as denoting charity and faith, see n. 1025, 1447, 1610, 1940; consequently denoting those who are principled in charity and faith, for that these are the spiritual, may be seen, n. 2088, 2184, 2507, 2708, 2715, 2954; that these have charity and faith from the marriage of good and truth in the Lord's Divine Human [principle], and that thus they have salvation thence, may be seen n. 2661, 2716, 2833, 2834. In the ancient Church this was a customary devout wish to a virgin betrothed, when she was going to be married, be thou for thousands of myriads, and may thy seed inherit the gate of thine enemies, or of them that hate thee; but the wise ones of that Church by these words understood

things spiritual, viz., that when they entered into the marriage of good and of truth, that is, when they were regenerated, then goodnesses and truths would be fructified to thousands of myriads, that is, to an immense degree; and that charity and faith would succeed in the place which was before possessed by evil and the false principle: but when the wisdom of the ancient Church expired, then they no longer apprehended these words according to a spiritual sense, but according to a worldly sense, viz., that their posterity might be innumerable, and that it might seize upon and inherit the land of the Gentiles; the descendants of Jacob, above all others, conceived the words according to this sense, and confirmed themselves therein by this consideration, that they not only increased immensely, but also inherited the land, which was to them the gate of their enemies; not knowing that all these things were representative, viz., representative of the Lord's celestial and spiritual kingdom, and that on the expulsion thence of evils and falses, there succeeded in their place goodness and truth, as will clearly appear, when, by the Divine Mercy of the Lord, those representatives shall be opened: in a particular sense, viz., with every particular man who becomes a kingdom of the Lord, the case also is this: before the marriage of good and truth is effected, that is, before he is regenerated, he is inwardly nothing but what is evil and false, infernal and diabolical spirits likewise have possession of that which is called the gate, see n. 2851; but when he becomes a kingdom of the Lord, that is, when he is regenerated, then evils and falses, or what is the same thing, infernal and diabolical spirits, are thence expelled, and goodness and truth enter and inherit their place; then also there is in the mind a conscience of what is good and true: and as the case is in a particular sense, so it is also in a general sense. Hence then it is evident what is meant by the above words in the internal sense.

3188. "And Rebecca arose"—that hereby is signified an elevation of the affection of truth and separation thence, viz., an elevation to the rational principle, and a separation from the natural, appears from the signification of rising, as implying elevation, concerning which see n. 2401, 2785, 2912, 2927, 3171, and whereas it implies elevation, it implies also separation; and from the representation of Rebecca, as denoting the affection of truth, see n. 3077, 3179; hence it is evident, that by Rebecca arising is signified the elevation of the affection of truth, and separation from the natural principle, concerning which see n. 3182.

3189. "And her damsels"—that hereby are signified subservient affections, appears from the signification of damsel, when Rebecca was so called, as denoting affection in which is innocence, see n. 3067, 3110; but when they are so called who followed Rebecca to serve her, they signify subservient affections.

Every particular affection appears as somewhat simple, or one, but that it contains things innumerable, may be seen, n. 3078; all things which are therein are affections, consociated in an incomprehensible form; they are also mutually subordinate to each other, for there are some which minister, and some which serve; the societies of heaven are in such a form, yea, the whole heaven, being in orderly arrangement from the Lord, according to the Divine Form which is in Himself; the form of the Lord's spiritual kingdom exists according to the orderly arrangement of affections in His Divine Human [principle], which orderly arrangement is treated of in the internal sense in this chapter and the following; but there are very few things herein which can be explained to the apprehension, they being adapted to the perception of the angels.

3190. "And they rode upon camels"—that hereby is signified the intellectual principle elevated above natural scientifics, appears from the signification of riding, as denoting to be elevated as to the intellectual principle, see n. 2761, 2762; and from the signification of camels, as denoting common scientifics, in the natural man, see n. 3048, 3071, thus natural scientifics. The case herein is this; when truth is elevated out of the natural principle into the rational, it is then taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the brightness of day; for the things which are of the light of the world, in which are all natural things, are respectively as in the night, whereas the things which are of the light of heaven, in which are spiritual things, are respectively as in the day; wherefore when truth is elevated out of the natural principle towards the rational, man is elevated at the same time into intelligence and into wisdom; all intelligence and wisdom also appertaining to man is from this source: this is what is signified by the intellectual principle being elevated above natural scientifics.

3191. "And went after the man"—that hereby is signified by virtue of the auspices (or direction) of Divine Truth natural, appears from the signification of going after or following, as denoting here in the internal sense, by virtue of guidance or auspices: and from the signification of the man, as denoting truth, see n. 3134, in the present case Divine Truth natural, as above, n. 3184.

3192. "And the servant received Rebecca, and went"—that hereby is signified that Divine Good natural initiated (or led to initiation), appears from the signification of servant as denoting Divine Good natural, as above, n. 3184; and from the signification of receiving Rebecca, and going, as denoting to initiate, viz., to introduce to Isaac, that is, to Divine Good in the rational principle, as may appear without further explanation. The case herein is this; truth out of the natural principle

could not be elevated to good in the rational principle, except by Divine Truth and Divine Good, each natural; Divine Truth natural, which is called the man, must show the way and lead; Divine Good natural, which is called servant, must introduce and initiate; these are, to use the comparison, like two wings which elevate: but these things cannot be as yet explained more fully to the apprehension, before it be known what is meant by Divine Truth natural, and what by Divine Good natural, which subjects are treated of in the internal sense in the following chapters concerning Joseph.

3193. Verses 62, 63. *And Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south. And Isaac went forth to meditate in the field towards evening, and he lifted up his eyes, and saw, and beheld the camels coming.* Isaac came from coming to Beer-lahai-roi, signifies Divine Good rational born from the essential Divine Truth: and he dwelt in the land of the south, signifies hence in the Divine Light: and Isaac went forth to meditate in the field, signifies a state of the rational principle in good: towards evening, signifies in respect to those things which are beneath: and he lifted up his eyes and saw, signifies intention: and behold the camels coming, signifies to common scientifics in the natural man.

3194. "Isaac came from coming to Beer-lahai-roi"—that hereby is signified Divine Good rational born from essential Divine Truth, appears from the representation of Isaac, as denoting the Lord's Divine rational principle, see n. 2083, 2630, in the present case as to Divine Good therein, because Truth Divine was not as yet called forth out of the natural principle, which Truth Divine is represented by Rebecca, nor as yet conjoined to good; conjunction is treated of in the verses which follow; and from the signification of coming from coming to Beer-lahai-roi, as denoting to be born from Divine Truth; Beer-lahai-roi in the original tongue signifies *the fountain of him that liveth and seeth me*, as above, Gen. xvi. 13, where it was written, "Hagar called the name of Jehovah speaking to her, Thou God, seeing me, because she said, have I also seen behind him that seeth me? therefore she called the fountain Beer-lahai-roi (the fountain of him that liveth and seeth me);" what is signified by these words, may be seen, n. 1952 to 1958, where also it is evident that the fountain is Divine Truth; and that he that liveth and seeth me is Divine Good rational, which is there called the Lord's interior man derived from Divine Truth. The case in regard to this very deep arcannum is this; to the very essential Divine [principle] there appertains good and truth; the Lord, as to the Divine Human [principle], came forth from the Divine Good, and was born of the Divine Truth; or what is the same thing, the very Esse of the Lord was Divine Good, and the very existere was Divine Truth, hence was the Lord's

Divine Rational, to which he conjoined Divine Truth from the Human [principle].

3195. "And he dwelt in the land of the south"—that hereby is signified hence in the Divine Light, appears from the signification of dwelling, as denoting to live, see n. 1293, and as predicated of good, see n. 2268, 2451, 2712; and from the signification of the land of the south, as denoting Divine Light; for the south signifies light, and indeed the light of intelligence, which is wisdom, see n. 1458; but the land of the south denotes the place and state where that light is: so in the present case, by Isaac coming from coming to Beer-lahai-roi, and dwelling in the land of the south, is signified that Divine Good rational, as being born from Divine Truth, was in Divine Light. Frequent mention is made of light in the Word, and by it in the internal sense is signified truth which is from good; but in the internal supreme sense is signified the Lord Himself, because He is the essential good and truth: there is also actually light in heaven, and infinitely brighter than light on earth, see n. 1053, 1117, 1521 to 1533, 1619 to 1632; in that light spirits and angels mutually see each other, and by it is discovered all the glory which is in heaven; that light as to its lucidity, appears indeed like light in the world, but still it is not like, for it is not natural, but spiritual, having in it wisdom, so that it is nothing else but wisdom which thus shines before the eyes of the angels, and therefore the wiser the angels are, the brighter is the light in which they dwell, see n. 2776; this light also illuminates the understanding of man, especially of a regenerate man, but it is not perceived by him so long as he lives in the body, by reason of the light of the world, which then prevails; evil spirits in another life also mutually see each other, and also see several representative things which exist in the world of spirits, and this indeed by light from heaven, but it is a luminous principle such as proceeds from a charcoal fire, for the light of heaven is changed into such a principle when it approaches towards them: as to what concerns the origin of light, it was from eternity from the Lord alone, for Divine Good Itself, and Divine Truth, whence light comes, is the Lord: the Divine Human [principle], which was from eternity, see John xvii. 5, was that essential light; and whereas that light could no longer affect the human race, who had removed themselves so far from good and truth, and thus from light, and had cast themselves into darkness, therefore the Lord was willing to put on the essential Human [principle] by nativity; for thus he was enabled to illuminate not only man's rational principle, but also his natural; for He made both the rational principle and the natural in Himself Divine, that they also might have light, who were in such gross darkness: that the Lord is light, that is, essential good and truth, and that thus

all intelligence and wisdom is from Him, consequently all salvation, may appear from several passages in the Word, as in John, "In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, *and the life was the light of men.* John came to bear witness of the *light*; he was not that *light*, but was to bear witness of the *light*. That was the *true light*, which *enlighteneth* every man that cometh into the world;" i. 1, 4, 7, 8, 9: the Word was Divine Truth, thus the Lord Himself as to the Divine Human [principle], of which it is said, that the Word was with God, and God was the Word: again, in the same evangelist, "This is the judgment, that *light* is come into the world, but men loved darkness rather than *light*," iii. 19; where light denotes Divine Truth. Again, "Jesus said, *I am the light of the world*, he that followeth Me shall not walk in darkness, but shall have *the light of life*," viii. 12. Again, "Yet a little while the *light* is with you, walk whilst ye have the *light*, lest darkness overtake you; whilst ye have the *light*, *believe in the light*, that ye may be the *sons of the light*," xii. 35, 36. Again, "He that seeth Me, seeth Him that sent me; *I am come a light into the world*, that every one who believeth in Me, may not abide in darkness," xii. 45, 46: so in Luke, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, *a light for the revelation of the Gentiles*, and the glory of Thy people Israel," ii. 30, 31, 32; this was the prophetic declaration of Simeon concerning the Lord when He was born: so in Matthew, "The people sitting in darkness have seen *great light*, and to them that sit in the region and shadow of death, *is light arisen*," iv. 16; Isaiah ix. 2: from which passage it is very evident that the Lord, as to the Divine Good and Truth in the Divine Human [principle], is called light; He is also so called in the prophetic writings of the Old Testament, as in Isaiah, "*The light of Israel* shall be for a fire, and His Holy one for a flame," x. 17. Again, in the same prophet, "I Jehovah have called thee in righteousness, and will give thee for a covenant of the people, and for a *light of the Gentiles*," xlii. 6. Again, "I have given thee *for a light of the Gentiles*, that thou mayest be my salvation even to the utmost part of the earth," xlix. 6. Again, "Arise, shine, because *thy light* is come, and the glory of Jehovah is arisen upon thee; the Gentiles shall walk to *thy light*, and kings to the *brightness* of thy rising," lx. 1, 3. That all the light of heaven, consequently wisdom and intelligence, is from the Lord, is thus taught in the Apocalypse, "The holy city new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, hath no need of the sun, neither of the moon, to *shine* in it; the glory of God will *enlighten* it, and the Lamb is the lamp thereof," xxi. 2, 23. Again, speaking of the same city, "There shall be no night there, neither have they need of

a candle and the light of the sun, because *the Lord God enlightens them*," xxii. 5 : so again in Isaiah, "The sun shall be no more for a light by day, neither for brightness shall the moon give light unto thee, but *Jehovah shall be to thee for the light of eternity*, and thy God for thy glory ; thy sun shall no more set, neither shall thy moon be withdrawn, because *Jehovah shall be to thee for thy light of eternity*," lx. 19, 20 ; the sun shall be no more for light by day, neither for brightness shall the moon give light unto thee, denotes that light should come, not from the things which appertain to natural light, but from the things which appertain to spiritual light, which are signified by Jehovah being for the light of eternity ; that Jehovah mentioned here, and in other places in the Old Testament, is the Lord, may be seen, n. 1343, 1736, 2156, 2329, 2921, 3023, 3035 : and that He is the light of heaven, He also manifested to the three disciples, Peter, James, and John, at His transfiguration, in that "*His countenance shone as the sun*, and His raiment became as *light*," Matt. xvii. 2 : His countenance as the sun was the Divine Good, His raiment as the light was the Divine Truth : hence it may be known what is meant by this expression in the benediction, "*May Jehovah make His faces shine upon thee* and be merciful unto thee," Numb. vi. 25 ; that the faces of Jehovah are mercy, peace, and good, may be seen, n. 222, 223 : and that the sun is the Divine Love, thus that Divine Love is of the Lord, Who appears as a sun in the heaven of angels, n. 30 to 38, 1053, 1521, 1529, 1530, 1531, 2441, 2495.

3196. "And Isaac went forth to meditate in the field"—that hereby is signified a state of the rational principle in good, appears from the representation of Isaac, as denoting the Divine Rational principle, frequently spoken of above ; and from the signification of meditating in the field, as denoting its state in good ; for to meditate is a state of the rational principle when it puts the mind to the stretch ; but field is doctrine and the things appertaining to doctrine, see n. 368, consequently the things appertaining to the Church as to good, see n. 297 ; hence the ancient form of expression, *to meditate in the field*, denotes to think in good, which is the act of a man not married to a wife, but thinking about a wife.

3197. "Towards evening"—that hereby is signified in respect to those things which are beneath, appears from the signification of evening, as denoting what is obscure, see n. 3056, and whereas those things with man which are beneath, viz., those things which appertain to the natural mind, are obscure in respect to those things which are above, viz., those things which appertain to the rational mind, therefore by evening are signified those things which are respectively in an obscure principle, as may appear from the series of things treated of in the

internal sense ; for the subject treated of is concerning truth out of the natural principle, which was to be conjoined with good in the rational principle ; and whereas conjunction is here treated of, and the illustration of the natural man thereby, therefore by meditating in the field towards evening is signified a state of the rational principle in good in respect to those things which are beneath ; the state in good is described by dwelling in the land of the south, that is, in Divine Light in respect to which the things which are beneath were in the evening, viz., before the conjunction of truth and of good was effected, and before the natural principle was also made Divine.

3198. " And he lifted up his eyes and saw"—that hereby is signified intention, appears from the signification of lifting up the eyes, as denoting to think, see n. 2789, 2829, in the present case denoting intention, because it is said, he lifted up his eyes and saw, and it is predicated of rational good, to which truth out of the natural principle was not yet conjoined.

3199. " And behold the camels coming"—that hereby is signified to common scientifics in the natural man, appears from the signification of camels, as denoting common scientifics from the natural man, see n. 3048, 3071 ; intention was directed to those things, because thence truth was expected, as appears from what has been said and shown above in this chapter.

3200. In these two verses is described the state of rational good, when it is in expectation of truth, which is to be conjoined to it as a bride to a husband : in the two verses which immediately follow, is described the state of truth when it is near, and perceives the good to which it is to be conjoined : but it is to be observed, that these states did not exist once only, but continually during the Lord's whole life in the world, until He was Glorified : the case is the same with the regenerate, for they are not regenerated at once, but continually during their whole life, and even in another life ; for man can never be perfected.

3201. Verses 64, 65. *And Rebecca lifted up her eyes, and saw Isaac, and she fell from off the camel. And said to the servant, who is that man there walking in the field to meet us ? And the servant said, he is my lord ; and she took a veil and covered herself.* Rebecca lifted up her eyes and saw Isaac, signifies the reciprocal intention of the affection of truth : and she fell from off the camel, signifies the separation thereof from scientifics in the natural man, on the perception of rational good : and she said to the servant, signifies exploration from the Divine Natural principle : who is that man there walking in the field to meet us, signifies concerning the rational principle which was in good alone : and the servant said, he is my lord, signifies acknowledgment : and she took a veil and covered herself, signifies the appearances of truth.

3202. "Rebecca lifted up her eyes and saw Isaac"—that hereby is signified the reciprocal intention of the affection of truth, appears from the signification of lifting up the eyes and seeing, as denoting intention, see n. 3198, in the present case reciprocal, because it was before said of Isaac, that he lifted up his eyes and saw, and here it is said of Rebecca, that she lifted up her eyes and saw Isaac; and from the representation of Rebecca, as denoting the affection of truth, concerning which see above in many places.

3203. "And she fell from off the camel"—that hereby is signified the separation thereof from scientifics in the natural man, on the perception of rational good, appears from the signification of falling, as denoting to be separated; and from the signification of camels, as denoting scientifics in the natural man, see n. 3048, 3071; that it was on the perception of rational good which is represented by Isaac, is evident. What is meant by being separated from the natural man, was said and shown above, n. 3161, 3175, 3182, 3188, 3190, viz., that the affection of truth is then separated thence, when it has no longer respect to science, but to life; for when it has respect to life, it becomes habitual to man, and influences him like his temper or nature; and when it so influences him, then it flows forth into act as it were spontaneously, and this without thinking from any scientific ground concerning it; yea, when it has respect to life, then it can rule over scientifics, and thence press into its service innumerable things as confirming proofs; thus it is with all truth, that in its first age it is a mere matter of science, but as it advances in age it gains a place in the life; the case herein is like that of little children, in learning to walk, to speak, to think, also to see from the understanding, and to form conclusions from the judgment; these things are at first learnt scientifically, but when by habit they become voluntary, and thus spontaneous, they then vanish out of the scientific principle, and flow forth of their own accord; the case also is the same with those things which appertain to the knowledges of spiritual good and truth, with men who are regenerated or born again of the Lord; in the beginning such men are like little children, and spiritual truths are to them at first mere scientifics, for doctrinals, whilst they are in learning and inserting in the memory, are nothing else; but these are successively called forth thence by the Lord, and implanted in the life, that is, in good, for good is life: when this is effected, there is a kind of change takes place, viz., man begins to act from good, that is, from life, and no longer as before from science; thus he who is born anew is in this respect like a little child (but the things which he imbibes have relation to spiritual life), until he no longer acts from doctrinals or truths, but from charity or good; when this is the case, he is then first in a state of bliss and in wisdom

From these considerations it may appear what it is to be separated from scientifics in the natural man, which is signified by Rebecca falling from off the camel, and this before she knew that it was Isaac, in which circumstances, every one may see, some arcana are involved.

3204. "And she said to the servant"—that hereby is signified exploration from the Divine Natural principle, appears from the signification of saying in this place, as denoting to explore, for she asked, who is that man walking in the field to meet us? and from the signification of servant, as denoting the Divine Natural principle, see above, n. 3191, 3192.

3205. "Who is that man walking in the field to meet us?"—that hereby is signified concerning the rational principle which was in good alone, viz., exploration respecting it, appears from what was said above concerning Isaac, that he went forth to meditate in the field, by which is signified a state of the rational principle in good, see n. 3196; here the rational principle is signified by that man, and its being in good is signified by walking, viz., meditating in the field; to meet us, denotes for conjunction.

3206. "And the servant said, he is my lord"—that hereby is signified acknowledgment, viz., by the Divine Natural principle, which is here the servant, may appear without explication; that initiation is effected by the Divine Natural principle, may be seen, n. 3192; and that good acknowledges its own truth, and truth its own good, n. 3179.

3207. "And she took a veil and covered herself"—that hereby are signified appearances of truth, appears from the signification of a veil, with which brides covered the face when they first saw the bridegroom, as denoting appearances of truth; for brides with the ancients represented the affections of truth, and bridegrooms the affections of good, or, what is the same thing, the Church, which was called a bride from the affection of truth, the affection of good which is from the Lord being the bridegroom, hence the Lord Himself is called the Bridegroom throughout the Word: the brides veiled the face on their first access to the bridegroom, that they might represent the appearances of truth; the appearances of truth are not truths in themselves, but appear as truths, concerning which we shall speak presently; the affection of truth cannot accede to the affection of good except by appearances of truth, nor is it stripped of appearances before it is conjoined, for then it becomes the truth of good, and is genuine so far as the good is genuine; good itself is holy, because it is the Divine [principle] proceeding from the Lord, and flows in by a superior way or gate in man; but truth, so far as respects its origin, is not holy, because it flows in by an inferior way or gate, and at first has place in the natural man, but when it is elevated thence towards the

rational man, it is by degrees purified, and at the first sight of the affection of good, is separated from scientifics, and puts on appearances of truth, and thus accedes to good, a proof this of the nature of its origin, and that it could not endure the first sight of Good Divine, before it has entered into the bridegroom's chamber, that is, into the sanctuary of good, and conjunction was effected; for then truth no longer looks at good from appearances, or by appearances, but is looked at from good without them. It is however to be observed, that neither with man, nor angels, are any truths pure, that is, without appearances, all and singular of them being appearances of truth; nevertheless they are accepted of the Lord as truths, if good be in them; to the Lord alone appertain pure truths, because Divine, for as the Lord is essential Good, so also He is essential Truth; but see what was said above concerning truths and their appearances, viz., that the coverings and veils of the tent signified appearances of truth, n. 2576. That truths with man are appearances tainted with fallacies, n. 2053. That the rational things of man are appearances of truth, n. 2516. That truths are in appearances, n. 2196, 2203, 2209, 2242. That Good Divine flows into appearances, even into fallacies, n. 2554. That appearances of truth are adapted by the Lord as if they were truths, n. 1832. That the Word is written according to appearances, n. 1838. But what appearances are, may appear manifestly from those passages in the Word, where it is spoken according to appearances; there are however degrees of the appearances of truth; natural appearances of truth are in many cases fallacies, but when they have place with those who are principled in good, they are then not to be called fallacies, but appearances, and even truths in some respect, for the good which is in them, and in which is the Divine [principle], causes their essence to be different; but rational appearances of truth are more and more interior; in these appearances are the heavens, that is, the angels who are in the heavens, see n. 2576: that some idea may be had of the appearances of truth, and what they are, let the following cases serve for illustration. I. Man believes that he is reformed and regenerated by the truth of faith, but this is an appearance, he is reformed and regenerated by the good of faith, that is, by charity towards his neighbor, and love to the Lord. II. Man believes that truth gives to perceive what good is, because it teaches, but this is an appearance, it is good which gives to truth to perceive, for good is the soul, or life of truth. III. Man believes that truth introduces to good, when he lives according to the truth which he has learnt, but it is good which flows into truth, and introduces it to itself. IV. It appears to man that truth perfects good, when yet good perfects truth. V. Goods of life appear to man as the fruits of faith, but they are the fruits of charity. From these few cases it may in some

measure be known what the appearances of truth are ; such appearances are innumerable.

3208. Verses 66, 67. *And the servant told to Isaac all the words which he had done. And Isaac introduced her into the tent of Sarah his mother ; and took Rebecca, and she was to him for a woman, and he loved her ; and Isaac was comforted after his mother.* The servant told to Isaac all the words which he had done, signifies perception from the Divine Natural principle, how the case was : and Isaac introduced her into the tent of Sarah his mother, signifies the sanctuary of truth in the Divine Human [principle] : and took Rebecca, and she was to him for a woman, and he loved her, signifies conjunction : and Isaac was comforted after his mother, signifies a new state.

3209. "The servant told to Isaac all the words which he had done"—that hereby is signified perception from the Divine Natural principle how the case was, appears from the signification of telling, as denoting to perceive ; for perception is a kind of internal telling, wherefore to perceive, in the historical parts of the Word, is expressed by telling, and also by saying, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3619, 2862 ; and from the signification of servant here, as denoting the Divine Natural principle, of which we shall speak presently ; and from the signification of words, as denoting things, see n. 1785 ; from which considerations it is evident, that by the servant telling all the words which he had done, is signified, that Divine Good rational perceived from the Divine Natural principle how the case was. The case herein is this : the rational principle is in a degree above the natural, and rational good in the Lord was Divine, but truth, which is elevated out of the natural principle, was not Divine, before it was conjoined to Divine Good of the rational principle ; in order therefore that the good of the rational principle might flow into the natural, there must be a means (or medium), this means (or medium) could be nothing else but a natural principle which should partake of the Divine ; this is represented by the elder servant of Abraham's house administering all things which he had, see n. 3019, 3020 ; and that this servant signifies the Divine Natural principle, may be seen, n. 3191, 3192, 3204, 3206.

3210. "And Isaac introduced her into the tent of Sarah his mother"—that hereby is signified the sanctuary of truth in the Divine Human [principle], appears from the signification of tent, as denoting what is holy, see n. 414, 1102, 2145, 2152, 2576 ; thus denoting sanctuary (or a holy place), and from the signification of Sarah the mother, as denoting Truth Divine, see n. 1468, 1901, 2063, 2065, 2904 ; whereof was born the Divine Human [principle], whose rational principle is represented by the son Isaac ; hence it is evident, that by Isaac introducing her into the tent of Sarah his mother, is signified that rational

good brought with it truth, which is represented by Rebecca into the sanctuary of truth. What the sanctuary of truth is, may appear from what was said above, n. 3194, concerning the Lord's Divine Human [principle], viz., that to the very essential Divine [principle] there appertains Good and Truth, and that the Lord, as to the Divine Human [principle], came forth from the Divine Good, and was born (viz., as to the essential Divine principle) of the Divine Truth, or what is the same thing, that the very Esse of the Lord was Divine Good, but the very Existere was Divine Truth; hence was the Divine Good rational, to which He conjoined Divine Truth from the Human principle; concerning this greatest of mysteries more cannot be said, only that it was the very essential Divine good and Truth in the Lord's Divine Human [principle] whereunto truth from the human principle was conjoined, which was signified by the sanctuary, or the holy of holies, in the tabernacle, and in the temple; and its quality was represented by the things therein contained, as by the golden altar, by the table on which were the breads of proposition (commonly called the shew-bread), by the candlestick, and still more inwardly by the propitiatory, and by the ark, and most intimately by the testimony, which was the law promulgated from Sinai: this was the very holy of holies, or the sanctuary of truth.

3211. "And he received Rebecca, and she was to him for a woman, and he loved her"—that hereby is signified conjunction, viz., of good and truth, may appear without explication: the reason why it is said, that Rebecca was to him for a woman, and not for a wife, is because between rational good, and truth called forth out of the natural principle and made Divine, it is not marriage which has place, but a covenant resembling a conjugal covenant; the essential Divine Marriage, which has place in the Lord, is the union of the Divine Essence with the Human, and of the Human with the Divine, see n. 2803; this is the reason why Rebecca is called woman, not wife.

3212. "And Isaac was comforted after his mother"—that hereby is signified a new state, may appear from the signification of receiving comfort, as denoting a new state, for a state of consolation is new, and that it succeeded to the foregoing is signified by after his mother. A new state is a state of Glorification of the rational principle, as before in respect to good, so now in respect to truth; the rational principle was Glorified when it was made Divine in respect to each. That the Lord as to the Human [principle] was made new, that is, was Glorified, or, what is the same thing, was made Divine, can in no wise be conceived by any one, consequently not believed, who is in worldly and corporeal loves; such a one is altogether ignorant of any spiritual and celestial principle, nor is he willing to know what such a principle is; but he who is not in worldly and corporeal

loves, is capable of perceiving this, for he believes that the Lord is one with the Father, and that from Him proceeds all that is holy; consequently that He is Divine even as to the Human [principle], and whoever believes in this manner (or measure), perceives: the state of the Lord's Glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the Lord's Glorification, see n. 3043, 3138. When man is regenerated, he then becomes altogether another man, and is made new, therefore also when he is regenerated, he is said to be born again, and created anew; in this case, although his face is like what it was before, and also his speech, yet his mind is not like his former mind; for his mind, when he is regenerated, is open towards heaven, and there dwells therein love to the Lord, and charity towards his neighbor, together with faith; it is the mind which makes another and a new man. Change of state cannot be perceived in the body of man, but in his spirit, the body being only the covering of his spirit, and when it is put off, then his spirit appears, and this in altogether another form when he is regenerated, for it has then the form of love and charity in beauty inexpressible, see n. 553, instead of its pristine form, which was that of hatred and cruelty with a deformity also inexpressible; hence it may appear what a regenerate person is, or one that is born again, or created anew, viz., that he is altogether another and a new man. From this image it may in some measure be conceived what the Glorification of the Lord is. He was not regenerated as a man, but was made Divine, and this from the most essential Divine Love, for He was made Divine Love Itself; what His Form was on this occasion, was made apparent to Peter, James, and John, when it was given them to see Him, not with the eyes of the body, but with the eyes of the spirit, viz., that His Countenance shone like the sun, Matt. xvii. 2; and that this was His Divine Human [principle], appears from the voice which then came out of the cloud, saying, This is my beloved Son, verse 5; that Son is the Divine Human [principle], may be seen, n. 2628.

A CONTINUATION OF THE SUBJECT CONCERNING REPRESENTATIONS
AND CORRESPONDENCES.

3213. *IN the world of spirits there exists innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world; it was given to know their cause and ground, by daily commerce with spirits and angels; they flow from heaven, and are an effect*

of the ideas and discourses of the angels therein ; for the ideas of the angels, and their discourses thence derived, when they are conveyed down to spirits, are exhibited representatively in diverse manners ; by virtue thereof, upright and well-disposed spirits are enabled to know what subject the angels are discoursing upon, inasmuch as inwardly in the representatives there is an angelic principle, which, in consequence of the affection that it excites, is perceived even to its quality. Angelic ideas and discourses cannot otherwise be exhibited before spirits, for an angelic idea contains things indefinite compared with the idea of a spirit, and unless it was formed and exhibited representatively, and thus visibly by images, a spirit would scarce understand any thing of its contents, they being for the most part ineffable ; but when they are represented by forms, they then become comprehensible to spirits, as to things of a more common or general nature ; and what is wonderful, there is not even the smallest thing in what is represented, which does not express somewhat spiritual and celestial, which is in the idea of the angelic society whence the representative flows down.

3214. *Representatives of things spiritual and celestial exist sometimes in a long series, continued for an hour or two, in such an order successively as to beget astonishment. There are societies with whom these representatives are effected, and it has been given me to be in consort with them during several months ; but these representations are such, that it would fill several pages to relate and describe only one in its order ; they are very delightful, inasmuch as somewhat new and unexpected is in a continual succession, and this until what is represented is fully perfected ; and when all things are perfected, it is allowed to contemplate them in one view, and in this case it is given to perceive at the same time what is signified by every particular. Good spirits are thus also initiated into spiritual and celestial ideas.*

3215. *The representatives, which exist before spirits, are of a variety incredible ; nevertheless they resemble for the most part those things which exist on the earth, and in its three kingdoms. For the better understanding their nature and quality, see what was said above concerning them, n. 1521, 1532, 1619 to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 2758.*

3216. *In order that it may be still more fully known how the case is with respect to representatives in another life, viz., with those things which appear in the world of spirits, it may be expedient to adduce here some further examples. When the discourse with the angels is concerning the doctrinals of charity and faith, there sometimes appears on such occasions, in an inferior sphere inhabited by a corresponding society of spirits, the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as to beget astonishment, so that the beholder would imagine that the very essence of the architectonic art was there and thence*

derived, besides houses of various appearances: and what is wonderful, in all and singular of these things, there is not the smallest point, or the most minute visible particle, but what represents somewhat of angelic idea and discourse; hence it may appear what innumerable things are contained therein; and also what is signified by the cities described in the Word as seen by the prophets, and likewise what by the holy city or New Jerusalem; and what by the cities mentioned in the prophetic Word, viz., the doctrinals of charity and faith, see n. 412, 2450.

3217. *When the angels are in discourse on intellectual subjects, there appear on such occasions in the world of spirits, beneath the angels, or in corresponding societies, horses, and these of a size, form, color, attitude, agreeable to the ideas which the angels have concerning the intellectual subject, adorned also with various trappings. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason that their thoughts are employed on intellectual subjects, and when the angels, who are in discourse on what is intellectual, flow into their thoughts, there is a representation of horses; hence it may appear what was signified by the horses which were seen by the prophets, and also by horses as mentioned in the Word, viz., things intellectual, see n. 2760, 2761, 2762.*

3218. *When the angels are in affections, and at the same time in discourse concerning them, then with spirits in an inferior sphere such things fall into representative species of animals; when the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine Worship in the Jewish Church, as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen; and in this case whatsoever appears at any time upon the animal represents some effigy of their thought, which it is given to the upright and well-disposed spirits to perceive; hence it may appear what was signified by animals in the rites of the Jewish Church, and what by the same when mentioned in the Word, viz., affections, see n. 18, 23, 2179, 2180. But the discourse of the angels concerning evil affections is represented by beasts of a terrible appearance, fierce, and useless, as by tigers, bears, wolves, scorpions, serpents, mice, and the like, as such affections are also signified by the same beasts when named in the Word.*

3219. *When the angels are in discourse concerning knowledges, and concerning ideas, and concerning influx, then there appear in the world of spirits as it were birds formed according to the subject of their discourse; hence it is that birds in the Word signify things rational, or those things which relate to thought, see n. 40, 745, 776, 991. There were on a time presented to my view some birds, one dark and deformed, but two of a noble and beautiful aspect, and when I saw them, lo! there instantly fell*

upon me some spirits with such violence, as to excite a tremor in my nerves and bones; I imagined that on this occasion, as had occasionally before happened, some evil spirits were assaulting me, with intent to destroy me, but this was not the case; on the cessation of the tremor and of the emotion of the spirits who fell upon me, I discoursed with them, asking what was the matter? They said, that they had fallen down from a certain angelic society, in which the discourse was concerning thoughts and influx, and that they were in the opinion, that things relating to thought flow in from without, viz., through the external senses, according to appearance; whereas the heavenly society in which they were, was in the opinion that they flow in from within; and inasmuch as they were in a false principle, therefore they fell down thence, not that they were cast down, for the angels cast no one down from them, but because, being in a falsity, they fell down thence of themselves, and that this was the cause. Hence it was given to know, that discourse in heaven concerning thoughts and influx is represented by birds, and that the thoughts of those who are in the false principle are represented by dark and deformed birds, but of those who are in the truth, by birds of a noble and beautiful appearance. I was at the same time instructed, that all things of thought enter from within, but not from without, although it appears so; and it was told me, that it is contrary to order that what is posterior should flow into what is prior, or what is grosser into what is purer, which would be like the body flowing into the soul.

3220. When the angels hold discourse concerning things appertaining to intelligence and wisdom, and concerning perceptions and knowledges, on such occasions, the influx thence into corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows adorned with flowers, and into several kinds of beauties, which exceed all human imagination; hence it is, that those things which relate to wisdom and intelligence, are described in the Word by paradises, vineyards, forests, meadows, and that where these things are named, such things are signified.

3221. The discourses of the angels are sometimes represented by clouds, and by their forms, colors, motions, and translations; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds; affirmatives of what is false by dusky and black clouds; consent and dissent by various conso-ciations and dissociations of clouds, and these in a sky color, like that of the heavens by night.

3222. Moreover the different kinds of love and their affections are represented by flames, and this with inexpressible variation; but truths are represented by lights, and by innumerable modifications of light; hence it may appear from what ground it is,

that by flames in the Word are signified the good things appertaining to love, and by lights the truths appertaining to faith.

3223. There are two lights whereby man is illuminated, the light of the world and the light of heaven; the light of the world is from the sun, the light of heaven is from the Lord; the light of the world is for the natural or external man, thus for those things which are in him; such things although they do not appear to appertain to that light, still do appertain to it, for nothing can be comprehended or conceived by the natural man, except by such things as exist and appear in the solar world, and thus except they have somewhat of form from the light and shade therein. All ideas of time and of space, which are of so much account in the natural man that he cannot think without them, appertain also to the light of the world. But the light of heaven is for the spiritual or internal man; the interior mind of man, where are his intellectual ideas which are called immaterial, is in this light; man is ignorant of this, although he calls his intellect sight, and ascribes light to it; the reason is, because so long as he is in worldly and corporeal things, he has only a perception of such things as appertain to the light of the world, but not of such things as appertain to the light of heaven; the light of heaven is from the Lord alone, and the universal heaven is in that light. This light, viz., of heaven, is immensely more perfect than the light of the world; the things which in the light of the world make one ray, in the light of heaven make myriads; in the light of heaven is intelligence and wisdom. This is the light which flows into the light of the world which is in the external or natural man, and causes him to perceive sensually the objects of things; unless this light flowed in, man could not have any perception, for the things appertaining to the light of the world derive hence their life. Between those lights, or between those things which are in the light of heaven and in the light of the world, there is given a correspondence, when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter; and in this case, the things which exist in the light of the world, are representative of such things as exist in the light of heaven.

3224. It is surprising that man does not as yet know, that his intellectual mind is in a certain light, which is altogether different from the light of the world: but such is the constitution of things, that to those who are in the light of the world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness; this arises principally from the loves, which are the heats of light; they who are in the loves of self and of the world, consequently in the heat only of the light of the world, are only affected with evils and falses, and these are the things which extinguish truths, which are of the light of heaven; but they who are in love to the

Lord, and in love towards their neighbor, consequently in spiritual heat, which is of the light of heaven, are affected with goodnesses and truths, which extinguish false principles, but still with these persons there is given a correspondence. Spirits, who are only in those things which appertain to the light of the world, and thereby are in false principles derived from evils, have indeed light from heaven in another life, but such a light as is that of an ignis fatuus, or as what issues from a lighted coal or fire-brand, but this light is immediately extinguished on the approach of the light of heaven, and becomes darkness; they who are in that light are in phantasies, and the things which they see in phantasies they believe to be truths, nor do they account any other things to be truths; their phantasies are also bound close to filthy and obscene objects, with which they are particularly delighted, thus they think like persons insane and delirious; in regard to what is false, they do not reason concerning it, whether it be so or not, but they affirm instantly, whereas in regard to goodnesses and truths, they have continual reasoning, which terminates in the negative: for truths and goodnesses, which are from the light of heaven, flow into the interior mind, which with them is closed, wherefore the light flows in around and out of that mind, and becomes such that it is modified only by false principles appearing to them as truths: truths and goodnesses cannot be acknowledged but with those whose interior mind is open, into which light from the Lord may flow in, and so far as that mind is open, so far truths and goodnesses are acknowledged; that mind is open only with those who are in innocence, in love to the Lord, and in charity towards their neighbor; but not with those who are in the truths of faith, unless at the same time they are in the good of life.

3225. *Hence then it may appear what correspondence is, and whence it is, what representation is, and whence: viz., that correspondence is between those things which appertain to the light of heaven, and those things which appertain to the light of the world, that is, between those things which appertain to the internal or spiritual man, and those which appertain to the external or natural man; and that representation is whatever exists in the things appertaining to the light of the world, that is, whatever exists in the external or natural man, considered in respect to the things appertaining to the light of heaven, that is, appertaining to the internal or spiritual man.*

3226. *It is one of the distinguishing faculties which man possesses in himself, although he is ignorant of it, and which he carries with him into another life, when he passes thither after the dissolution of the body, that he perceives what is signified by the representatives which appear in another life; also that he is able by the sense of his mind to express fully in a moment of time, what would require many hours to express in the body, and this*

by ideas derived from the things appertaining to the light of heaven, assisted and made as it were winged by suitable appearances representative of the subject of discourse, which are such as cannot be described: and whereas man after death cometh into those faculties, and has no need to be instructed respecting them in another life, it may hence appear that he is in them, that is, that they are in him, even during his life in the body, notwithstanding his ignorance of it. The reason of this is, because there is a continual influx with man through heaven from the Lord; this influx is an influx of things spiritual and celestial, which fall into his natural things, and are there exhibited representatively. In heaven, with the angels, nothing is a subject of thought but what relates to things celestial and spiritual appertaining to the Lord's kingdom; but in the world, with man, scarce any thing is a subject of thought but what relates to things corporeal and natural, which appertain to the kingdom and the necessities of life in which he is; and whereas the spiritual and celestial things of heaven which flow in, are exhibited representatively with man in his natural things, therefore they remain ingrafted, and man is in them when he puts off things corporeal, and leaves worldly things.

3227. *The subject of representations and correspondences is continued at the end of the following chapter.*

GENESIS.

CHAPTER THE TWENTY-FIFTH.

3228. THE subject treated of in this chapter is concerning the sons of Abraham which he had by Keturah, and also concerning the sons of Ishmael, who are named by name; afterwards concerning Isaac and Rebecca, in that Esau and Jacob were born to them; and lastly concerning Esau, that he sold the birthright (primogeniture) to Jacob for pottage of pulse. Every one may see that these relations are such, that they may indeed be serviceable in regard to the ecclesiastical history of that time, but that they are very little serviceable in regard to spiritual life, which nevertheless is the end which the Word was intended to promote; for of what use is it for man to know, who were the sons which Abraham had by Keturah, or who were the sons of Ishmael? also, that Esau, being weary with hunting, desired pottage of pulse, and that Jacob, by the cunning which he employed on the occasion, for the pottage pro-

cured to himself the birthright (primogeniture)? In like manner in the following chapter, of what use is it for a man to know, that the shepherds of Abimelech disputed with the shepherds of Isaac concerning the wells which they digged, almost in the same manner as with the shepherds of Abraham above, chap. xxi. Add to this, that in some places we meet with nothing but mere names, as of the posterity of Esau, chap. xxxvi., and so in other chapters, in which, so far as regards the mere historical relations, there is so little of any thing Divine, that it can in no wise be said that it is the Word of the Lord, divinely inspired as to every particular expression, and even as to every dot and tittle, that is, that it was sent down from the Lord through heaven to man, by whom those relations were written; for what was sent down from the Lord must needs be Divine in all and singular things, thus not as to historicals, as being the transactions of men, but only by virtue of those things which lie deeply hid and contained therein, all and singular of which treat of the Lord and of His kingdom; the historicals of the Word are in this particular distinguished above all other historicals in the universe, that they involve in them such hidden contents.

3229. If the Word was the Word merely as to historicals, that is, as to the external or literal sense, then all the historicals which are therein would be holy; and what is more, several persons who are spoken of therein would be esteemed as saints, and it would come to pass, as is the case with many, that they would be worshipped as gods, because they are treated of in the most holy of all writing; for instance those who are called patriarchs, viz., Abraham, Isaac, and Jacob, and after them the Fathers of the tribes, the twelve sons of Jacob, and afterwards David, with many others; when nevertheless all these were men, and some of them were little solicitous about Divine worship, and, what I can testify, have nothing about them above the common lot of men, and likewise are altogether unknown in heaven, concerning whom, and their state in another life, by the Divine Mercy of the Lord, we shall speak elsewhere. Hence then it may plainly appear, that the external or literal sense is the Word only by virtue of the internal or spiritual sense, which is in it, and from which it is.

CHAPTER XXV.

1. AND Abraham added, and took a woman, and her name was Keturah.

2. And she bare to him Simran, and Jokshan, and Medar, and Midian, and Jishbak, and Shuah.

3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leumnim.

4. And the sons of Midian, Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the sons of Keturah.

5. And Abraham gave all that he had unto Isaac.

6. And to the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, towards the east to the land of the east.

7. And these are the days of the years of the lives of Abraham, which he lived, an hundred years, and seventy years, and five years.

8. And Abraham expired and died, in a good old age, an old man and full fraught; and was gathered to his people.

9. And Isaac and Ishmael his sons buried him at the cave of Machpelah, at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre.

10. The field which Abraham bought of the sons of Heth, there was Abraham buried and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt with Beer-lahai-roi.

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12. And these are the nativities of Ishmael the son of Abraham, whom Hagar, the Egyptian, Sarah's handmaid, bare to Abraham.

13. And these are the names of the sons Ishmael, in their names, according to their nativities: the first born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam.

14. And Mishmah, and Dumah, and Massa.

15. Hadar, and Themah, Jetur, Naphish, and Kedmah.

16. And these are the sons of Ishmael, and these their names, in their villages, and in their castles, twelve princes of their people.

17. And these are the years of the lives of Ishmael, an hundred years, and thirty years, and seven years; and he expired and died, and was gathered to his people.

18. And they resided from Havilah even to Shur, which is upon the faces of Egypt, in coming to Ashur; he fell upon the faces of all his brethren.

* * * * *

19. And these are the nativities of Isaac, the son of Abraham: Abraham begat Isaac.

20. And Isaac was a son of forty years in his taking to himself for a woman Rebecca, the daughter of Bethuel, the Aramæan, of Padan-Aram, the sister of Laban the Aramæan.

21. And Isaac prayed to Jehovah on account of his woman, because she was barren, and Jehovah was entreated for her, and Rebecca his woman conceived.

22. And the sons struggled together in the midst of her, and she said, if so, for what is this I? and she went to ask Jehovah.

23. And Jehovah said unto her, two nations are in thy womb, and two people shall be separated from thy bowels, and people shall prevail over people, and the greater shall serve the lesser.

24. And her days were fulfilled to bring forth, and lo, twins were in her womb.

25. And the first came forth: he was wholly red, like a hairy garment, and they called his name Esau.

26. And after this, his brother came forth, and his hand took hold on the heel of Esau, and they called his name Jacob. And Isaac was a son of sixty years in her bearing them.

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27. And the boys grew up, and Esau was a man skilful in hunting, a man of the field; and Jacob was an entire man inhabiting tents.

28. And Isaac loved Esau, because hunting [what is acquired by hunting] was in his mouth; and Rebecca loved Jacob.

29. And Jacob boiled pulse, and Esau came from the field, and he was weary.

30. And Esau said to Jacob, cause me to sup I pray of the red thing, this red thing, because I am weary; therefore he called his name Edom.

31. And Jacob said, sell me as to-day thy birthright.

32. And Esau said, behold I go to die, and for what is this birthright to me?

33. And Jacob said, swear to me as to-day, and he sware to him, and sold his birthright to Jacob.

34. And Jacob gave to Esau bread and pottage of pulse, and he ate, and drank, and rose up, and went, and Esau despised his birthright.

CONTENTS.

3230. THE subject treated of in this chapter, in the internal sense, is, *first*, concerning the Lord's spiritual kingdom, and its derivations, verses 1, 2, 3, 4. That it was separated from the Lord's celestial kingdom, verses 5, 6. That the representative of the Lord by Abraham was ended, verses 7, 8. And that the representative of the Lord by Isaac and Ishmael began, verses 9, 10, 11.

3231. *Secondly*, The spiritual Church is treated of, which is represented by Ishmael, together with its derivations, verses 12, 13, 14, 15, 16, 17, 18.

3232. *Thirdly*, the subject treated of is concerning the conception and birth of the Divine natural [principle], as to good,

which is Esau, and as to truth, which is Jacob, verses 19, 20, 21, 22, 23, 24, 25.

3233. *Fourthly*, concerning the priority of good and of truth in the Church, verses 26, 27, 28, 29, 30, 31, 32, 33, 34.

THE INTERNAL SENSE.

3234. VERSE 1. *And Abraham added, and took a woman, and her name was Keturah.* Abraham added, and took a woman, signifies another state of the Lord, which Abraham represents; Abraham and Sarah represented the Lord as to the Divine Celestial [principle], Abraham and Keturah represented the Lord as to the Divine Spiritual [principle]; thus Abraham here represents the Lord as to Divine Good Spiritual: and his woman, as to Divine Truth adjoined to that Good: and her name was Keturah, signifies the essence of this Divine Truth.

3235. "Abraham added and took a woman"—that hereby is signified another state of the Lord, which Abraham represents, and that Abraham and Sarah represented the Lord as to the Divine Celestial [principle], and that Abraham and Keturah represented the Lord as to the Divine Spiritual [principle], appears from those things which have been said and shown above concerning Abraham and his wife Sarah, and from those things which are here related concerning Abraham and Keturah: but whereas it is said that Abraham here represents another state of the Lord, and that Abraham and Sarah represent the Lord as to the Divine Celestial [principle] but Abraham and Keturah as to the Divine Spiritual, it is expedient it should be known what the Divine Celestial [principle] is, and what is the Divine Spiritual [principle]. The Divine Celestial and the Divine Spiritual [principle] are so called in respect to those who receive the Divine [principle] of the Lord, for the Lord appears to every one according to the quality of him who receives, as may be manifest from what was said, n. 1838, 1861; and is further manifest from this consideration, that He has one appearance to the celestial, and another to the spiritual; for to the celestial He appears as a sun, but to the spiritual as a moon, see n. 1529, 1530, 1531, 1838. The Lord appears as a sun to the celestial, because they are in celestial love, that is, in love to the Lord; but to the spiritual as a moon, because they are in spiritual love, that is, in charity towards their neighbor. The difference is like the difference between the light of the sun in the day-time, and the light of the moon in the night-time, also between the heat of each, whence the vegetation comes. This is what is meant in the first chapter of Genesis by these words,

“And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night,” verse 16. The Lord’s kingdom is distinguished in general into celestial and spiritual, that is, it consists of such as are celestial, and such as are spiritual; and whereas the Lord’s Divine [principle] appears to the celestial as celestial, and to the spiritual as spiritual, it is from this ground that it is said, that Abraham and Sarah represented the Lord as to the Divine Celestial [principle], and Abraham and Keturah as to the Divine Spiritual. But inasmuch as it is scarce known to any one what the celestial principle is, and what the spiritual, also who are in each principle, the reader is referred to what was said and shown above on this subject under the following articles, viz., what the celestial principle is, and what the spiritual, n. 1155, 1577, 1824, 2048, 2184, 2227, 2507. Who are celestial and who spiritual, n. 2088, 2669, 2708, 2715. That the celestial man is a likeness of the Lord, and does what is good from a principle of love, and that the spiritual man is an image of the Lord, and does what is good from a principle of faith, n. 50, 51, 52, 1013. That the celestial perceive what is true by virtue of what is good, and that they in no case reason concerning what is true, n. 202, 337, 607, 895, 1121, 2715. That with the celestial man good is implanted in his will-principle, but with the spiritual man in his intellectual principle; and that in this principle with the spiritual a new will is created, n. 863, 875, 895, 897, 927, 1023, 1043, 1044, 2256. That the celestial, by virtue of essential good, see things indefinite, but that the spiritual, in consequence of reasoning whether a thing be so or not, cannot attain unto the first boundary of their light, n. 2718. That the spiritual are respectively in an obscure principle, n. 1043, 2708, 2715. That the Lord came into the world that he might save the spiritual, n. 2661, 2716, 2833, 2834.

3236. That Abraham here represents the Lord as to Divine Good Spiritual, and that his woman represents the Lord as to Divine Truth adjoined to that Good, may appear from what was said above, concerning husbands and wives, viz., that the husband represents good, and the wife truth, as above in the case of Abraham and Sarah, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2904: and as in the case of Isaac and Rebecca in the preceding chapter, n. 3077. The ground and reason why husband represents good, and wife truth, is, because the Church is compared to a marriage, and also is a marriage of good and of truth; good is what the husband represents, as being in the first place, but truth what the wife represents, as being in the second; therefore also the Lord in the Word is called bridegroom, man (*vir*) husband, and the Church is called bride, woman, wife. What spiritual good is, and spiritual truth adjoined to that good, may appear from the passages just above cited, n.

3235; good appertaining to the spiritual man is in general that which is called the good of faith, and this is no other than charity towards his neighbor but in order to its becoming charity, it must come from the new will with which the spiritual man is gifted by the Lord; the spiritual truth adjoined to that good is what is called the truth of faith, and this is no other than what has respect to charity, at first as the end for the sake of which it exists, and afterwards as the principle from which it exists; but in order that the spiritual man may have the truth of faith, or faith, it must come from the new understanding with which he is gifted by the Lord, and the new understanding must have its light from the new will.

3237. "And her name was Keturah"—that hereby is signified the essence of this Divine Truth, appears from the signification of name, as denoting quality, and of calling by name, as denoting to know the quality of a thing what it is, see n. 144, 145, 1754, 1896, 2009: but whereas not quality, but *Esse*, is predicated of what is Divine, therefore here by name is signified essence, and indeed the essence of Divine Truth, which is here signified by *her*, viz., the woman's; that woman in this passage is Divine Truth, may be seen just above, n. 3236: hence it is evident what Keturah in general involves.

3238. Verses 2, 3, 4. *And she bare to him Simran, and Jokshan, and Medan, and Midian, and Jishbak, and Shuah. And Jokshan begat Sheba and Dedan; and the sons of Dedan were Ashurim, and Letushim, and Leumin. And the sons of Midian, Ephah and Ephher, and Hanoah, and Abidah and Eldaah: all these were the sons of Keturah.* She bare to him Simran and Jokshan, and Medan, and Midian, and Jishbak, and Shuah, represent common lots of the Lord's spiritual kingdom in the heavens and in the earths: and Jokshan begat Sheba and Dedan, signifies derivations from the first lot: and the sons of Dedan were Ashurim, and Letushim, and Leumin, signifies derivations from the second lot; and the sons of Midian, Ephah and Ephher, and Hanoah, and Abidah, and Eldaah, signifies derivations from a third lot: all these were the sons of Keturah, signifies as to doctrinals and worship thence derived.

3239. "She bare to him Simran and Jokshan, and Medan, and Midian, and Jishbak and Shuah"—that hereby are represented common lots of the Lord's spiritual kingdom in the heavens and in the earths, cannot so well appear from the Word, because none of these names are mentioned in any other place except Midian, of whom we shall speak presently; it may, however, appear from this consideration, viz., that all persons, as many as are named in the Word, represent somewhat, as may be sufficiently evident from all those which have been mentioned above from the first chapter of Genesis. That the names, as well of persons as of kingdoms, and of provinces, and of

cities, in the internal sense of the Word, signify things, may be seen, n. 768, 1224, 1264, 1876, 1888, and in many other places, where this in particular is confirmed from the Word. The reason why the rest of these names except Midian are not mentioned in any other part of the Word is, because they are of the sons of the east, of whom mention is made in the Word throughout, and by whom in general are signified those who are of the Lord's spiritual kingdom, as will be seen below at the 6th verse of this chapter. That these sons of Abraham by Keturah have such representation, appears from this consideration, that Abraham and Keturah represent the Lord as to the Divine Spiritual [principle], viz., Abraham as to Divine Good spiritual, and Keturah as to Divine Truth spiritual conjoined to that Good, see n. 3235, 3236; hence it follows, that their sons represent common lots of the kingdom which is from the Lord's Divine Spiritual [principle]. They are called common lots, because the Lord's kingdom is represented by the earth (or land), which is distributed by lots amongst those to whom it is given as an inheritance for possession, as the earth (or land) of Canaan was given to the sons of Israel. Lots in general are twelve, for by twelve are signified all the things of charity and of faith thence derived, which are of the Lord's kingdom, concerning which see beneath at verse 16; here however there are only six, which is but half of twelve, nevertheless the half implies the same as the whole, for multiplication and division, where a like thing is involved, do not vary the thing itself as to what is essential.

3240. "And Jokshan begat Sheba and Dedan"—that hereby are signified derivations from the first lot, appears from the representation of Jokshan, and of his sons Sheba and Dedan, of whom we shall speak presently. In this passage, inasmuch as there occur only mere names, and by those names are signified states and derivations of the Lord's spiritual Church, it may be expedient to show how the case is in general with those states and derivations. The celestial Church differs from the spiritual Church in this, that they who are of the celestial Church, and are called celestial, are principled in love, viz., in the good and truth thereof, but they who are of the spiritual Church, and are called spiritual, are principled in faith, viz., in its good and truth. The good which the celestial enjoy is that of love to the Lord, and the truth in which they are principled is that of love towards their neighbor; but the good which the spiritual enjoy is that of charity towards their neighbor, and the truth in which they are principled is that of faith, so far as this is doctrine concerning charity: hence it may appear, that the Lord's spiritual kingdom, like His celestial kingdom, has its good and truth, but with much difference. It is further to be noted, that they who are in each kingdom are distinguished among themselves by good and truth, inasmuch as there are

some who are more principled in good, and others who are more principled in truth; hence then come derivations, viz., derivations of good and derivations of truth; the derivations of good in the Lord's spiritual kingdom are what are represented by the sons of Jokshan, spoken of in this verse, but the derivations of truth in the same kingdom are what are represented by the sons of Midian spoken of in the following verse. And whereas there are two classes of spiritual men, viz., those who are more principled in good, and those who are more principled in truth, they have hence two sorts of doctrinals, viz., doctrinals of charity, and doctrinals of faith; doctrinals of charity are for those who are principled in the good of faith, and are here signified by the sons of Jokshan, whereas doctrinals of faith are for those who are principled in the truth of faith, and are signified by the sons of Midian. Sheba and Dedan are those who constitute the first class, that is, who in the Lord's spiritual kingdom are principled in the good of faith, and who have doctrinals of charity; hence it is, that by Sheba and Dedan are signified the knowledges of things celestial, or, what is the same thing, those who are in the knowledges of things celestial, that is, who are in the doctrinals of charity; for doctrinals are knowledges, and charity is the celestial principle appertaining to the spiritual man. That Sheba and Dedan have this signification, was shown, n. 117, 1168, 1171, 1172; but Sheba and Dedan there are the grandsons of Ham, and are called sons of Raina. It is however to be noted, that there were never any such persons as either Ham, Japhet, or Shem, but that they, who were of the Church called Noah after the flood, were distinguished as to goodnesses and truths into three classes, which classes were so named, see n. 736, 1062, 1065, 1140, 1141, 1162, and in many other places; nevertheless there were nations which were so called, but which were descended from others, as in the present case of Sheba and Dedan, who, it is here evident, were descended from Jokshan the son of Abraham by Keturah. That by Sheba are signified those who are principled in the knowledges of things celestial, consequently who are in the good of faith, is evident from the passages which were adduced, n. 117, 1171; and that Dedan had a like signification, appears from the passages adduced, n. 1172; and further from the following, "The prophetic [denunciation] concerning Arabia: in the forest in Arabia ye shall spend the night, ye *troops of Dedan*; bring ye waters to meet him that is thirsty, ye inhabitants of the land of Thema, with the bread thereof prevent him that wandereth; for they shall wander before swords, before a drawn sword," Isaiah xxi. 13, 14, 15; where to spend the night in the forest denotes to be desolated as to good, for by Arabia are signified those who are principled in things celestial, that is, who are principled in the good things of faith, and to spend the

night there in the forest is to be no longer principled in what is good, consequently it is to be in desolation, which is also described by wandering before swords, before a drawn sword; celestial things, that is, the good things of faith, or, what is the same thing, works of charity, in which they are principled, are signified by bringing waters to meet him that thirsteth, and by preventing with bread him that wandereth. So in Jeremiah, "I have received a cup from the hand of Jehovah, and I have caused all nations to drink to whom Jehovah hath sent me, Jerusalem and the cities of Judah, and her kings, and her princes, to deliver them into desolation; Pharaoh king of Egypt, and his servants, and his princes, and all his people; all the kings of Tyre, and all the kings of Sidon, *Dedan*, and Thema, and Buz, and all that are cut off the corner; all the kings of *Simri*, and all the kings of Elam, and all the kings of Media, and all the kings of the north," xxv. 17, 18, 19, 22, 23, 25, 26; where also the desolation of the spiritual Church is treated of, of which Church the different classes are mentioned in order, and are signified by Jerusalem, the cities of Judah, Egypt, Tyre, Sidon, *Dedan*, Thema, Buz, Simri, Elam, Media. So in Ezekiel, "*Sheba and Dedan*, and the merchants of Tarshish, and all the young lions thereof, shall say to thee, art thou come to spoil the spoil, hast thou gathered together my congregation to plunder the prey, to take away the silver and gold, to take the cattle and possessions, to spoil a great spoil," xxxviii. 13; speaking of Gog, by whom is signified external worship separate from internal, which is idolatrous, see n. 1151: Sheba and Dedan denote the internal things of worship, viz., the good things of faith; Tarshish denotes external worship corresponding thereto; the silver, gold, cattle, possessions, and spoil, which Gog, or the external principle of worship separate from the internal, is desirous to take away, are the knowledges of good and of truth, for which those who are Sheba and Dedan fight, and which they defend, wherefore they are called young lions. Sheba in a proper sense denotes those who are principled in the knowledges of good, Dedan those who are principled in the knowledges of truth grounded in good.

3241. "And the sons of Dedan were Ashurim, and Letushim, and Leumin"—that hereby are signified derivations from a second lot, may appear from the representation of Dedan, as denoting those who are principled in the good of faith, properly those who are principled in the truth of faith grounded in good, see n. 3240; that these are derivations from a second lot, is evident: the truths of faith grounded in good are what are especially signified by these three; but which is signified by each in particular, though it might be declared, cannot so well be confirmed by other passages from the Word, inasmuch as the names are never again mentioned. In the Lord's kingdom the

varieties are innumerable as to goodnesses and truths, notwithstanding they all constitute but one heaven; for the varieties are so numerous, that one society is in no case altogether like another, that is, in the same good and truth, see n. 684, 615, 690. Oneness therein is constituted of several various things, so arranged by the Lord as to be in concord with each other, which concord, or harmony, of several things is impressed by the Lord in consequence of their all having relation to Him, see n. 551. The case herein is like that of the organs, members, and viscera of the body, none of which is altogether like another, but all are various, and yet they make one, and this in consequence of their all having relation to one soul, and thereby to heaven, and thus to the Lord; for every thing that is unconnected with the Lord is nothing. Hence it may appear, that the differences of truth and of good as to species are innumerable, but their genera, and these the most general, which are spiritual Churches, are signified by these sons and grandsons of Abraham. They who are of the spiritual Church, inasmuch as they have no perception, like those who are of the celestial Church, of what is good and true, but acknowledge for truths what they have learnt from others, therefore they are in continual dispute about truths, reasoning whether they be so or not, and each abides in that doctrinal, and calls it true, which is taught in his own particular Church, whence there are so many differences; besides this, several form conclusions concerning things good and true from appearances and fallacies, one in one manner, and another in another, but none from any internal perception, yea, they do not know what perception is; and whereas their intellect is so obscured as to the goodnesses and truths of faith, it is not to be wondered at that they are disagreed about that most essential of all truths, viz., the Lord's Divine Human, and Holy Proceeding [principle]. The celestial perceive that they are not three but one, whereas the spiritual abide in the idea of three, yet are willing to think that they are one. Since therefore there are dissensions about this most essential point of all, it may appear that the varieties and differences of doctrinals are innumerable. Hence it may be known what is the ground and origin of the derivations, which are signified by those who are here named; but notwithstanding there being so many varieties and differences of doctrinals, or so many derivations, still they form together one Church, when all acknowledge charity as the essential of the Church, or, what is the same thing, when they have respect to life as the end of doctrine, that is, when they inquire how a man of the Church lives, and not so much what are his sentiments, for every one, in another life, is gifted with a lot from the Lord, according to the good of his life, not according to truth of doctrine separate from the good of life.

3242. "And the sons of Midian, Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah"—that hereby are signified derivations from a third lot, may appear from the representation of Midian, as denoting those who are principled in the truth of faith, of which representation we shall speak presently; and since they who are principled in the truth of faith are Midian, it follows that sons are derivations thence. With those who are principled in the truth of faith the case is this; no one is admitted into the Lord's kingdom, unless he be principled in the good of faith, for the good of faith appertains to life, and the life of faith remains, but not the doctrine of faith, unless so far as it makes one with the life; still however they who are principled in the truth of faith, that is, who profess faith, and call it essential, by reason that they have been taught so, and nevertheless are principled in the good of life, that is, are Christians in heart and not in profession only, are in the Lord's spiritual kingdom. For any one may easily be persuaded that faith is essential, when he has been taught so by his instructors, and has imbibed this opinion from his early years, and because they who are in highest reputation for their learning, and are called the heads of the Church, think so, some of whom are afraid to speak of the good of life, because the life condemns them; moreover also, because the things which are of faith flow in perceptibly, but not so the things which are of charity. Whosoever then are principled in the truth of faith, and are still in the good of life, these are they who are called Midian, but the truths, according to which they live, are the sons of Midian: and as they, who are principled in the truth of faith conjoined to the good thereof, are Midian, so also in an opposite sense Midian denotes those who are principled in what is false, in consequence of not being in good of life, as may appear from the following passages, "A company of camels shall cover thee, *the dromedaries of Midian and Ephah*, all shall come from Sheba; they shall carry gold and frankincense, and shall announce the praises of Jehovah," Isaiah lx. 6; speaking of the Lord's spiritual kingdom, where the dromedaries of Midian and Ephah denote doctrinals; doctrinals of good are gold, doctrinals of truth are frankincense, each are the praises of Jehovah; hence also it is evident what is signified by Ephah. That by the *Midianites*, who drew out Joseph from the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar, Gen. xxxvii. 28, 36, are signified those who are principled in the truth of simple good, will be seen, by the Divine Mercy of the Lord, in the explication of those verses hereafter. That by Midian are also signified those who are principled in what is false, in consequence of not being in the good of life, may appear from what is said concerning Midian in the Book of Numbers, viz., that "The elders of Moab and the *elders of*

Midian, with cunning sleights in the hand went to Balaam, and spake to him the words of Balak," xxii. 4, 7, and the following verses; Moab in a good sense denotes those who are in natural good, and suffer themselves to be easily seduced, but in an opposite sense those who adulterate what is good, see n. 2468: Midian in a good sense denotes those who are in the truth of simple good, as was said, and thus suffer themselves to be easily persuaded, but in an opposite sense, as in the present case, those who falsify truths; falsifications are signified by cunning sleights (*præstigias*) in the hand, and actions grounded in false principles by their sending to Balaam to come against the sons of Israel, who are the goodnesses and truths of faith. The like was signified by the whoredoms of the sons of Israel with the *women of the Midianites*, by reason of which a plague was sent, which was appeased by Phineas stabbing the *Midianitish woman* and the man of Israel in the brothel, Numb. xxv. 6, 7, 8, for by whoredoms were represented the falsifications of truth, see n. 2466, 2729; and whereas the falsifications of truth are what are signified in the internal sense by whoredoms, therefore, as they were commanded, twelve thousand of the sons of Israel smote the Midianites, slew their kings, and every male, and the women whom they had led captive, which had known a man, and divided the spoil amongst themselves, Numb. xxv. 16, 17; chap. xxxi. 1 to the end; the reason why there were twelve thousand was, because twelve signified all things of faith, see n. 577, 2089, 2129, 2130, whereby false principles are destroyed; the kings whom they slew are false principles, and also every male; the women which had known man are affections of what is false; the spoil, as gold, silver, cattle, are the truths which were falsified: hence it is evident, that all and singular the things therein related are representative of the punishment and destruction of what is false by truths. The case is the same in regard to what is said of the Midianites in the Book of Judges, viz., "That the sons of Israel, because they did evil in the eyes of Jehovah, were given into the *hand of Midian* seven years; and that the sons of Israel, by reason of *Midian*, made to themselves caves in the mountains, and dens, and fortified places; and when Israel sowed the ground, that *Midian* and Amalek, and *the sons of the east* came up and spoiled the produce of their land; and afterwards that they were delivered of Gideon by three hundred, who lapped water with the tongue as a dog, and that they were sent home who fell down upon the knees and drank," besides other particulars, concerning which see chap. vii. 6, 7, 8; where also all and singular things are representative of the falsification of truth, and of punishment on that account, even to their being destroyed by such things as are signified by lapping water with the tongue as a dog; but what each particular signifies in the internal sense,

it would be too tedious here to explain : by the Divine Mercy of the Lord, it will be shown in its place. So in Habakkuk, "He hath seen and dissipated the nations, and the mountains of time were dispersed, and the hills of an age humbled themselves; I saw the tents of Cushan under affliction, the *curtains of the land of Midian* trembled," iii. 6, 7; speaking of the coming of the Lord, where the tents of Cushan denote the religious principles grounded in evil, and the curtains of the land of Midian the religious principles grounded in what is false.

3243. "All these were the sons of Keturah"—that hereby is signified as to doctrinals and worship thence derived, appears from the signification of sons, as denoting truths and doctrinals, see n. 489, 491, 533, 1147, 2623; and from the representation of Keturah, as denoting Divine Truth spiritual conjoined to Divine Good spiritual, see n. 3236, 3237, consequently those things which appertain to the Lord's spiritual kingdom; and as the worship of this kingdom is according to doctrinals, therefore it is that the sons of Keturah denote doctrinals, and also worship thence derived.

3244. Verses 5, 6. *And Abraham gave all that he had to Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts, and he sent them away from Isaac his son, while he yet lived, towards the east to the land of the east.* Abraham gave all that he had to Isaac, signifies in the supreme sense all Things Divine in the Divine Rational principle: in a respective sense, the celestial things of love given to the Lord's celestial kingdom: and to the sons of the concubines which Abraham had, Abraham gave gifts, signifies the spiritual adopted of the Lord's Divine Human [principle], that they have lots in the Lord's spiritual kingdom: and he sent them away from Isaac his son, signifies the distinction and separation of the spiritual from the celestial: whilst he was yet alive, signifies to whom he could give life: towards the east to the land of the east, signifies to the good of faith.

3245. "Abraham gave all that he had to Isaac"—that hereby are signified in the supreme sense all Things Divine in the Divine Rational principle: and in a respective sense the celestial things of love, given to the Lord's celestial kingdom, appears from the representation of Abraham, as denoting the Lord in respect to the essential Divine [principle], concerning which much has been said above; and from the representation of Isaac, as denoting the Lord in respect to the Divine Rational principle, of which also we have frequently before spoken; and whereas the Lord in the internal sense is both Abraham and Isaac, and the Lord made his rational principle Divine by virtue of His own Divine [principle], hence it is, that by Abraham giving all he had to Isaac, are signified all things Divine in the Divine Rational principle: the things which precede, and those

which follow, have all respect to this circumstance, viz., that in the Lord's rational principle all things were made Divine; for in the internal sense, wherever Abraham, Isaac, and Jacob are treated of, the subject relates to the Lord's Human [principle], how it was made Divine. There are two principles which properly constitute the Human [principle], viz., the rational principle and the natural; the Lord's rational principle is represented by Isaac, but his natural by Jacob; the Lord made each Divine. How He made the rational Divine, is contained in what is said concerning Isaac, but how the natural, is contained in what is said hereafter concerning Jacob; the latter however, viz., the natural principle, could not be made Divine, before the rational was made Divine, for the former was made so by the latter; hence therefore it is, that by the above words are signified all things Divine in the Divine Rational principle. Moreover, all and singular the things, which in the internal sense treat of the Lord, treat also of His kingdom and Church, by reason that the Lord's Divine [principle] constitutes His kingdom; hence it is, that wheresoever the Lord is treated of, His kingdom is treated of also, see n. 1965; but the internal sense concerning the Lord is the supreme sense, whereas the internal sense concerning His kingdom, is the respective sense; the respective sense of these words, viz., that Abraham gave all to Isaac, is, that the celestial things of love are given to the Lord's celestial kingdom; for by Isaac in the respective sense is signified the celestial kingdom, inasmuch as by the rest of Abraham's sons, viz., those which he had by Keturah, is signified the Lord's spiritual kingdom, as was shown above; the same is also signified by Ishmael, of whom more will be said presently.

3246. "And to the sons of the concubines which Abraham had, Abraham gave gifts"—that hereby are signified the spiritual adopted of the Lord's Divine Human [principle], that they had lots in the Lord's spiritual kingdom, appears from the signification of the sons of concubines, of whom we shall speak presently; and from the representation of Abraham, as denoting the Lord's Divine Human [principle]; thus by the words, *which Abraham had*, is signified that they, viz., the spiritual, were adopted of the Lord's Divine Human [principle]; and from the signification of gifts, which Abraham gave them, as denoting lots in the Lord's spiritual kingdom. From what has been occasionally shown above concerning those who constitute the Lord's spiritual kingdom, and are called spiritual, as at n. 3235, and in other places, it may appear, that they are not sons born from the essential marriage of good and truth, but from a kind of covenant not so conjugal in its nature; they are, indeed, from the same father, but not from the same mother, that is, they are from the same Divine Good, but not from the same Divine Truth; for the celestial, as being born from the essential

marriage of good and truth, possess good and thence truth, wherefore they in nowise inquire what is true, but perceive it by virtue of good: nor, in their discourse, concerning truth, do they say any thing further than that it is so, according to what the Lord teaches in Matthew, "Let your discourse be, yea, yea, nay, nay, for whatsoever is more than this, is of evil," v. 36; whereas the spiritual, as being born from a covenant not so conjugal, do not know from any perception what truth is, but call that true which was delivered to them as such by their parents and masters, wherefore the marriage of good and truth has no place with them; nevertheless, the truth which they thus believe is adopted of the Lord as truth, when they are in the good of life, see n. 1832. Hence then it is, that the spiritual are called the sons of concubines, and by them are meant all the sons of Keturah above mentioned, and also the sons born of Hagar, who are spoken of below, verses 12 and 18. In order that both the celestial and the spiritual might be represented in marriages formerly, it was allowed besides a wife to have also a concubine; such concubine was given to the husband by the wife, and was then called his woman (*mulier*), or was said to be given to him for a woman, as in the case of Hagar the Egyptian given to Abraham by Sarah, Gen. xvi. 3; and of Bilhah the handmaid, given to Jacob by Rachel, Gen. xxx. 4; and of the handmaid Silpah given to Jacob by Leah, Gen. xxx. 9; where they are called women, but in other places concubines, as Hagar the Egyptian in this verse; and as Bilhah is called, Gen. xxv. 22; and as Keturah herself also is called, 1 Chron. i. 32. The reason why these ancients had concubines besides a wife, as was the case not only with Abraham and Jacob, but also with their posterity, as with Gideon, Judges viii. 31; with Saul, 2 Sam. iii. 7; with David, 2 Sam. v. 13; chap. xv. 16; and with Solomon, 1 Kings xi. 3, was of permission, for the sake of representation, viz., of the celestial Church by a wife, and of the spiritual Church by a concubine; the reason of the permission was, because they were persons of such a nature as to have no conjugal love, thus neither was marriage to them marriage, but only carnal copulation for the sake of begetting children, and to such might permission be granted, without doing injury to conjugal love and the covenant thence derived, but in no wise to those who are principled in good and in truth, and who are internal men or capable of becoming so; for as soon as ever man is principled in good and truth, and in things internal, such permissions cease: hence it is not allowable for Christians, as for Jews, to take to themselves a concubine with a wife, and hence this is adultery. That the spiritual are adopted of the Lord's Divine Human [principle], may be seen above, n. 2661, 2716, 2833, 2834.

3247. "And he sent them away from Isaac his son"—that

hereby is signified a distinction and separation of the spiritual from the celestial, may appear from what has been said just now above, viz., that the sons of Abraham by Keturah, and by Hagar the Egyptian, who are called sons of concubines, are the spiritual, and that Isaac in the respective sense denotes the celestial, see n. 3245, and that they were separated.

3248. "Whilst he was yet living"—that hereby is signified to whom he could give life, appears from the signification of the words, whilst he was yet living, or whilst he yet lived, as denoting to give life; for by Abraham is here represented the Lord as to the Divine Human [principle]; that the spiritual have life from the Lord's Divine Human [principle], may be seen, n. 2661, 2716, 2833, 2834; and since they have life thence, the Lord is said to live with them; this form of speaking is usual in common discourse: hence it is that by the expression, "Whilst Abraham was yet living," is signified in the internal sense to give life: life is given to the spiritual by the good of faith, which is meant by the words which next follow.

3249. "Towards the east to the land of the east"—that hereby is signified to the good of faith, appears from the signification of east and of the land of the east, of which we shall speak presently. The good of faith, which is signified by the land of the east, is nothing else than what is called in the Word charity towards our neighbor, and charity towards our neighbor is nothing else than a life according to the Lord's commandments; that this is signified by the land of the east, may be seen, n. 1250: therefore they who are principled in the knowledges of the good of faith, were called sons of the east. The land of the sons of the east was Aram or Syria; that Aram or Syria denote the knowledges of good, may be seen, n. 1232, 2234; and that Aram Naharaim, or Syria of rivers, denotes the knowledges of truth, may be seen, n. 3051; and whereas by the Syrians, or the sons of the east, are signified those who are in the knowledges of good and of truth, these were called wise by way of eminence, as in the 1st book of Kings, speaking of Solomon, "The wisdom of Solomon was multiplied above the *wisdom of all the sons of the east*," chap. iv. 30; and in Matthew, concerning those who came to see Jesus at His birth, "*Wise ones from the east* came to Jerusalem, saying, where is He the king of the Jews, who is born, for we have seen His *star in the east*, and are come to worship Him," ii. 1, 2; for in Syria were the last remains of the ancient Church, wherefore in that country the knowledges of good and truth were still remaining, as may also appear from Balaam, who not only worshipped Jehovah, but also prophesied concerning the Lord, and called Him the "*star out of Jacob*, and the sceptre out of Israel," Numb. xxiv. 17; that he was of the sons of the east in Syria, is manifest, for he himself said of himself, when he uttered his exclamation, "Balak

king of Moab hath brought me out of Syria, from the *mountains of the east*," Numb. xxiii. 7. That Aram or Syria was the country where the sons of the east dwelt, may appear from this circumstance, that when Jacob went into Syria, he is said to have gone to the "*land of the sons of the east*." Gen. xxix. 1.

3250. Verses 7, 8, 9, 10. *And these are the days of the years of the lives of Abraham, which he lived, an hundred years, and seventy years, and five years. And Abraham expired and died in a good old age, old and full fraught; and he was gathered to his people. And Isaac and Ishmael his sons buried him, at the cave of Machpelah, at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre. The field which Abraham bought of the sons of Heth; there was Abraham buried and Sarah his wife.* These are the days of the years of the lives of Abraham which he lived, signifies the representative state of the Lord as to the essential Divine [principle] by Abraham: an hundred years, and seventy years, and five years, signifies the things appertaining to that state: and Abraham expired and died, signifies an end of the representation by Abraham: in a good old age, old and full fraught, signifies a new [state] of representation; and was gathered to his people, signifies that these things were concerning Abraham: and Isaac and Ishmael his sons buried him, signifies that the representation of the Lord was now taken up by Isaac and Ishmael: at the cave of Machpelah, signifies resurrection as to truth: at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre, signifies as to good; it also signifies the spiritual, as above, who receive truth and good from the Lord's Divine Human [principle], and are saved: the field which Abraham bought of the sons of Heth, signifies the Lord's spiritual kingdom thence: there was Abraham buried and Sarah his wife, signifies resuscitation (or a raising up again).

3251. "These are the days of the years of the lives of Abraham which he lived"—that hereby is signified the representative state of the Lord as to the essential Divine [principle] by Abraham, appears from the signification of days and years, as denoting states, see n. 23, 487, 488, 493, 2788; and from the signification of lives here, as denoting also states, see n. 2904; in the present case representative states which were by Abraham; for all his life, such as it is described in the Word, was representative, the end whereof is the subject now treated of. That Abraham represented the Lord as to the essential Divine [principle], has been shown in the explications above; to the end that he might represent, he was called by name Abraham, the letter H being inserted, which was taken out of the name Jehovah, see n. 2010. Abraham represented both the essential Divine [principle] which is called Father, and the Divine Human [principle] which is called Son, thus the Lord

as to each principle, but the Divine Human [principle] which is from eternity, from which existed, and to which He reduced the Human [principle] born in time, when He glorified this latter principle: this is the representation of the Lord by Abraham.

3252. "An hundred years, and seventy years, and five years"—that hereby are signified the things appertaining to that state, may appear from this consideration, that all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 1963, 1988, 2075, 2252: thus the present number, which consequently signifies the things appertaining to the state here treated of. Whilst the mind abides merely in what is historical, it appears as if numbers, as in the present case of these relating to the years of the age of Abraham, did not involve any interior sense; nevertheless, that they do involve such a sense, is evident from all that has been shown above concerning numbers, and may appear further from this consideration, that in number, considered merely as number, there is nothing holy, when yet there is not the smallest expression in the Word but what is holy.

3253. "And Abraham expired and died"—that hereby is signified the end of the representation by Abraham, appears from the signification of expiring and dying, as denoting to cease, or to have an end, see n. 494, in the present case an end of representation; for the whole of the life of Abraham, which is described in the Word, has no respect to Abraham, except only in the historical sense, but has respect to the Lord and His kingdom; wherefore when it is said of Abraham that he expired and died, nothing else can be signified in the Word, that is, in its genuine sense, but that the state representative of the Lord by Abraham had an end.

3254. "In a good old age and full fraught"—that hereby is signified a new [state] of the representation, appears from the signification of old age in the internal sense, as denoting to put off what is old and to put on what is new, see n. 1854, 2198, 3016; the reason why what is new, or a new state, is what is signified by old age in the internal sense is, because with the angels, for whose use the internal sense of the Word is, there is no idea of time, consequently no idea of the things appertaining to time, as of the ages of man, viz., infancy, childhood, youth, adult age, and of old age, but instead of all these ages they have an idea of states; thus, instead of the time of infancy they have an idea of a state of innocence; instead of the time of childhood and youth, they have an idea of a state of affection of good and of truth; instead of adult age an idea of a state of intelligence, and instead of old age an idea of a state of wisdom, see n. 3183; and whereas man then passes from those things which are of time, into those things which are of life without time, and thus

pats on a new state, therefore by old age is signified what is new, and in the present case a new representative, because of the representative in regard to Abraham is predicated old age, and also old and full fraught, as may appear from what has been just now said above.

3255. "And was gathered to his people"—that hereby is signified that these things were concerning Abraham, appears from the signification of being gathered to his people, that he is no longer treated of; for to be gathered to his people is to depart from those amongst whom he was heretofore, and to pass to his own; thus in the present case it denotes to represent no longer. It was usual with the ancients to say, when any one died, that he was gathered to his fathers, or to his people; and they understood thereby that he actually came to his parents, to his relations and kinsfolk in another life; they derived this form of expression from the most ancient people, who were celestial men, and who, during their abode on earth, were at the same time with angels in heaven, and thus knew how the real case was, viz., that all who were principled in the same good, meet and are together in another life, and likewise all who are principled in the same truth; of the former they said that they were gathered to their fathers, but of the latter that they were gathered to their people; for fathers with them signified goodnesses, see n. 2803; and people signified truths, see n. 1259, 1260; they also who were of the most ancient Church, as being principled in similar good, dwell together in heaven, see n. 1115; and likewise several of those who are of the ancient Church, and were principled in similar truth, see n. 1125, 1127; moreover every man, during his life in the body, is always, as to his soul, in some society of spirits in another life, see n. 1277, 2379; he who is evil, in a society of infernal spirits, but he who is good, in a society of angels, thus every one in a society of such as he is in agreement with, as to good and truth, or as to what is evil and false; into this same society man comes when he dies, see n. 687. This is what was signified among the ancients by being gathered to their fathers, or being gathered to their people; as it is here said of Abraham when he expired, and of Ishmael in the same chapter, verse 17; and of Isaac, Gen. xxxv. 29; and of Jacob, Gen. xlix. 29, 33; and of Aaron, Numb. xx. 24, 26; and of Moses, Numb. xxvii. 13; chap. xxxi. 2; Deut. xxxii. 50; and of the first generation which entered into the land of Canaan, Judges ii. 10. But in the internal sense of the Word, where the subject treated of is concerning the life of any one, as being representative, then by his being gathered to his people is signified, that he is no longer treated of, as was said above.

3256. "And Isaac and Ishmael his sons buried him"—that hereby is signified that the representation of the Lord was

now taken up by Isaac and Ishmael, may appear from the signification of burying. That to be buried is to be raised up and rise again, was shown, n. 2916, 2917. In the present passage, inasmuch as the subject treated of is concerning the representation of the Lord by Abraham, in that this state had an end, and the representation was now beginning by Isaac and Ishmael, therefore by burying is here signified the raising up again of that state, the significations of words being determined in application to the things whereof they are predicated. With representatives in the Word the case is this, that they are continual, although they appear interrupted by the deaths of those who represented; their deaths, however, do not signify any interruption, but a continuation; therefore also their burials signify the representative raised up again and continued in another.

3257. "At the cave of Machpelah"—that hereby is signified resurrection as to truth; and at the field of Ephron the son of Zohar the Hittite, which is upon the faces of Mamre, that hereby is signified as to good; and that it also signifies the spiritual, as above, who receive truth and good, and are saved from the Lord's Divine Human [principle]; also the field which Abraham bought of the sons of Heth, that it signifies the Lord's spiritual kingdom thence derived; and that by Abraham being buried there, and Sarah his wife, is signified resurrection (a raising up again), may appear from what was said and shown above concerning the signification of all these expressions, chap. xxiii. n. 2913, 2928, 2968, 2969, 2970, 2971, 2975, 2980; and concerning the signification of being buried, n. 2916, 2917.

3258. Verse 11. *And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt with Beer-lahai-roi.* It came to pass after the death of Abraham, signifies after the state and time of the representation of the Lord by Abraham: that God blessed Isaac his son, signifies the beginning of the representation of the Lord by Isaac: and Isaac dwelt with Beer-lahai-roi, signifies the Lord's Divine Rational principle in Divine Light.

3259. "It came to pass after the death of Abraham"—that hereby is signified after the state and time of the representation of the Lord by Abraham, appears from the signification of dying, when the subject treated of is concerning the representative life of any one, as denoting an end of representation, concerning which see above, n. 3253; hence in the present case, after the death of Abraham signifies after the state and time of the representation of the Lord by Abraham.

3260. "God blessed Isaac his son"—that hereby is signified the beginning of representation by Isaac, may appear from the signification of God blessing; when any work was to be begun, it was customary with the ancients to say, may God bless, and thereby was signified the same thing as by this votive

expression, may the work be prosperous and happy ; hence it is, that in a more remote sense, by God blessing, as by the votive expression, may the work be prosperous and happy, is signified a beginning, in the present case a beginning of representation by Isaac, because it immediately follows after the end thereof by Abraham, signified by his death.

3261. “And Isaac dwelt with Beer-lahai-roi”—that hereby is signified the Lord’s Divine Rational principle in Divine Light, appears from the signification of dwelling as denoting to live, see n. 1293 ; and from the signification of Beer-lahai-roi, as denoting Divine Good rational born from essential Divine Truth, see n. 3194 ; hence the proximate sense is, that the Divine Rational principle lived or was in Divine Good which was born of essential Divine Truth ; but it was not there, wherefore it is not said *in* Beer-lahai-roi, but *with* Beer-lahai-roi, that is, if it be interpreted, “With the fountain of him that liveth and seeth me,” which is with that Divine Good ; for Isaac dwelt in the land of the south, according to what is written in the foregoing chapter, verse 62, where are these words, “and Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south ;” and whereas there by the land of the south is signified Divine Light thence derived, see n. 3195, therefore here also nothing else is signified.

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3262. Verse 12. *And these are the nativities of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham.* These are the nativities of Ishmael the son of Abraham, signifies the derivations of the spiritual Church represented by Ishmael : whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham, signifies the nativity of the spiritual man from Divine Influx into the affection of sciences.

3263. “These are the nativities of Ishmael the son of Abraham”—that hereby are signified derivations of the spiritual Church represented by Ishmael, appears from the signification of nativities, as denoting derivations of faith, consequently of the Church, see n. 1145, 1255, 1330 ; and from the representation of Ishmael, as denoting those who are rational, and who are of the Lord’s spiritual Church, see n. 2078, 2691, 2699 ; and from the signification of the sons of Abraham, as denoting those who are principled in truth from the Lord, for by sons are signified truths, see n. 489, 491, 533, 1147, 2623 ; and by Abraham is represented the Lord, even as to the Divine Human [principle], see n. 3251 ; from which principle the spiritual derive truth and good, see n. 2661, 2716, 2833, 2834. As to what concerns the Lord’s spiritual Church, it is to be noted, that it extends over the whole globe, not being limited to those who have the Word, and who thereby know the Lord, and some particular truths of faith ; but it is also amongst

those who have not the Word, and who, therefore, are altogether ignorant of the Lord, and consequently do not know any truths of faith (for all the truths of faith have respect unto the Lord), that is, it is amongst the Gentiles remote from the Church; for there are several amongst them, who know by rational illumination that there is one God, that he created all things, and that He preserves all things, likewise that from Him cometh all good, consequently all truth, and that similitude with him makes man blessed; and who moreover live according to their religious tenets, in love to that God and in charity towards their neighbor; from the affection of good doing works of charity, and from the affection of truth worshipping the Supreme. They who are such amongst the Gentiles, are those who are in the Lord's spiritual Church; and although they are ignorant of the Lord during their abode in the world, still they have in themselves the worship and tacit acknowledgment of Him, when they are in good, for in all good the Lord is present; wherefore also these in another life easily acknowledge Him, and more so than such Christians as are not so principled in good, and yet receive the truth of faith respecting the Lord, as may appear from what was said, n. 2589 to 2604, concerning the state and lot of the nations and people out of the Church, in another life, as made known from experience. The natural illumination which they have, contains in it a spiritual principle, for without a spiritual principle, which is from the Lord, such things could never be acknowledged. Hence then it may appear what Ishmael is, consequently what the Ishmaelites are, in a representative sense, viz., those of the Lord's spiritual Church, who as to life are principled in simple good, and therefore as to doctrine are principled in natural truth; such also are signified by the Ishmaelites in the following passage concerning Joseph, "*Lo, a troop of Ishmaelites* came from Gilead, carrying wax, resin, and sweet oil, going to carry it down into Egypt," Gen. xxxvii. 25; where Ishmaelites denote those who are principled in simple good, as is the case with the well disposed Gentiles; camels carrying wax, resin, and sweet oil, denote the interior goods of such; the like is signified by the Ishmaelites spoken of in verse 28 of the same chapter, and in chap. xxxix. 1; and also in the Book of Judges, where it is written, "That at Gideon's request every one shall give the ear-rings of his prey, for they had ear-rings of gold, *because they were Ishmaelites*," chap. viii. 24; where ear-rings of gold signify those things which appertain to simple good, see n. 3103.

3264. "Whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham"—that hereby is signified the nativity of the spiritual man from Divine Influx into the affection of sciences, appears from the signification of bearing (or bringing forth), as

denoting to exist, see n. 2621, 2629 ; and from the representation of Hagar the Egyptian, as denoting the life of the exterior man, see n. 1896, 1909 ; and from the signification of handmaid, as denoting the affection of sciences and knowledges which appertain to the exterior man, see n. 1895, 2691 ; she is called Sarah's handmaid, because by Sarah is represented the Divine Truth of the Lord, to which the affection of sciences and of the knowledges of truth is subordinate ; and inasmuch as by Ishmael is represented the spiritual man, it is evident that by these words, " Whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham," is signified the nativity of the spiritual man from Divine Influx into the affection of sciences. That man's rational principle is thus born, may be seen, n. 1895, 1896, 1902, 1910, 2094, 2557, 3030, 3074 ; consequently that the spiritual principle is thus born, for this principle is not given except in the rational principle, wherefore the spiritual man and the rational is almost the same, the spiritual differing from each other only according to the quality of reason and of life thence derived ; that their nativity or regeneration is from Divine Influx into the affection of knowledges, may be seen, n. 1555, 1904, 2046, 2063, 2189, 2657, 2675, 2691, 2697, 2979. See also what was said and shown above concerning Ishmael, viz., that by him was represented the Lord's first rational principle which was not yet Divine, n. 1893 ; that afterwards the truly rational or spiritual were represented by him, n. 2078, 2691 ; thus the Lord's spiritual Church, n. 2699.

3265. Verses 13, 14, 15, 16. *And these are the names of the sons of Ishmael, in their names, according to their nativities ; the first-born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam. And Mishmah, and Dumah, and Massah. Hadar and Thema, Jetur, Naphish, and Kedmah. These are the sons of Ishmael, and these their names, in their villages, and in their castles ; twelve princes of their people.* These are the names of the sons of Ishmael, signifies the qualities of their doctrinals : in their names, according to their nativities, signifies interior qualities according to the derivations of faith : the first-born of Ishmael Nebaioth, and Kedar, and Adbeel, and Mibsam ; and Mishmah, and Dumah, and Massah ; Hadar, and Thema, Jetur, Naphish, and Kedmah ; signifies all things appertaining to the spiritual Church, especially amongst the Gentiles : these are the sons of Ishmael, and these their names, signifies doctrinals and their quality : in their villages, signifies the external things of the Church : in their castles, signifies internal things : twelve princes of their people, signifies all primary truths of that spiritual Church.

3266. " These are the names of the sons of Ishmael"—that hereby are signified the qualities of their doctrinals, viz., of the spiritual, appears from the signification of name, as denoting

quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the signification of sons, as denoting truths, and also doctrinals, see n. 489, 491, 533, 1147, 2623; and from the representation of Ishmael, as denoting the spiritual, see above, n. 3263.

3267. "In their names, according to their nativities"—that hereby are signified interior qualities according to the derivations of faith, appears from the signification of name, as denoting quality, or of names, as denoting qualities, see above, n. 3266, in the present case interior qualities, because it is said, "These are the *names* of the sons of Ishmael in their *names*," where names in the former place denote general qualities, but in the latter place qualities which are in the former, or which are as to the former, that is, interior qualities; and because these qualities are according to the derivations of faith, which are signified by these words, "According to their nativities;" that nativities are derivations of faith, consequently of the Church, may be seen, n. 1145, 1255, 1330, 3263. With the Lord's spiritual Church the case is this, that it is dispersed over the whole globe, and that it is everywhere various according to articles of belief or the truths of faith; these varieties are the derivations which are here signified by nativities, which exist as well together at the same time as successively. The Lord's spiritual kingdom itself in the heavens is also thus circumstanced, viz., it is various according to what appertains to faith, insomuch that there is not one society, nor even one in a society, who, in those things which relate to the truth of faith, is entirely agreed with others as to his ideas, see n. 3241. Nevertheless the Lord's spiritual kingdom in the heavens is one; the reason is, because all account charity as principal, for charity constitutes the spiritual church, and not faith, unless you say that faith is charity; whosoever is principled in charity, he loves his neighbor, and with regard to his dissenting from him in matters of belief, this he excuses, provided only that he lives in goodnesses and truths; he does not even condemn the well-disposed Gentiles, although they are ignorant of the Lord, and know not any truth of faith; for he who lives in charity, that is, in good, receives truths from the Lord, such as suit with his good, and good Gentiles receive such truths as in another life may be bended into truths of faith, see n. 2599, 2600, 2601, 2602, 2603: but he who is not principled in charity, that is, who does not live in good, can in no wise receive any truth; he may indeed know what is true, but it is not implanted in his life; thus he may have it indeed in his mouth, but not in his heart; for truth cannot be conjoined with evil, wherefore also they who know truths, which are called articles of belief, and do not live in charity, or in good, although they are in the Church, as being born there, still they are not of the Church, inasmuch as

they have nothing of the Church in them, that is, nothing of good, to which truth may be conjoined.

3268. "The first-born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, and Mishmah, Dunah, and Massah, Hadar, and Thema, Jetur, Naphish, and Kedmah"—that hereby are signified all things appertaining to the spiritual Church, especially amongst the Gentiles, appears from the representation of those who are here named, some of whom are mentioned in other parts of the Word, particularly the prophetic, as Nebaioth, Kedar, Dunah, and Thema, and there signify such things as appertain to the spiritual Church, especially amongst the Gentiles; and it is further evident from this consideration, that they are in number twelve, and by twelve are signified all things appertaining to faith, consequently to the Church, on which subject we shall speak presently; and therefore it is said in verse 16, that there were twelve princes of their peoples. That by Nebaioth and Kedar are represented those things which appertain to the spiritual Church, especially amongst the Gentiles, is evident from these words in Isaiah, "A company of camels shall cover thee, the dromedaries of Midian and Ephah, all shall come from Sheba; they shall carry gold and frankincense, and shall announce the praises of Jehovah: all *the flock of Kedar* shall be gathered together to thee; the *rams of Nebaioth* shall minister to thee, they shall ascend my altar to be well pleasing," lx. 6, 7; speaking in the supreme sense concerning the Lord, and in the respective sense concerning His kingdom; the flock of Kedar denotes spiritual good; that flock is spiritual good, may be seen, n. 343, 415, 2566; the rams of Nebaioth denote spiritual truth; that ram is spiritual truth, may be seen, n. 2833. That Kedar is Arabia, is evident from the following passages, and that Arabia was named Kedar may appear from this consideration, that what are mentioned in these two verses are lands or nations, all named from the sons and grandsons of Abraham, as Midian, Ephah, Sheba, spoken of above, verses 2, 3, 4, and so in the present verse, Kedar and Nebaioth. So in Ezekiel, "*Arabia* and all the *princes of Kedar*, these are the traders of thy hand, in lambs, and rams, and he-goats, in these are thy traders," xxvii. 21; speaking of Tyre, that is, of those who are principled in the knowledges of goodness and truth, that Tyre denotes those, may be seen, n. 1201; Arabia denotes spiritual good, the princes of Kedar spiritual truths; lambs, rams, and he-goats are spiritual goods and truths. So in Jeremiah, "Arise, ascend to *Kedar*, and lay waste the sons of the east, their tents and their flocks they shall take, their curtains, and all their vessels, and their camels, they shall take to themselves," xlix. 28, 29; speaking of the vastation of the spiritual Church understood by Kedar and the sons of the east, where tents and flocks denote the goods of that Church, and

curtains and vessels denote its truths; the holy things of worship are what are signified by tents and flocks, and by curtains and vessels, but the holy things of worship have all of them relation to good and truth. They, however, who are not principled in truth, because not in good, are those who are represented by the Arabians and the Kedars in the wilderness, as in Isaiah, "Babel shall not be inhabited forever, *the Arabian shall not tarry there*," xiii. 20: again, "Let the wilderness and the cities thereof lift up, the *villages which Kedar inhabits*," xlii. 10, 12: so in Jeremiah, "In the ways thou hast set for them, as the *Arabian in the wilderness*," iii. 2: and in David, "Woe is me, because I sojourn at Mesech, I tarry with the tents of *Kedar*," Psalm cxx. 5: and in Isaiah, "In the *forest in Arabia* ye shall pass the night, O troops of Dedan; bring ye water to meet him that thirsteth, ye inhabitants of the *land of Thema*, with the bread thereof prevent him that wandereth, because they shall wander before swords, before the drawn sword, before the bended bow, and before the weight of war; for thus has the Lord said unto me, yet a year, according to the year of a mercenary, and all the GLORY OF KEDAR shall be consumed, and the residue of the number of bows of the mighty *sons of Kedar*," xxi. 13, 14; where to pass the night in the forest of Arabia, denotes to be vastated as to truth; the troops of Dedan denote those who are principled in knowledges, see n. 3240, 3241; the inhabitants of the land of Thema, denote those who are in simple good, such as the well-disposed Gentiles are principled in; that these were so called from Thema the son of Ishmael, is evident; Kedar denotes those who are in simple truth; of whom it is said, that they shall wander before swords, and before the weight of war, by which is signified that they will not sustain temptation-combats, because they are no longer principled in good. So in Jeremiah, "Pass over to the isles of Chittim and see, and *send to Kedar*, and attend diligently, and see whether it was ever done like this, whether a nation hath changed gods, and they are not gods," ii. 10; where the isles of Chittim denote those who are more remote from worship, that is, the Gentiles, who are principled in simple good, and thence in natural truth, see n. 1156, 1158; that Kedar also denotes such, is evident. Again, in the same prophet, "I have received a cup from the hand of Jehovah, and have made all nations to drink, to whom Jehovah hath sent me, both Dedan, and *Thema*, and Buz, and all that are cut off the corner, and all the *kings of Arabia*, and all the kings of the west, that dwell in the wilderness," xxv. 17, 23, 24; speaking also of the vastation of the spiritual Church, where amongst many others are mentioned Thema and Arabia, whence it is evident, that by Thema, as by Arabia, are signified those who are of the spiritual Church; but to Arabia are attributed

kings and also cities, whereas to Kedar are attributed princes and villages. Besides these, Duma is also mentioned in Isaiah, chap. xxi. 11. The ground and reason why by these nations are signified the things appertaining to the spiritual Church is, because the ancient Church, which was spiritual, was amongst them, see n. 1238, 2385; but their doctrinals and rituals were various, nevertheless they formed one Church, because they made not faith, but charity essential; in process of time however, as charity ceased, even that [principle or property] of the Church, which was amongst them, became none, nevertheless there still remained a representative of the Church by them, with variety according to that [principle or property] of the Church which had been amongst them; hence it is, that where-soever these nations are named in the Word, they signify, not these nations, but only that [principle or property] of the Church in general which had existed amongst them.

3269. "These are the sons of Ishmael, and these their names"—that hereby are signified doctrinals and their quality, appears from the signification of sons, as denoting truths, and also doctrinals, and from the signification of name, as denoting quality, see above, n. 3266.

3270. "In their villages"—that hereby are signified the external things of the Church, appears from the signification of villages, as denoting the external things of faith, and thus of the Church; the external things of the Church are rituals, the internal things are doctrinals, when these are not things of mere science only, but of life; external things were represented by villages, because they were out of cities, but internal things were represented by cities themselves; that cities are doctrinals, may be seen, n. 402, 2268, 2449, 2712, 2943, 3216.

3271. "In their castles"—that hereby are signified things internal, appears from the signification of castles, as denoting the internal things of faith, in the present case of the Church, because they are especially predicated of the Gentiles, who are not in possession of the truth of faith, but of rational and natural truth; these truths are called castles, when the truths of faith are called cities. In the original tongue, these expressions, which signify villages and castles, signify also courts and palaces, and courts in like manner are the external things of the Church, and palaces the internal.

3272. "Twelve princes of their peoples"—that hereby are signified all the primary [truths or principles] of that spiritual Church, appears from the signification of twelve, as denoting all the things of faith, or of the Church, see n. 577, 2089, 2129, 2130; and from the signification of princes, as denoting primary [truths or principles], seen n. 1482, 2089; and from the signification of people, as denoting those who are principled in truths, see n. 1259, 1260, consequently those who are of

the spiritual Church, for they are said to be principled in truths. That all numbers in the Word signify things, may manifestly appear from the number twelve, which so often occurs; this number, wheresoever it is written in the Word, signifies all; as the twelve tribes in the Old Testament, and the twelve Apostles in the New, signify all things of faith, consequently all things of the Church; so in the present ease, twelve princes signify all the primary [truths or principles] of that Church which is represented by so many sons of Israel. That the number twelve has such signification, may appear from what was adduced in the passages above cited, and also from the following passages in the Word, "I heard the number of those who were sealed out of every tribe of Israel; of the tribe of Judah were sealed *twelve thousand*; of the tribe of Reuben were sealed *twelve thousand*; of the tribe of Gad were sealed *twelve thousand*," and so forth, Apoc. vii. 4, 5, 6, 7, 8; where by the twelve thousand sealed out of every tribe, nothing else is signified than that all who are principled in faith, that is, in the good thereof, are saved. Again, "A woman encompassed with the sun, and the moon under her feet, and on her head a crown of *twelve stars*," Apoc. xii. 1; where woman denotes the Church, see n. 252, 253; the sun denotes celestial love, the moon spiritual love, see n. 30 to 38, 1529, 1530, 2441, 2495; twelve stars denote all things of faith: that stars are the knowledges of good and of truth, which appertain to faith, see n. 2495, 2849. Again, "The holy city New Jerusalem, having *twelve gates*, and above the gates *twelve angels*; and names written, which are of the *twelve tribes* of the sons of Israel; the wall of the city had *twelve foundations*, and in them the names of the *twelve apostles* of the Lamb; he measured the city in furlongs *twelve thousand*; and he measured the wall thereof, *a hundred and forty-four cubits (twelve times twelve)*, which is the measure of a man, that is, of an angel: the *twelve gates* were *twelve pearls*," Apoc. xxi. 12, 14, 16, 17, 21; where by the holy city nothing else is signified but the Lord's spiritual kingdom: and by the gates, the wall, and the foundations, are signified the things which appertain to charity and faith, *all* of which are expressed by twelve so often mentioned. That neither twelve tribes are here meant, nor twelve apostles, may be plain to every one. Again, "In the midst of the street thereof and of the river, on this side and on that was the tree of life, bearing *twelve fruits*, according to every month yielding its fruit," Apoc. xxii. 2; where twelve fruits are all the things of charity: so in Matthew, "Jesus said, verily I say unto you, that ye who have followed Me in the regeneration, when the Son of man shall sit on the throne of His glory, ye shall also sit on *twelve thrones*, judging the *twelve tribes* of Israel," xix. 28; where by apostles are not meant apostles, nor by thrones thrones, nor by tribes tribes,

but all things appertaining to faith, see n. 2129. Moreover, in the Word of the Old Testament, where mention is made of twelve tribes, it signifies all things relating to the Church: the case is the same in regard to the *twelve stones* according to the names of the *twelve tribes* of Israel, in the urim and thummim, Exod. xxviii. 21; and with the *twelve breads* of proposition (the shew-bread) set in order on the table, Levit. xxiv. 5, 6; and in other instances. That also all things appertaining to faith are contained in the twelve sons of Jacob or Israel, will be shown, by the Divine Mercy of the Lord, when we come to treat hereafter of the xxixth and xxxth chapters.

3273. Verses 17, 18. *These are the years of the lives of Ishmael, an hundred years, and thirty years, and seven years; and he expired and died, and was gathered to his people. And they resided from Havilah even to Shur, which is upon the faces of Egypt, in coming to Ashur; he fell upon the faces of all his brethren.* These are the years of the lives of Ishmael, signifies the representative state of the Lord's spiritual kingdom by Ishmael: an hundred years, thirty years, and seven years, signifies the things appertaining to that state: and he expired and died, signifies an end of the representation by Ishmael: and was gathered to his people, signifies that these particulars are concerning Ishmael: and they resided from Havilah even to Shur which is upon the faces of Egypt, in coming to Ashur, signifies the extension of intelligence: he fell upon the faces of all his brethren, signifies contentions respecting truth, but that he was superior.

3274. "These are the years of the lives of Ishmael"—that hereby is signified the representative state of the Lord's spiritual kingdom by Ishmael, appears from the signification of years and of lives, as here denoting representative states, see above, n. 3251; and from the representation of Ishmael, as denoting the Lord's spiritual kingdom, see n. 2699, 3263, 3268.

3275. "An hundred years, and thirty years, and seven years"—that hereby are signified the things appertaining to that state, may appear from what was said above, n. 3252, concerning the age of Abraham.

3276. "And he expired and died"—that hereby is signified an end of the representation by Ishmael, appears also from what was said above, n. 3253, where the same words occur, and the internal sense is the same. In like manner, that by being gathered to his people is signified, that these particulars are concerning Ishmael, may be seen, n. 3255.

3277. "And they resided from Havilah even to Shur, which is upon the faces of Egypt, in coming to Ashur"—that hereby is signified the extension of intelligence; and that by falling on the faces of all his brethren, are signified contentions

about truth, but that he was superior, appears from what was said, n. 115, 1951, where these expressions are explained.

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3278. Verses 19, 20. *And these are the nativities of Isaac the son of Abraham; Abraham begat Isaac. And Isaac was a son of forty years in taking to himself for a woman Rebecca the daughter of Bethuel, the Aramæan, of Padan-Aram, the sister of Laban the Aramæan.* These are the nativities of Isaac the son of Abraham, signifies the Lord's Divine Rational [principle] from which was derived the Divine Natural [principle]; Abraham begat Isaac, signifies the Divine Rational [principle] originating in the essential Divine [principle]: and Isaac was a son of forty years, signifies the rational principle made Divine through the Lord's own proper power by temptation-combats; in taking to himself for a woman Rebecca, signifies the conjunction of Divine Truth; the daughter of Bethuel the Aramæan of Padan-Aram, the sister of Laban the Aramæan, signifies quality and state.

3279. "These are the nativities of Isaac the son of Abraham"—that hereby is signified the Lord's Divine Rational principle from which was derived the Divine Natural principle, appears from the signification of nativities, as denoting derivations, see n. 1145, 1255, 1330, viz., derivations of faith, where faith is the subject treated of, and derivations of the Church, where the Church is the subject treated of, as above, the derivations of the spiritual Church are denoted by the nativities of Ishmael, see n. 3263; but in the present case, inasmuch as nativities are predicated of the Lord, therefore Divine Nativities are what are meant, viz., the birth of the Divine Rational [principle] from the essential Divine [principle], which is signified by Isaac being begotten of Abraham, as the birth of the Divine Natural [principle] from the Divine Rational is signified by Esau and Jacob being begotten of Isaac, for by Esau and Jacob is represented the Lord's Divine Natural [principle], by Esau that principle as to good, and by Jacob that principle as to truth, which is the subject treated of in what now follows; this is what is here signified by nativities.

3280. "Abraham begat Isaac"—that hereby is signified the Divine Rational [principle] originating in the essential Divine [principle], appears from the representation of Abraham, as denoting the essential Divine [principle]; and from the representation of Isaac, as denoting the Divine Rational [principle], on which subjects much has been said above.

3281. "And Isaac was a son of forty years"—that hereby is signified the rational [principle] made Divine through the Lord's own proper power by temptation-combats, appears from the representation of Isaac, as denoting the Divine Rational

[principle], concerning which see above; and from the signification of forty, as denoting temptations, see n. 730, 862; and from the signification of years, as denoting states, see n. 23, 487, 488, 493, 893, 2788; hence the internal sense of these words is, that the Lord made His rational [principle] Divine even as to truth, by temptation-combats, thus of His own proper power; that the Lord, of His own proper power, by temptations admitted upon Himself, made all that was Human in Himself Divine, was shown above, n. 1616, 1663, 1668, 1690, 1787, 2083, 2523, 2632, 2776, 3030, 3043, 3141.

3282. "In taking to himself for a woman, Rebecca"—that hereby is signified the conjunction of Divine Truth, appears from the representation of Rebecca, as denoting Divine Truth adjoined to Divine Good in the rational principle, the birth whereof from the natural man was treated of in the foregoing chapter.

3283. "The daughter of Bethuel the Aramæan of Padan-Aram, the sister of Laban the Aramæan"—that hereby is signified quality and state, appears from the representation of Bethuel and Laban, and also from the signification of Aram and Padan-Aram, as denoting those things which involve the birth of Divine Truth represented by Rebecca as to quality and state; but what is represented by each, viz., by Bethuel and Laban, and what is signified by Aram or Syria, was explained in the foregoing chapter. The reason why they are here again mentioned, is, because in what follows, the Lord's natural principle is treated of, which principle could not be made Divine until truth was adjoined to His rational principle, and this made Divine; for influx into the natural principle must needs be from the Divine Good of the rational principle through the Divine Truth therein, inasmuch as all man's natural life, in respect to knowing and acting intelligently, is thence derived; for the rational principle is what disposes to order all things in the natural, and according to such orderly arrangement views the things contained therein at pleasure, the rational principle being like superior vision, which in taking a view of the scientifics of the natural man, looks down as it were into a plane beneath itself; the light of that vision is the light of truth, but the origin of the light is from good in the rational principle: more however will be said on this subject in what follows.

3284. Verses 21, 22, 23. *And Isaac prayed to Jehovah on account of his woman, because she was barren, and Jehovah was entreated for her, and Rebecca his woman conceived. And the sons struggled together in the midst of her, and she said, if so, for what is this I? And she went to ask Jehovah. And Jehovah said unto her, two nations are in thy womb, and two people shall be separated from thy bowels, and people shall prevail over people, and the greater shall serve the lesser. Isaac prayed to Jehovah, signifies communication of the Divine [principle]*

which is the Son, with the Divine [principle] which is the Father: on account of the woman because she was barren, signifies that as yet the Divine Natural [principle] was not: and Jehovah was entreated for her, signifies effect: and Rebecca his woman conceived, signifies that [the effect] was from the Divine Truth as a mother: and the sons struggled together in the midst of her, signifies combat concerning which: and she said, if so, for what is this I, signifies straitness: and she went to ask Jehovah, signifies a state of communication: and Jehovah said unto her, signifies perception from the Divine [principle]: two nations are in thy womb, signifies the natural principle as to interior and exterior good, which is conception: and two people shall be separated from thy bowels, signifies that thence truth is derived: and people shall prevail over people, signifies that at first truth shall be superior to the good of truth: and the greater shall serve the lesser, signifies that the good of truth shall be inferior for a time.

3285. "Isaac prayed to Jehovah"—that hereby is signified communication of the Divine [principle] which is the Son, with the Divine [principle] which is the Father, appears from the signification of praying, as denoting to communicate, for prayer is nothing else but communication; and from the representation of Isaac, as denoting the Divine Rational principle; the Divine [principle] which is the Son, is Isaac, or the rational principle when truth is conjoined to it; but the Divine [principle] which is the Father, is here Jehovah. This communication was in the Lord, for the Father was in the Son, and the Son in the Father, John xiv. 10, 11.

3286. "On account of his woman, because she was barren"—that hereby is signified that as yet the natural principle was not, appears from the signification of woman, as denoting Divine Truth, conjoined to good of the rational principle, which truth, it was shown in the preceding chapter, is represented by Rebecca; and from the signification of being barren, as denoting that as yet the natural principle was not; for the case herein is this; the Divine Natural principle had its existence from the Divine Good of the rational principle as a father, and from the Divine Truth therein as a mother; when as yet the Divine Natural principle was not, then the truth of the rational principle is said to be barren, which is here described by the woman being barren. Thus it is in the case of man: during his regeneration, good is insinuated from the Lord into his rational principle, that is, good-will towards his neighbor, and to this good-will or good is adjoined truth from the natural man; this being effected, the natural principle is not as yet regenerated, which may be known from this circumstance, that there often arises combat between the internal or rational man and the external or natural man, and so long as there is combat, the nat-

ural principle is not regenerated ; and whilst the natural principle is not regenerated, the rational as to truth is barren ; thus it is in general, and in like manner in every particular wherein the rational principle dissents from the natural, the rational principle in that particular is said, as to truth, to be barren : the work of regeneration is employed chiefly in this, that the natural man may correspond to the rational, not only in general, but also in every particular ; and the natural man is reduced to correspondence of the Lord by the rational principle, in that good is insinuated into the rational principle, and in this good as in ground, truths are implanted, and afterwards by rational truths the natural principle is reduced to obedience, and when it obeys then it corresponds ; and so far as it corresponds, so far man is regenerated.

3287. “And Jehovah was entreated for her”—that hereby is signified effect, may appear without explication, because when Jehovah is entreated, then prayer comes to pass or is efficacious.

3288. “And Rebecca his woman conceived”—that hereby is signified that [the effect] ~~was~~ from Divine Truth as a mother, appears from the representation of Rebecca, as denoting Divine Truth of the rational principle, concerning which see the preceding chapter ; and from the signification of conceiving, as denoting the first beginning of the birth of the Divine Natural principle as from a mother ; for, as was just now shown above, the Divine Natural principle has its birth from the Divine Good of the rational principle, as from a father, and from the Divine Truth of the rational principle, as from a mother. That this is the case, is known scarcely to any one, and the less so, because few know that the rational principle is distinct from the natural ; nor is this known to any but those who are truly rational, nor are any truly rational but they who are regenerated of the Lord ; the unregenerated do not comprehend this, for with them the rational principle is the same as the natural.

3289. “And the sons struggled together in the midst of her”—that hereby is signified combat, concerning which, appears from the signification of struggling, as denoting to combat ; and from the signification of sons in this passage, as denoting the natural principle as to good and as to truth ; for that Esau and Jacob, who are the sons here spoken of, represented the Lord's Divine Natural principle, Esau as to good, and Jacob as to truth, will appear from what follows. This struggling or combat is also treated of in this chapter, and it is a struggle or combat concerning priority, viz., whether good or truth be prior, or, what is the same thing, whether charity which relates to good, or faith which relates to truth, be prior ; this point has been matter of combat amongst several in the spiritual Church from the earliest times ; and inasmuch as this priority is treated of in what follows, therefore it is said, that the sons struggled

together in the midst of her, and by these words is signified combat, *concerning which*.

3290. "And she said, if so, for what is this I?"—that hereby is signified straitness, may appear from the sense of these words, as denoting straitness, and indeed a straitness by reason of the struggle, that is, the combat, between the brothers; *if so*, signifies if they combated on this account; *for what is this*, signifies that they ought not to combat on this account; *I*, or for what am I, signifies that if they combated on this account, they would not receive influx from rational truth; hence came straitness.

3291. "And she went to ask Jehovah"—that hereby is signified a state of communication, appears from the signification of asking, as denoting communication, when it is spoken concerning the Lord; for it was Jehovah in Himself who was asked; in the historical sense, however, this communication is expressed by praying, see n. 3285, and the state of communication by asking.

3292. "And Jehovah said unto her"—that hereby is signified perception from the Divine [principle], appears from what was just now said, and also from the signification of saying, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552; thus by Jehovah saying is signified to perceive from the Divine [principle].

3293. "Two nations are in thy womb"—that hereby is signified the natural principle as to interior and exterior good, which is conception, appears from the signification of nations, as denoting goods, especially goods of the Church, see n. 1159, 1258, 1260, 1416, 1849. That in the present case are signified goods which are in the natural principle, appears from this consideration, that Esau and Jacob, who were then in the womb, represent the Lord's Divine Natural principle, as will be made very manifest from what follows, where they are treated of. The natural principle like the rational consists of good and truth; good in the natural principle is whatever appertains to natural affections, and is called delightful, but truth is whatever appertains to science, and is called scientific; it is necessary that these two be in the natural principle in order to its existence; what is scientific, considered abstractedly by itself from what is delightful, which is grounded in affection, is not any thing, for the natural principle has its life from what is delightful, deriving thence the very power and capacity of knowing any thing; but what is delightful, which is the good of the natural principle without the scientific, is somewhat, yet it is only somewhat of a vital principle, such as exists with infants: in order therefore that the natural principle be human, it must needs consist both of good and truth, the one being perfected by the other; but it has essential life from good. As to what regards this

good, which is here treated of, it is two-fold, interior and exterior; the interior communicates with the interior man, that is, with the rational principle, the exterior with the external man, that is, with what appertains to the body, constituting life in the external senses, and also in the actions; without a communication on both parts it is impossible for man to live either in regard to the faculty of reason, or to the body. It is this interior communication which remains with man after death, and in another world constitutes his natural life, for a spirit has also natural life, inasmuch as his spiritual life is terminated in what is natural as in its ultimate plane; for man cannot immediately after death think spiritually, except from such things as appertain to his natural principle; but it is this exterior communication which man has during his life in the body, which nevertheless ceases by the death of the body: from these considerations then it may appear what is signified by two nations being in the womb, viz., the natural principle as to interior and exterior good. In the womb signifies, in the internal sense, conception, therefore it is here said that it denotes conception.

3294. “And two people shall be separated from thy bowels”—that hereby is signified that hence truth has birth, appears from the signification of people, as denoting truth, see n. 1259, 1260; and from the signification of being separated from the bowels, as denoting to have birth thence. In the Word, where-soever the subject treated of is concerning nativity, in regard to the birth from the mother, it is said to come forth from the womb or belly, but in regard to the father, it is said to be separated from the bowels; for the womb and the loins are predicated of the things appertaining to love, that is, to good, but when mention is made of being separated from the bowels, the birth of truth is signified; therefore in the present case, when good is treated of, it is said that two nations are in thy womb, but when truth is treated of, it is said two people shall be separated from thy bowels, and hereby is signified, in the internal sense, the birth of truth from good. Two people are spoken of, because as good is interior and exterior, see n. 3293, so also is truth; interior truth in the natural principle is that which is conjoined to interior good of the natural principle, but exterior truth is that which is conjoined to exterior good of the natural principle; the interior truth is called natural truth, but the exterior is called sensual truth. How the case is in respect to these two kinds of truth, will appear, by the Divine Mercy of the Lord, from what follows, where the subject treated of is concerning Jacob, for by Jacob both those kinds of truths are represented.

3295. “And people shall prevail over people”—that hereby is signified that at first truth shall be superior to the good of truth, appears from the signification of people, as denoting

truth, see above, n. 3291 ; and from the signification of prevailing over as denoting to be superior: the people mentioned in the first place signifies truth, but the people mentioned in the second place signifies the good of truth ; the good of truth is the good which exists from truth, and which in its first existence is truth, but is called good, because it appears as good ; hence it is that by people is also signified this good, which is called the good of truth first existing. In order to acquire some idea of this good, it is to be observed, that man, before he is regenerated, does good from a principle of truth, but after he is regenerated, he does good from a principle of good ; or to make it more clear, before man is regenerated, he does good from the understanding, but after he is regenerated, he does good from the will ; the good, therefore, which is from the understanding, is not in itself good, but truth, whereas the good which is from the will, is good. As for example, he who does not honor his parents, but from the commandment of the decalogue is taught to honor them, is influenced by the commandment in the honor which he first pays them ; this honor, however, as being grounded in the commandment, is not good in itself, because it does not proceed from a principle of love, but either from obedience to the law, or from the fear of punishment ; nevertheless it is called the good of truth, yet in its first existence it is truth, inasmuch as at this time the man does not do good but truth ; whereas when he honors his parents from a principle of love, then it is good : the same is true in other instances.

3296. "And the greater shall serve the lesser"—that hereby is signified that the good of truth should be inferior for a time, appears from the signification of greater, as denoting good ; and from the signification of serving, as denoting to be inferior ; and from the signification of lesser, as denoting truth : how this case is, may appear from what follows, being described by Esau and Jacob, for, as was observed, by Esau is represented good, by Jacob, truth. The struggling or combat concerning priority and dominion is described, in the internal sense, by Jacob's depriving Esau of his birthright (primogeniture), and also of his blessing ; nevertheless, that this was done only for a time, is evident from Isaac's prophetic declaration concerning Esau, "Upon thy sword thou shalt live, and shalt serve thy brother, and it shall come to pass when thou shalt have dominion, thou shalt break his yoke from off thy neck," Gen. xxvii. 40. That the expressions contained in the verse, as above explained, have an internal sense, and that without an internal sense, it cannot be known what they signify, viz., what is signified by two nations being in the womb, and by two people being separated from the bowels, and by people prevailing over people, and the greater serving the lesser, is evident ; that these expressions, however, signify what has been said above, will appear

manifestly from what follows, where the same subject is much treated of. Moreover, it can scarcely be believed that such a spiritual signification is involved in these expressions, unless it be known how the case is in respect to good and truth, and how one is born from the other, and how man undergoes a change of state during regeneration. In the internal sense indeed the Lord is treated of, and in the present case how He made His natural principle Divine, but still in the representative sense the regeneration of man is treated of; for the regeneration of man is an image of the Lord's Glorification, see n. 3043, 3138, 3212; that is, in regeneration as in a kind of image it appears how the Lord glorified His Human [principle], or what is the same thing, made it Divine; for as the Lord altogether changed His Human state into Divine, so also the Lord with man, when he regenerates man, altogether changes his state, for he makes his old man new.

3297. Verses 24, 25, 26. *And her days were fulfilled to bring forth, and lo! twins were in her womb. And the first came forth, he was wholly red, like a hairy garment, and they called his name Esau. And after this, his brother came forth, and his hand took hold on the heel of Esau, and they called his name Jacob; and Isaac was a son of sixty years in her bearing them.* Her days were fulfilled to bring forth, signifies the first state of effect: and lo! twins were in her womb, signifies that each principle (viz., good and truth) was conceived together: and the first came forth, he was wholly red, like a hairy garment, signifies the natural good of the life of truth: and they called his name Esau, signifies his quality: and after this, his brother came forth, signifies truth: and his hand took hold on the heel of Esau, signifies the lowest principle of natural good to which it (viz., truth) adhered with some power: and they called his name Jacob, signifies the doctrine of natural truth: and Isaac was a son of sixty years in her bearing them, signifies the state of the Divine Rational principle at that time.

3298. "Her days were fulfilled to bring forth"—that hereby is signified the first state of effect, appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788: these being fulfilled to bring forth, signifies the first state of effect; for to bring forth, in a spiritual sense, has respect to good and truth, and in this sense denotes their existence, see n. 2621, 2629. The case in regard to good and truth, is like that of man's natural offspring, in that they are conceived, are in the womb, are born, and afterwards grow up to maturity; after conception, the efficient, or conceived seed, begins to produce effect, which effect has place in the womb; when these states are fulfilled, and the time is near to bring forth, then the effect commences, and is called the first beginning of the effect, for then the offspring begins to act as from itself, and to exert itself

in attaining to that essential state, which is called the state of the effect.

3299. "And lo! twins were in her womb"—that hereby is signified that each principle (viz., good and truth) was conceived together, appears from the signification of twins, as denoting each principle, viz., good which is represented by Esau, and truth which is represented by Jacob; and from the signification of being in the womb, as denoting conception, concerning which see above, n. 3293. In respect to each principle, viz., good and truth of the natural man, being conceived together, the case is this: whatsoever is born, derives its esse from a father, and itsistere from a mother, and it is impossible that any thing should have being unless it partake of each principle; the natural principle as to good is conceived of the good of the rational principle as a father, and as to truth is conceived of the truth of the rational principle as a mother, see n. 3286, 3288; it is good which gives life, but by truth: each principle is called soul, but still good is principally soul, the truth clothing it as it were with a species of tender vessel or body, so that good is in truth. This is what is signified by twins being in the womb.

3300. "And the first came forth, he was wholly red as a hairy garment"—that hereby is signified natural good of the life of truth, appears from the signification of coming forth, as denoting to be born; and from the signification of red, as denoting good of life, whereof we shall speak presently; and from the signification of a hairy garment, as denoting truth of the natural principle, of which also we shall speak presently. His being the first, signifies, that good as to essence is prior, according to what was said above, n. 3299; mention is made also of a hairy garment, in order to signify that good is clothed with truth, as with a tender vessel or body, according to what was likewise said above, n. 3299; neither is any thing else signified by garment in the Word, than such a principle as invests (or clothes) another principle, wherefore also truths are compared to garments, see n. 1073, 2576. The ground and reason why red signifies the good of life, is, because all good is of love, and essential love is celestial and spiritual fire, and is also compared to fire, and likewise called fire, see n. 933, 934, 935, 936; it is also compared to blood, and is likewise called blood, see n. 1001; because each is red, therefore the good, which is of love, is signified by what is red, as may also appear from the following passages in the Word. "He shall wash his raiment in wine, and his covering in the blood of grapes, *his eyes are redder than wine*, and his teeth whiter than milk," Gen. xlix. 11, 12; speaking of Judah, by whom is here meant the Lord, as may be manifest to every one; raiment and covering denote the Lord's Divine Natural principle; wine and the blood of grapes denote the Divine Good and Divine Truth of the natural principle; of

the former it is said that its eyes are redder than wine, and of the latter that its teeth are whiter than milk ; it is the conjunction of good and truth in the natural principle which is thus described : so in Isaiah, "Who is this that cometh from Edom, *red as to his apparel*, and his garments as of *one that treadeth in the wine-press?*" lxiii. 1, 2 ; where Edom denotes the Divine Good of the Lord's Divine Natural principle, as will appear from what follows ; red as to his apparel denotes the good of truth ; his garments as of one that treadeth in the wine-press denote the truth of good : so in Jeremiah, "Her Nazarites were whiter than snow, they were fairer than milk, *they were redder in bone than rubies*, the sapphire was their polishing," Lam. iv. 7 ; by Nazarites was represented the Lord as to His Divine Human [principle], especially as to His Divine Natural principle ; thus the good therein was represented by their being redder in bone than rubies. Inasmuch as red signified good, especially the good of the natural principle, therefore in the Jewish Church, where all and singular things were representative of the Lord, and thence of His kingdom, consequently of good and truth, because the Lord's kingdom is derived from these principles, it was commanded, that the covering of the tent should be of the "*skins of red rams*," Exod. xxv. 5 ; chap. xxvi. 14 ; chap. xxxv. 7, 23 ; chap. xxxvi. 19 : and also that the water of expiation should be made of the ashes of a burnt *red heifer*, Numb. xix. 2, and the following verses. Unless the color of red had signified somewhat celestial in the Lord's kingdom, it would never have been commanded as above, that the rams should be red, and the heifer red ; that holy things were represented thereby, must be acknowledged by every one who accounts the Word holy. Inasmuch as the color of red has such a signification, therefore also the coverings of the tent were interwoven and tied up with loops of *scarlet*, *purple*, and *blue*, Exod. xxxv. 25. As almost all expressions in the Word have an opposite sense, according to what has been frequently observed above, so also has red, in which case it signifies evil originating in self-love, and this also from this ground, because the lusts of self-love are compared to fire, and are called fire, see n. 934, 1297, 1527, 1528, 1861, 2446 ; in like manner they are compared to blood, and are called blood, see n. 374, 954, 1005 ; hence red in an opposite sense has such signification, as in Isaiah, "If your sins be as *scarlet*, they shall be white as snow ; if they be *red as purple*, they shall be like wool," i. 18 ; so in Nahum, "The shield of the mighty ones of Belial is *become red*, the men of strength are *purpled*, in the *fire of torches* are the chariots in the day," ii. 3 ; so in the Apocalypse, "There appeared another sign in heaven, behold a *great red dragon*, having seven heads, and upon the heads seven diadems," xii. 3 ; again, "I saw, and behold a white horse, and he that sat

thereon had a bow, and there was given him a crown, and he went forth conquering and to conquer; then *went out another horse red*, and to him that sat thereon it was given to take away peace from the earth, and that they should kill one another, and there was given unto him a great sword; afterwards there went forth a black horse, and lastly a pale horse, whose name was Death," vi. 2 to 8.

3301. That by a hairy garment is signified truth of the natural principle, appears from the signification of garment, as denoting such a principle as invests (or clothes) another principle, in the present case therefore denoting truth, because this invests, (or clothes) good, for truth is a vesture, see n. 1073, 2576; or, what is nearly the same thing, truth is a vessel receptive of good, see n. 1469, 1496, 1832, 1900, 2063, 2261, 2269; and also from the signification of hairy, as denoting the natural principle as to truth. Hair is occasionally mentioned in the Word, and therein signifies the natural principle; the reason is, because hairs are excrescences in the ultimate parts of man, as also the natural principle is in his rational principle and the interiors thereof: it appears to man, during his life in the body, that the natural principle in him is all and every thing, but this is so far from being true, that the natural principle is rather an excrescence from his internal principles, as hairs are from what appertains to the body; they proceed also in nearly the like manner from things internal; wherefore also those men, who in the life of the body have been merely natural, when in another life they are exhibited to the sight according to that state, appear hairy as to almost the whole face. Moreover, man's natural principle is represented by hair; when it is grounded in good, it is represented by decent and well-adjusted hair, but when it is not grounded in good, by unbecoming and dishevelled hair. It is in consequence of this representation, that hair in the Word signifies the natural principle, especially in regard to truth, as in Zechariah, "It shall come to pass in that day, the prophet shall be ashamed, a man by reason of his vision, when he hath prophesied, and they shall not put on a *hairy garment* that they may declare a lie," xiii. 4; where prophets denote those who teach truths, in the present case who teach falses, see n. 2534; vision denotes truths, in the present case falses; a hairy garment denotes the natural principle as to truth, and whereas there was not any truth, but only what was false, therefore it is said that they declare a lie: prophets were clothed with such raiment, in order to represent natural truth, as being external; therefore also Elijah the Tishbite, by reason of such clothing, is called a "*hairy man*," 2 Kings i. 8; and John, who was the last of the prophets, had raiment of "*camel's hair*," Matt. iii. 4; that camels denote scientifics in the natural man, may be seen, n. 3048, 3071, 3143, 3145; and

that scientifics are the truths of the natural man, n. 3293. That hair signifies the natural principle as to truth, appears manifest from the Nazarites, to whom it was commanded, that during all the days of their Nazariteship, "*no razor should pass upon their head*, until the days were fulfilled in which they should separate themselves to Jehovah, and then they should let down the hair of their head, and should then *shave the head of their Nazariteship* at the door of the tent of the congregation, and should put the hair upon the fire which was under the eucharistic sacrifice," Numb. vi. 5, 18, 19; the Nazarites represented the Lord as to His Divine Human [principle], and thence they represented the man of the celestial Church, who is a likeness of the Lord, see n. 51, and the natural principle of that man by the hair; wherefore when they were sanctified, they were to put off their natural old or former man, to which they were born, and were to put on the new man, which was signified by this, that when the days were fulfilled, in which they should separate themselves to Jehovah, they should *let down the hair of their head*, and should put it on the fire beneath the sacrifice; for the state of the celestial man is this, that he is principled in good, and by virtue of good knows all truths, and never thinks and speaks from truths concerning good, much less from scientifics, see n. 202, 337, 2715, 2718, 3246; moreover celestial men are such, that before they put off that state, they are in so strong a natural principle as to truth, that they can engage in combat with the infernals, for it is truth, not good, which engages in combat, inasmuch as the infernals are not capable of the most distant approach to good; that such is the nature and quality of good and of truth, may be seen, n. 1950, 1951. Hence it is evident whence Samson had strength *from his hair*, of whom it is thus written, "The angel of Jehovah appeared to the mother of Samson, saying, lo! thou shalt conceive and bear a son, and *no razor shall come up upon his head, he shall be a Nazarite of God*, a child from the womb," Judges xiii. 3, 5; it is afterwards said, that he told Delilah, that *if he was shaven his strength would depart from him*, and he should be rendered weak; and then, *when he was shaven*, that his strength departed, and the Philistines seized upon him; and afterwards *when the hair of his head began to grow*, as he was shaven, that his strength returned, so that he removed the pillars of the house, Judges xvi. 1 to the end. Who does not see that in these particulars are contained heavenly arcana, which can be known to no one, unless he be instructed concerning representatives, viz., that the Nazarite had relation to the celestial man, and so long as he had hair, had relation to the natural principle of that man, who, as was observed above, is in so powerful and strong a principle of truth? And whereas at that time all representatives, which were enjoined by the Lord, had

such force and effect, hence Samson had his strength ; but he was not a sanctified Nazarite, such as those spoken of above, who had put on a state of good instead of a state of truth : hence the effect of his strength by reason of his hair was principally for this purpose, that he might represent the Lord, Who, by virtue of the natural man as to truth, fought with the hells and subdued them, and this before He put on Divine Good and Truth also as to the natural man. Hence likewise it is evident why it was required, “that the great priest, upon whose head the oil of anointing was poured, and his hand fulfilled to put on raiment, *should not shave his head, and should not rend his clothes,*” Lev. xxi. 10 ; and in like manner it was required of the priests the Levites, in treating of the new temple, that *they should not shave their heads, and let down their hair,*” Ezek. xlv. 20, viz., that they might represent the Lord’s Divine Natural principle as to truth which is grounded in good, and is called the truth of good. That hair signifies the natural principle as to truth, appears also from the prophetic parts of the Word, as in Ezekiel, “I have given thee as the bud of the field, whence thou hast increased and grown up to ornaments of ornaments, thy breasts are fashioned, and thy *hair* is grown,” xvi. 7 ; speaking of Jerusalem, which in this chapter denotes the ancient Church, which in process of time became perverted ; the breasts fashioned denote natural good, the hair which was grown denotes natural truth. So in Daniel, “I saw until the thrones were cast down, and the ancient of days sat, his raiment was like white snow, and *the hair of his head like clean wool* ; his throne was as a flame of fire,” vii. 9 ; and in the Apocalypse, “In the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle ; his head and *hairs were white*, like white wool, like snow, and his eyes as a flame of fire,” i. 13, 14 ; where white hairs like clean wool denote the Divine Natural principle as to truth. Essential truth in the Word, and in the rituals of the Jewish Church, was represented by white, and inasmuch as essential Truth is from good, it is called clean wool. The ground and reason why the representation of truth is by white, and of good by red, is, because truth has relation to light, and good to fire from whence light proceeds ; hair, like other expressions in the Word, has also an opposite sense, and signifies the natural principle as to truth perverted ; as in Isaiah, “In that day shall the Lord shave by a hired razor, in the passages of the river, by the king of Ashur, *the head and the hairs of the feet*, and shall also consume the *beard,*” vii. 20 : so in Ezekiel, “Son of man, take to thee a sharp sword, take to thee a *barber’s razor and draw it over thy head, and over thy beard* ; afterwards take to thee balances of weight, and divide them ; burn a third with fire in the midst of the city ; smite a

third with the sword round about it ; and a third disperse to the wind : and thou shalt take thereof a few in number, and bind it in thy wings ; lastly, thou shalt take thereof again, and cast it into the midst of the fire, and burn it with fire, whence fire shall go forth to the whole house of Israel," v. 1, 2, 3, 4 ; hereby is representatively described, that there was no longer any natural truth interior and exterior, which is signified by hair and beard ; that this was destroyed by concupiscences, is signified by its being to be burnt with fire ; that it was destroyed by reasonings, is signified by its being to be smitten with the sword round about ; that it was destroyed by false principles, is signified by its being to be dispersed to the wind : hereby is implied the same as what the Lord teaches in Matthew, where He says of the seed, which is truth, that "some fell amongst thorns, some on a rock, and some on the way," xiii. 1 to 9. That hair signifies truths unclean and false which appertain to the natural man, was also represented by this circumstance, that a woman who was to be married from amongst the prisoners of the enemy, was to be led to the house, *the hair of her head to be shaved*, her nails to be pared, and the garments of her captivity to be removed, Deut. xxi. 12, 13 ; also from this circumstance, "that when the Levites were consecrated, the water of expiation was to be sprinkled upon them, and *they were to cause a razor to pass over all their flesh*, and were to wash their garments, and thus were to be pure," Numb. viii. 7 and further from this, "that Nebuchadnezzar was driven away from man, that he might eat grass like oxen, and his body might be wet with the dew of heaven, *until his hair grew like that of eagles*, and his nails like those of birds," Dan. iv. 30 : and lastly from this circumstance, that in the leprosy the colors of the *hair and beard* should be observed, as white, reddish, yellow, and black ; the same was to be observed in respect to the garments ; and that he who was cleansed from the leprosy, should shave away *all the hair of his head, beard, and eyebrows*, Levit. xiii. 1 to the end ; xiv. 8, 9 ; whereby were signified unclean false principles grounded in what is profane, which is leprosy in the internal sense. But baldness signified the natural principle, in which is nothing of truth, as in Isaiah, "He is gone up to Bajith and to Dibon, the high places to weeping over Nebo, and Moab shall howl over Medba, *on all their heads shall be baldness, every beard shall be shaven*," xv. 2 : so again, "It shall come to pass that instead of well-set hair shall be *baldness*, and burning instead of beauty," iii. 24. The circumstance of the boys who said to Elisha, *go up, thou bald-head, go up, thou bald-head*, being torn in pieces by bears out of the wood, 2 Kings ii. 23, 24, represented those who blaspheme the Word, as if the truth was not contained therein ; for Elisha represented the Lord as

to the Word, see n. 2762 : hence also it is evident how much representatives prevailed at that time.

3302. "And called his name Esau"—that hereby is signified its quality, viz., the quality of the natural principle as to good, appears from the signification of calling a name, or of calling by name, as denoting to know the quality of a person or thing, see n. 144, 145, 440, 768, 1754, 1896, 2009, 2724, 3006; and from this consideration, that names in the Word, how many soever are mentioned, in the internal sense signify things, see n. 1224, 1888; this is the case also in respect to Esau. That Esau signifies the Lord's Divine Natural principle as to Divine Good at first conceived, appears from what has been already said, and from what follows concerning Esau, and also from other parts of the Word: but inasmuch as Esau and Edom have nearly the same signification, with this difference only, that Edom signifies the Divine Natural principle as to good, to which are adjoined the doctrinals of truth, therefore at the explication of verse 31, where Esau is called Edom, by the Divine Mercy of the Lord, their signification will be confirmed by passages from the Word.

3303. "And after this his brother came forth"—that hereby is signified truth, appears from the signification of brother, as denoting good, and also denoting truth, these being called brothers; that charity is the brother of faith, or good the brother of truth, may be seen, n. 367; so *vice versa*, faith is the brother of charity, or truth the brother of good; also in the natural principle, the affection of good is called brother, and the affection of truth, sister; see n. 3160; likewise husband and woman, and also man (*vir*) and woman; but this always in respect to the states treated of.

3304. "And his hand took hold on the heel of Esau"—that hereby is signified the lowest principle of natural good to which it adhered (viz., truth), with some power, appears from the signification of hand, as denoting power, see n. 878, and as being predicated of truth, n. 3091; and from the signification of taking hold of, as denoting to adhere to: and from the signification of heel, as denoting the lowest principle of what is natural, see n. 259; and from the representation of Esau, as denoting the good of the natural principle, see n. 3302. Hence it is manifest that by his hand taking hold of the heel of Esau, is signified the lowest principle of natural good, to which truth adhered with some power. With regard to this circumstance, that truth adhered with some power to the lowest good of the natural principle, the case is this; the natural principle or the natural man, when it is regenerated, has its conception as to good and truth from the rational principle, or by the rational from the spiritual principle, by this from the celestial, and by

the celestial from the Divine; thus there is a succession of influx, which beginning from the Divine Principle, and thus going on by gradations, is terminated in the lowest state of the natural principle, that is, in the worldly and corporeal principle. When the lowest natural principle is in any respect vitiated by what is hereditary from the mother, in this case truth cannot be united with good, but only adhere to it with some power, nor is truth united with good until that vitiation is expelled; this is the reason that good indeed is connate to (born with) man, but not truth, and therefore infants are without any knowledge of truth, and truth is to be learned by them, and afterwards to be conjoined to good, see n. 1831, 1832; it is on this account also said, that they struggled together in the midst of her, that is, fought together, see n. 3289; hence it is that from the first conception truth supplants good, as it is said of Jacob that he supplanted Esau, “Doth he not call his name Jacob, and hath *supplanted me these two times?*” Gen. xxvii. 36; and in Hosea, “To visit upon Jacob his ways, he will recompense him according to his works, *in the womb he supplanted his brother,*” xii. 2, 3. They who keep the mind fixed in historicals only, and cannot separate it thence, know no other than that the particulars here mentioned, as well as those mentioned above, are a sort of preface to what happened afterwards between Esau and Jacob, in which notion they are also confirmed by what follows; but such is the Word of the Lord, that things historical are in their series, and things spiritual, which appertain to the internal sense, are in theirs, to the intent that the former may be viewed by the external man, but the latter by the internal, and thus there may be a correspondence between each, viz., the external man and the internal; and this by means of the Word, for the Word is the union of earth and heaven, as has been frequently shown above; thus in every particular person, who is in a holy principle whilst he reads the Word, there is a union of his external man which is on earth, with his internal man which is in heaven.

3305. “And they called his name Jacob”—that hereby is signified the doctrine of natural truths, appears from the signification of calling a name, or of calling by name, as denoting quality, see above, n. 3302; the quality which is represented by Jacob, is the doctrine of natural truth, as may appear from the representation of Esau, as denoting the good of life of natural truth, see n. 3300, and from the several passages in the Word where the name is mentioned: for there are two things which constitute the natural principle, as there are two things which constitute the rational, yea, which constitute the whole man, one which appertains to life, the other which appertains to doctrine: what appertains to life is of the will, what appertains to doctrine is of the understanding; the former is called good, but the latter truth; this good is what is represented by Esau,

but the truth by Jacob, or what is the same thing, the good of life of natural truth is what is represented by Esau, and the doctrine of natural truth is what is represented by Jacob; whether we speak of the good of life of natural truth, and the doctrine of natural truth, or of those who are principled therein, it is the same thing, for good of life and doctrine of truth cannot be given without their subject, but must needs respect man as the subject in which they dwell and operate, otherwise they would be mere abstract principles; wherefore by Jacob are here signified those who are in the doctrine of natural truth. They who abide merely in the sense of the letter of the Word, believe that by Jacob is meant all that people which was derived from Jacob, and therefore they apply to that people all those things which were spoken both historically and prophetically concerning Jacob; but the Word is Divine, principally in this, that all and singular the things contained therein do not respect one nation, or one people, but the universal human race, viz., that which is, which was, and which shall be; and what is still more universal, viz., the Lord's kingdom in the heavens, and in a supreme sense the Lord Himself. It is in consequence of this universal respect, that the Word is Divine: if it only had respect to one nation, it would then be human, and would have nothing more of a Divine Principle in it, than there was of holy worship subsisting amongst that nation; that such holy worship did not subsist with the people, which is called Jacob, may be known to every one: hence also it is evident, that by Jacob in the Word is not meant Jacob, nor by Israel, Israel (for in almost every part of the prophetic Word, where Jacob is spoken of, mention is made also of Israel), and no one can know what is specifically understood by the one, and what by the other, unless by virtue of that sense which lies concealed under the letter, and contains in it the arcana of heaven. That by Jacob therefore is signified, in the internal sense, the doctrine of natural truth, or what is the same thing, those who are principled in that doctrine, of whatever nation they be, and that in a supreme sense the Lord is understood, may appear from the following passages, "The angel said unto Mary, thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus; He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David, so that He shall reign over *the house of Jacob* for ages, and of His kingdom there shall be no end," Luke i. 31, 32, 33; that in this passage by the house of Jacob is not here meant the Jewish nation or people, every one sees plainly, for the Lord's kingdom was not over that people, but over all the universe who are principled in faith in Him, and by virtue of faith in charity; hence it is manifest, that by Jacob, whom the angel mentions, is not meant the people of

Jacob, consequently neither is the people of Jacob to be understood as spoken of in other parts of the Word, where mention is made of the seed of Jacob, of the sons of Jacob, of the land of Jacob, of the inheritance of Jacob, of the king of Jacob, and of the God of Jacob, which expressions so frequently occur in the Word of the Old Testament: the case is the same in respect to Israel, as may appear from the following passage in Matthew, "The angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child, and his mother, and flee into Egypt, that it might be fulfilled which was spoken by the prophet, saying, out of Egypt have I called my son," ii. 13, 14, 15; in the prophet it is thus written, "*When Israel was a child, then I loved him, and out of Egypt have I called my son,*" Hosea xi. 1; that Israel here means the Lord, is manifest; and yet from the sense of the letter it cannot be known, but that by the child Israel are meant the first descendants of Jacob, who came into Egypt and were thence called forth: the case is the same in other passages where mention is made of Jacob and Israel, although it does not appear from the sense of the letter; as in Isaiah, "Hear, O *Jacob my servant, and Israel whom I have chosen*, thus saith Jehovah thy Maker, and He that formed thee from the womb, who helpeth thee, Fear not *My servant Jacob and Jeshurun* whom I have chosen, because I will pour waters upon him that is thirsty, and rivers upon the dry; I will pour my spirit upon thy seed, and my blessing upon thy sons; this shall say I am Jehovah's, and this *shall call himself by the name of Jacob*, and this shall write with his hand to Jehovah, and *shall surname himself by the name of Israel*," xlv. 1, 2, 3, 5: where Jacob and Israel manifestly denote the Lord, and the seed and sons of Jacob denote those who are principled in faith in Him. So in the prophetic declaration concerning the sons of Israel in Moses, "Joseph shall sit in the strength of his bow, and the arms of his hand shall be strengthened by the hands of the *mighty Jacob*, thence the shepherd *the stone of Israel*," Gen. xlix. 24; where the mighty Jacob and the stone of Israel manifestly denote the Lord: so in Isaiah, "My glory will I not give to another, attend to me, O *Jacob, and Israel called by Me*, I am the same, I am the first, also I am the last," xlviii. 11, 12; where Jacob and Israel likewise denote the Lord. So in Ezekiel, "I will take the wood of Joseph, which is in the hand of Ephraim, and of the tribes of Israel his companions, and will add them upon him with the wood of Judah, and will make them into one wood, that they may be one in my hand: I will take *the sons of Israel* from amongst the nations whither they have departed, and I will gather them together from the places round about, and will bring them upon their own land, and will make them into one nation in the land, in the *mountains of Israel*, and one king shall be to them all for a king, and they

shall no longer be two nations, and shall no longer be divided again into two kingdoms: *my servant David* shall be a king over them, and they shall all have one shepherd: then they shall dwell upon the land which I have given to *my servant Jacob*, wherein your fathers dwelt; they shall dwell upon it, they and their sons, and their sons' sons, even to eternity; *David my servant* shall be a princee to them forever: I will establish with them a covenant of peace, a covenant of eternity shall be with them; I will give them, and I will multiply them, and will place my sanctuary in the midst of them forever; thus shall my habitation be with them, and I will be to them for a God, and they shall be to Me for a people, that the nations may know that I Jehovah sanctify *Israel*, and that my sanctuary is in the midst of them forever," xxxvii. 19, 21, 22, 24, 25, 26, 27, 28. Here again it appears manifestly, that by Joseph, by Ephraim, by Judah, by Israel, by Jacob, and by David, are not meant those persons, but that in a supreme sense they mean Divine Spiritual principles, which are in the Lord, and which are the Lord's in His kingdom and Church; that David was not to be their king and princee forever, as it is said, must be obvious to every one, but that by David is meant the Lord, see n. 1888; it may also be known, that Israel shall not be gathered together from amongst the nations whither he was dispersed, and that they shall not be sanctified, and the sanctuary placed in the midst of them forever, as it is said, but that this was to be the case with those who are signified by Israel in a representative sense, and who, it is known, are all the faithful. So in Micah, "In collecting I will collect *Jacob* all of thee, in gathering I will gather together the *remains of Israel*, I will place him together as the sheep of Bozrah," ii. 12; where the signification is the same as above: so again in Isaiah, "Jacob shall cause them that come to take root, *Israel* shall blossom and bud, and the faces of the world shall be filled with produce," xxvii. 6; where the sense also is the same as above: so again, "Thus saith Jehovah to the *house of Jacob*, who redeemed Abraham, *Jacob* shall not any longer be ashamed, and his faces shall not any longer grow pale, because in seeing his children, the work of Mine hands, they shall sanctify My name in the midst of him, and they shall sanctify the *holy one of Jacob*, and shall fear the *God of Israel*, and they that erred in spirit shall know understanding," xxix. 22, 23, 24: again in the same prophet, "Jehovah saith to his anointed Cyrus, whose right hand I have taken hold of, to bring the nations into subjection before him, and I will loose the loins of kings, to open gates before him, and the doors shall not be shut: I will go before thee, and will make crooked things straight, I will break the gates of brass, and cut in sunder the bars of iron, I will give thee the treasures of concealed places, and hidden riches of secret places, that thou

mayst know that I am Jehovah, *who, called by thy name, am the God of Israel*, for *Jacob My servant's* sake, and *Israel* Mine elect; I have called thee by thy name, I have surnamed thee when thou didst not know Me," xlv. 1, 2, 3, 4; where the subject treated of is manifestly concerning the Lord. So in Micah, "In the extremity of days the mountain of the house of Jehovah shall be established on the head of the mountains, and many nations shall go and say, come and let us go up to the mountain of Jehovah, and to the *house of the God of Jacob*, that He may teach us of His ways, and we will go in His paths, for out of Zion shall go forth doctrine, and the Word of Jehovah from out of Jerusalem," iv. 1, 2: and in David, "Jehovah loveth the gates of Zion better than all *the habitations of Jacob*, glorious things shall be preached in thee, O city of God," Psalm lxxxvii. 2, 3: and in Jeremiah, "They shall serve Jehovah their God, and *David their king*, whom I will raise up for them; and fear not thou, *my servant Jacob*, and be not afraid, O Israel, because behold I preserve thee from far," xxx. 9, 10. Again in Isaiah, "Attend, O islands, unto me, and hearken, O people, from afar, Jehovah hath called me from the womb, from the bowels of my mother he hath remembered my name, and hath said unto me, *thou, Israel, art my servant*, in whom I will be rendered glorious," xlv. 1, 3. Again, in the same prophet, "Then shalt thou be delighted upon Jehovah, and I will raise thee up into the high places of the earth, and will feed thee with the *inheritance of Jacob*," lviii. 14. Again, in the same prophet, "I will bring forth *seed out of Jacob*, and an heir of my mountains out of Judah, that mine elect may possess him, and my servants may dwell there," lxxv. 9. In all these passages by Jacob and Israel, in a supreme sense, is meant the Lord, and in a representative sense the Lord's spiritual kingdom, and the Church, which is the Church by virtue of the doctrine of truth and life of good, by Jacob those who are in the externals of that Church, and by Israel those who are in the internals. From the above and many other passages it may appear, that by Jacob, is nowhere meant Jacob, neither by Israel Israel, as neither by Isaac Isaac, nor by Abraham Abraham, where those names are mentioned, as in Matthew, "Many shall come from the east and west, and shall sit down with *Abraham* and *Isaac* and *Jacob*, in the kingdom of heaven," viii. 11; and in Luke, "Ye shall see *Abraham*, *Isaac*, and *Jacob*, and all the prophets, in the kingdom of God," xiii. 28; and again, "Lazarus was carried by the angels into *Abraham's bosom*," xvi. 22; for in heaven they know nothing of Abraham, Isaac, and Jacob, and when those names are read by man, they have no perception of any thing but of the Lord as to His Divine [principle] and His Divine Human: so when man reads of sitting down with Abraham, Isaac, and Jacob, they have a perception of being with the Lord; and when man reads of being in

Abraham's bosom, they have a perception of being in the Lord; but it was thus expressed, because man at that time was so far removed from things internal, that he knew no other, neither was he willing to know any other, than that all things in the Word were according to the letter. And when the Lord spake with them according to the letter it was that they might receive faith, and also that there might be at the same time an internal sense within, by which there might be the conjunction of man with Himself. This being the case, it may plainly appear what is signified, in the Word of the Old Testament, by the God of Jacob, and by the Holy One of Israel, viz. the Lord Himself; that the God of Jacob, is the Lord, may be seen, 2 Sam. xxiii. 1; Isaiah ii. 3; chap. xli. 21; Micah iv. 2; Psalm xx. 1; xlv. 7; lxxv. 9; lxxvi. 6; lxxx. 1, 4; exxxiv. 8; exiv. 7; cxxxii. 2; cxlvi. 5. That the holy one of Israel is the Lord, may be seen, Isaiah i. 4; chap. v. 19, 24; chap. x. 20; chap. xii. 6; chap. xvii. 7; chap. xxix. 19; chap. xxx. 11, 12, 15; chap. xxxi. 1; chap. xxxvii. 23; chap. xli. 14, 16, 20; chap. xliii. 3, 14; chap. xlv. 11; chap. xlvii. 4; chap. xlviii. 17; chap. xlix. 7; chap. liv. 5; chap. lv. 5; chap. lx. 14; Jer. l. 9; Ezek. xxxix. 7; Psalm lxxi. 22; lxxxix. 18.

3306. "And Isaac was a son of sixty years in her bearing them"—that hereby is signified the state of the rational principle at that time, may appear from what was said above concerning numbers, n. 3252, 3275; what is involved in the number sixty, may appear from the simple numbers of which, by multiplication, it is composed, viz. five and twelve, for five times twelve is sixty; what is signified by five may be seen, n. 649, 1686; what by twelve, n. 3272; also from the simple numbers six and ten, for six times ten is sixty; what is signified by six, may be seen, n. 720, 737, 900; and what by ten, n. 576, 2284, 3107; likewise from the numbers two and thirty, for twice thirty is sixty; what two signifies, may be seen, n. 720, 900, 1335, 1686; and what thirty, n. 2276; the number sixty, as being composed of these numbers, involves the things signified thereby in their order, all which things are the state wherein the Lord's Divine Rational principle was at that time; these things are manifest before the angels in a clear light from the Lord, but before man, especially one who does not believe that numbers in the Word have a hidden signification, they cannot be explained, as well by reason of incredulity, as because so many contents cannot be reduced into a series adequate to man's comprehension.

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3307. Verses 27, 28. *And the boys grew up, and Esau was a man skilful in hunting, a man of the field; and Jacob was an entire man (vir integer), inhabiting tents. And Isaac loved Esau, because hunting (what is acquired by hunting) was in his*

mouth; and Rebecca loved Jacob. The boys grew up, signifies the first state: and Esau was a man skilful in hunting, signifies good of life derived from truths sensual and scientific: a man of the field, signifies good of life derived from doctrinals: and Jacob was an entire man, signifies truth: dwelling in tents, signifies worship thence derived: and Isaac loved Esau, because hunting (what is acquired by hunting) was in his mouth, signifies that the Divine Good of the Lord's Divine Rational principle loved the good of truth: and Rebecca loved Jacob, signifies that the Divine Truth of the Divine Rational principle loved the doctrine of truth.

3308. "The boys grew up"—that hereby is signified the first state, viz. of the conjunction of good and truth, appears from the signification of growing up, when it is predicated of good and truth, in respect to birth and progress, as denoting the first state of the latter, viz., the first state of progress, concerning which more will be said presently; and from the signification of the boys, as denoting good and truth, for good is represented by the boy Esau, and truth by the boy Jacob, as was shown above. In regard to good and truth, the case is the same as in regard to natural offsprings, in that they are conceived, are in the womb, are born, grow up, and also increase in age even to the last; in respect to conception, being in the womb, and being born, this appertains to the state of birth; but in respect to growing up, and increasing in age even to the last, this appertains to the state of progress; the state of progress succeeds from nativity, and is the state of the conjunction of good and truth, the first [beginning] of this state is what is here signified by growing up; this state commences instantly after nativity, and is continued even to the last state of life, and with those who are in good, after the life of the body to eternity; the angels thus are continually perfecting.

3309. "And Esau was a man skilful in hunting"—that hereby is signified the good of life derived from truths sensual and scientific, appears from the representation of Esau, as denoting the good of life, concerning which see above; and from the signification of a man skilful in hunting, as denoting those who are in the affection of truth, of which we shall speak presently; for a man skilful is predicated of the affection of truth, or of those who are in the affection of truth; whereas hunting signifies truths themselves, but truths appertaining to the natural man from which are derived goods; and inasmuch as the truths of the natural man are those which are called scientific truths, see n. 3293, and scientific truths are principally of two kinds, or of two degrees, viz., sensual and scientific, therefore each are here signified by hunting. Sensual truths are those in which children are principled, scientific are those in which the same children are principled when they grow up; for no one can be

in scientific truths, unless he be first in sensual truths, inasmuch as the ideas of the former are procured from the latter; from these afterwards may be learned and comprehended truths still more interior which are called doctrinal truths, and which are signified by a man of the field, whereof we shall speak presently. The ground and reason why by hunting are signified truths sensual and scientific, in which they are instructed, and by which they are affected, who are in the good of life, is, because hunting, in an extended sense, denotes those things which are taken by hunting, as rams, kids, goats, and the like, and that these denote spiritual good, may be seen, n. 2188, 2830; and also because the arms used in hunting, which were quivers, bows, and darts, denote doctrinals of truth, see n. 2685, 2686, 2709. That such are the things which are signified by hunting, may appear from what is said to Esau, by his father Isaac, chap. xxvii. following, "Take I pray *thine arms*, thy *quiver*, and thy *bow*, and go forth into the field, *and hunt me a hunting*, and make me savory meat, as I have loved," verses 3, 4; and to Jacob, who is there taken for Esau, in the same chapter, "Bring to me, that *I may eat of my son's hunting*, that my soul may bless thee," verse 25; whence it is manifest what is signified by hunting. Hence it is, that to hunt denotes to teach, and also to persuade, and this in each sense, viz., from the affection of what is true, and from the affection of what is false; from the affection of truth in Jeremiah, "I will bring them back upon their land which I have given to their fathers; behold I send to many fishers, and they shall fish them; and after this I will send to *many hunters*, and they shall *hunt them*, from above every mountain and from above every hill, and from the holes of the rocks," xvi. 15, 16; where fishers denote those who teach from sensual truths, see n. 40, 991; and hunters those who teach from scientific truths, and also from doctrinals; upon every mountain and upon every hill, denotes the teaching those who are in the affection of good and in the affection of truth; that mountain and hill have such a signification, may be seen, n. 795, 799, 1430; the like is implied by hunting in the field, as in Gen. xxvii. 3. That to hunt denotes also to teach and persuade from the affection of what is false, appears from the following passage in Ezekiel, "Behold I am against your pillows, where-with *ye there hunt souls* to make them fly away, and I will tear off your coverings, and will deliver my people out of your hand, and they shall be no longer in your hand for *hunting*," xiii. 18, 19, 20, 21; concerning the signification of hunting in this sense, see n. 1178; but to this kind of hunting, nets are commonly attributed.

3310. That "a man of the field" signifies good of life derived from doctrinals, appears from the signification of field; in the Word frequent mention is made of earth (or land), of

ground, and of field: and by earth when applied in a good sense, is signified the Lord's kingdom in the heavens and in the earths, consequently the Church, which is the Lord's kingdom in the earths; the same is signified by ground, but in a more confined sense, see n. 566, 662, 1066, 1067, 1068, 1262, 1413, 1733, 1850, 2117, 2118, 2928; the same is also signified by field, but in a sense still more confined, see n. 368, 2971; and whereas the Church is not the Church by virtue of doctrinals, only so far as those doctrinals have respect to the good of life as to their end, or, what is the same thing, so far as those doctrinals are conjoined with the good of life, therefore by field is signified principally the good of life. In order that such good of life may be good constituent of the Church, there must be doctrinals derived from the Word, and implanted in that good; without such doctrinals, it is indeed the good of life, but not as yet constituent of the Church, consequently not as yet truly spiritual, except only as to its capacity of becoming so, as is the case with the good of life amongst the Gentiles, who have not the Word, and therefore are ignorant of the Lord. That field denotes the good of life, wherein are to be implanted the things appertaining to faith, that is, spiritual truths which are of the Church, may appear manifestly from the Lord's parable in Matthew concerning the sower, "A sower went out to sow his seed; and whilst he sowed, some fell upon the hard way, and the fowls came and devoured them up; some fell upon stony places, where they had not much ground, and quickly they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched, and because they had no root, they withered away; and some fell among thorns, and the thorns sprang up and choked them; but others fell into good earth, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold: who hath an ear to hear, let him hear," xiii. 4 to 9; Mark iv. 3 to 9; Luke viii. 5 to 8: in this passage mention is made of four kinds of earth or ground in a field, that is, in the Church; that the seed here spoken of is the Word of the Lord, consequently truth, which is said to be of faith, and that the good earth is the good which is of charity, is evident, for it is the good in man which receives the Word; the hard way is the false principle; the stony is truth which has not its root in good; thorns are evil. With respect to the good of life derived from doctrinals, which is signified by a man of the field, the case is this; they who are regenerated, first do good from a ground of doctrinals, for of themselves they do not know what good is, but learn it from the doctrinals of love and charity, whereby they are taught Who the Lord is, who is their neighbor, what love is, and what is charity, consequently what good is. When they are in this state, they are in the affection of truth, and are called *men of the field* [*virī agrī*]; but

afterwards, when they are regenerated, they do not do good from a ground of doctrinals, but from a principle of love and charity, for then they are in the very essential good which they have learnt by doctrinals, and in this case are called *men of the field* [*homines agri*]; this may be illustrated by the case of a person who by nature inclines to adulteries, to theft, and to murder, but who learns from the commandments of the Decalogue that such evils are of hell, and in consequence thereof abstains from them; in this state he is effected with the commandments because he is afraid of hell, and learns from the commandments, and in like manner from many other parts of the Word, how he ought to direct his life; in this case, when he does good, he does it from the commandments; but when he is in good, he begins then to be averse to the evils of adultery, theft, and murder, to which he was before inclined; and when he is in this latter state, he no longer does good from the commandments, but from a principle of good which then influences him. Such a person, in the former state, learns good from truth, in the latter state he teaches truth from good. This is the case also with spiritual truths, which are called doctrinals, and are still more interior commandments; for doctrinals are the interior truths which appertain to the natural man; the first truths are sensual, the next are scientific, the interior are doctrinals; these latter truths are founded upon scientific truths, insomuch that man can reform and retain no idea, notion, or conception of them except from scientifics; but scientific truths are founded upon sensual truths, for without sensual truths, scientific truths cannot be comprehended by man; these latter truths, viz., the scientific and sensual, are what are signified by a man skilful in hunting; but doctrinals are what are signified by a man of the field; thus they succeed in order with man; wherefore until man is in adult age, and by sensual and scientific truths is principled in doctrinals, he cannot be regenerated, inasmuch as he cannot be confirmed in the truths of doctrinals, except by ideas derived from things sensual and scientific; for there is nothing existing with man in his thought, even as to the most mysterious tenet of faith, which has not with it a natural and sensual idea, although man is in general ignorant of the nature and quality of such ideas; but in another life, if he desires it, it is presented to view before his understanding, and even before his sight, if he is very eager to see it, for in another life, howsoever incredible it may appear, such things may really be presented to ocular view.

3311. "And Jacob was an entire man"—that hereby is signified truth, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305; and from the signification of entire, as predicated of those who are principled in truth, consequently as predicated of truth, see n. 612.

3312. "Inhabiting tents"—that hereby is signified worship thence derived, appears from the signification of tents, as denoting the holy principle of love, and consequently of worship, see n. 414, 1102, 2145, 2152. The ground and reason why tents signify the holy principle of worship, is, because in the most ancient time, the man of the Church, who was principled in love to the Lord, and thence in holy worship, dwelt in tents, and therein performed his holy worship; and whereas at that time the holy principle of love and of consequent worship began to be represented by tents, therefore it was commanded that they should make a tent, according to the pattern shown to Moses in Mount Sinai, and should therein perform their Divine Worship; hence also the feast of tabernacles, and their dwelling in tents on the occasion, was instituted by reason of the representation of holy worship appertaining to the man of the celestial Church; and hence it is evident, that by inhabiting tents is signified worship.

3313. "And Isaac loved Esau because hunting (what is acquired by hunting) was in his mouth"—that hereby is signified that the Divine Good of the Divine Rational principle loved the good of truth, appears from the representation of Isaac, as denoting the Lord's Divine Rational principle as to Divine Good, see n. 3012, 3013, 3194, 3210; and from the representation of Esau, as denoting the Lord's Divine Natural principle as to good therein, see n. 3300, 3302, and what follows concerning Edom; and from the signification of hunting, as denoting the good of life derived from natural truths, see n. 3309; in his mouth, signifies that it was his natural affection; for in the Word, that is said to be in the heart which is interior and proceeds from good, and that to be in the mouth, which is exterior and proceeds from truth; and whereas the good of truth, which is here represented by Esau, and is signified by hunting, is exterior good, viz., in the natural affection proceeding from truth, therefore it is said to have been in Isaac's mouth.

3314. "And Rebecca loved Jacob"—that hereby is signified, that the Divine Truth of the Divine Rational principle loved the doctrine of truth, appears from the representation of Rebecca, as denoting the Divine Truth of the Divine Rational principle, see n. 3012, 3013, 3077, and the whole preceding chapter, where Rebecca is treated of; and from the representation of Jacob, as denoting the doctrine of natural truth, and in a supreme sense the Lord's Divine Natural principle as to truth, see n. 3305. With respect to the Divine Good of the Divine Rational principle loving the good which appertained to the natural principle, and the Divine Truth of the Divine Rational principle loving the truth which appertained to the natural principle, the case is this; it is good and truth which constitutes the rational principle; and it is also good and truth which constitutes the natural principle; the good of the rational principle

flows in without truth, thus immediately, into the good of the natural principle, and also by truth, thus mediately; whereas the good of the rational principle flows in, through the truth of the rational principle, into the truth of the natural principle, thus mediately, and also through the good of the natural principle into the truth of the same principle, thus also mediately, hence it is, that the conjunction of the good of the rational principle with the good of the natural principle is closer than with the truth thereof, which conjunction is signified by Isaac's loving Esau; and that the conjunction of the truth of the rational principle with the truth of the natural principle is closer than with good thereof, which conjunction is signified by Rebecca's loving Jacob. These things indeed are of such a nature as not to be apprehended without difficulty, especially on this account, because the world in general, and even the learned part of it, is in utter ignorance of the subject as to its most common and obvious propositions, as that the rational principle is distinct from the natural, and that it is good and truth which constitutes the rational principle, and which constitutes also the natural principle; still less is it known, that the rational principle flows into the natural, to the intent that man may be capable of thinking, and of willing accordingly; and as these propositions, which are most common and obvious, are unknown, the influx above spoken of must needs be of difficult apprehension; nevertheless these are things which the angels see in a clear light, and in which they perceive innumerable particulars, and this with delight, whensoever it is given them to think of the Lord's Divine [principle], and at the same time of His Divine Human [principle]: man also, who is in good, and in whom there is an angelic principle during his abode in the body, is gifted with some light from the Lord on these and similar subjects; but he who is not in good, feels an irksomeness in thinking on such things, and the more so in proportion as he thinks of them in the way of application to the Divine [principle] appertaining to the Lord's Human [principle]; it is better therefore that persons of this latter description should turn their thoughts from such considerations, inasmuch as they do not comprehend them, yea, they reject them, saying in their hearts, what is this to me? It will neither promote my honor nor my gain.

3315. Verses 29, 30. *And Jacob boiled pulse, and Esau came from the field, and he was weary. And Esau said to Jacob, cause me to sup, I pray, of the red, this red, because I am weary; therefore he called his name Edom.* Jacob boiled pulse, signifies a heap of doctrinals: and Esau came from the field, signifies application of the good of life: and he was weary, signifies a state of combat: and Esau said to Jacob, signifies the Lord's perception from the good of the natural principle: cause me to sup, I pray, of the red, signifies the desire of doctrinals: this red, sig-

nifies apparently good: because I am weary, signifies here, as before, a state of combat: therefore he called his name Edom, signifies his quality thence derived as to good, to which were adjoined the doctrinals of truth.

3316. "Jacob boiled pulse"—that hereby is signified a heap of doctrinals, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305, consequently the doctrinals which are in the natural man, and from the signification of pulse, as denoting a heap of such things; to boil denotes here to heap up, for the expression in the original tongue is proper to pulse, as if it had been said, *he pulsed pulse*, that is, heaped it together. It is the first state of the conjunction of good and truth, which is described in this verse, and in the following, to the end of this chapter. The first state of man who is regenerated, or with whom truth is conjoined to good, is, that first of all in his natural man, or in its store-house, which is called the memory, there are heaped up together doctrinals of truth without any determinate order: the doctrinals, which are thus heaped up may be compared to any heap of materials indigested and uncompounded, and as it were to a kind of chaos; but this is done to the end that they may be reduced to order, for whatsoever is to be reduced to order, is at first in this state of confusion, and this is what is signified by the pulse which Jacob boiled, that is, heaped together: these doctrinals are not of themselves reduced to order, but by the good which flows into them, and according to the quantity and quality of the good which acts upon them, such is the quantity and quality to which they are reduced; when good first longs after and desires those doctrinals, to the end that it may conjoin them to itself, it appears under a species of affection of truth: these are the things which are signified by what Esau said to Jacob, "Cause me to sup, I pray, of the red, this red." This signification of these words appears indeed very remote from the sense of the letter, but still, when these words are read by man, and are apprehended by him according to the sense of the letter, the angels, who are then present with him, have no idea at all of pulse, or of Jacob, or of Esau, or of what is red, or of supping of what is red, but instead thereof have a spiritual idea, which is altogether different, and remote from such natural idea, and into this spiritual idea the above words are instantly turned: the case is the same with other passages in the Word; as for example, when the expression bread is read, the angels have no perception of bread, but instantly, instead of bread, they have a perception of celestial love, and of whatever appertains to celestial love, that is, love to the Lord; and when the expression wine is read, they have no perception of wine, but instead of wine they have a perception of spiritual love, and of whatever appertains to such love, that is, charity towards their neighbor; so

when the expression pulse is read, they have no perception of pulse, but of doctrinals not yet conjoined to good, thus of an inordinate heap thereof: hence it may appear what, and of what quality, is the thought and perception of angels, and how remote it is from the thought and perception of man; if man thought in like manner, whilst he is in a principle of sanctity, as whilst he is at the holy supper, and instead of bread had a perception of love to the Lord, and instead of wine had a perception of love to his neighbor, he would then be in like thought and perception with angels, who would in such case approach nearer to him, till at length they might be able to consociate their thoughts, but this only so far as man was at the same time principled in good. That pulse signifies a heap of things inordinate, may also appear from what is said of the sons of the prophets, and of Elisha, in the Book of Kings, "Elisha returned to Gilgal, and there was a famine in the land, and the sons of the prophets were sitting before him; and he said to his boy, set on the great pot, and *boil pulse* for the sons of the prophets; and there went out one into the field to gather herbs, and he found a vine of the field, and gathered from it wild gourds his garment full, and came and cut them in pieces into the *pot of pulse*, because they knew not, and poured out to the men to eat; and it came to pass, in eating of the *pulse*, they cried out, and said, there is death in the pot, O man of God, and they could not eat; and he said, take ye fine flour, and he put it into the pot, and said, pour out for the people, and they did eat, and there was no evil word in the pot," 2 Kings iv. 38, 39, 40, 41; these words, in the internal sense, have a signification altogether different from what appears in the sense of the letter; a famine in the land, according to the internal sense, denotes a scarcity of the knowledges of good and of truth, see n. 1460; the sons of the prophets denote those who teach, see n. 2534; pulse denotes a heap of scientifics ill-connected together; fine flour denotes truth which is derived from good, or what is spiritual derived from what is celestial, see n. 2177; thus by Elisha's putting fine flour in the pot, and there being then no evil in it, is signified that that heap of ill-connected scientifics was amended by spiritual truth from the word of the Lord, for Elisha represented the Lord as to the Word, see n. 2762; without this spiritual sense, the relation concerning pulse, and the change wrought by fine flour, would not have been worthy to be recorded in the most holy Word; it was for the sake of the things represented thereby that this miracle was wrought, as also the rest of the miracles mentioned in the Word, all which involve in them things Divine.

3317. "And Esau came from the field"—that hereby is signified studious application of the good of life, appears from the representation of Esau, as denoting the good of the life of nat-

ural truth, see n. 3300 ; and from the signification of coming from the field, as denoting the studious application of good ; for to meditate in the field, is to think in good, see n. 3196, for field denotes good which is of the Church, see n. 2971.

3318. " And he was weary"—that hereby is signified a state of combat, may appear from the signification of being weary, or of weariness, as denoting a state after combat, in the present case a state of combat, because the subject treated of is concerning the conjunction of good with truth in the natural man ; that being weary here signifies a state of combat, cannot appear except from the series of things treated of in the internal sense, and especially from this consideration, that good cannot be joined with truth in the natural man without combats, or, what is the same thing, without temptations : in order that it may be known how this case is in respect to man, it may be expedient briefly to explain it. Man is nothing else but an organ, or vessel, which receives life from the Lord, for man does not live from himself, see n. 290, 2021, 2536, 2706, 1954, 2886 to 2889, 3001 ; the life, which flows in with man from the Lord, is from His Divine Love ; this love, or life thence derived, flows in and applies itself to the vessels which are in man's rational principle and in his natural [principle] ; these vessels with man are in a contrary situation in respect to the influent life in consequence of the hereditary evil to which man is born, and of the actual evil which he procures to himself ; but in proportion as the influent life can dispose the vessels to receive it, so far it does dispose them : these vessels in the rational man, and in the natural [principle] thereof, are those things which are called truths, which in themselves are nothing but perceptions of the variations of the forms of those vessels, and of the changes of state, according to which, in divers manners, the variations exist, which are effected in the most subtile substances, by methods inexpressible, see n. 2478 ; essential good, which has life from the Lord, or which is life, is what flows in and disposes to orderly arrangement ; when therefore these vessels, which are variable as to forms, are in a contrary position and direction in respect to the influent life, as was said, it may be evident that they must be reduced to a position according to the influent life, or in compliance therewith ; this can in no wise be effected so long as man is in that state in which he is born, and to which he has reduced himself, for in this case the vessels are not obedient, being obstinately repugnant, and opposing with all their might the heavenly order, according to which the influent life operates ; for the good which moves them, and with which they comply, is the good of self-love and the love of the world, which good, by reason of the crass principle of heat wherewith it is influenced, causes in them such a repugnant quality ; wherefore, before they can be rendered com

pliant, and be made meet to receive any thing of the life of the Lord's love, they must be softened; this softening is effected by no other means than by temptations; for temptations remove what appertains to self-love, and to contempt of others in comparison with ourselves, consequently whatever appertains to self-glory, and also to hatred and revenge thence arising; when therefore the vessels are somewhat tempered and subdued by temptations, then they begin to be yielding to, and compliant with the Life of the Lord's Love, which is continually flowing in with man; hence then it is, that good begins to be conjoined to truths, first in the rational man, and afterwards in the natural; for truths, as was observed, are nothing else but perceptions of the variations of the form according to states which are continually changing, and perceptions are from the life which flows in; this is the reason why man is regenerated, that is, is made new by temptations, or, what is the same thing, by spiritual combats, and that he is afterwards gifted with another temper or disposition, being made mild, humble, simple, and contrite in heart. From these considerations then it may appear what use temptations promote, viz., this, that good from the Lord may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them: that truths are vessels receptive of good, may be seen, n. 1496, 1832, 1900, 2063, 2261, 2269. In the present passage, therefore, as the subject treated of is concerning the conjunction of good and of truth in the natural man, and as the first beginning of conjunction exists by combats, which are the combats of temptations, it may appear plain, that by the words, *he was weary*, is signified a state of combat. But as to what respects the Lord, of Whom this passage treats in the supreme sense, He, by the most grievous temptation-combats, reduced all things in Himself into Divine Order, insomuch that there remained nothing at all of the human principle which He had derived from the mother, see n. 1444, 1573, 2159, 2574, 2649, 3036; so that He was not made new as another man, but altogether Divine, for man, who is made new by regeneration, still retains in himself an inclination to evil, yea, is essential evil, but is withheld from evil by an influx of the Life of the Lord's Love, and this by exceedingly strong power; whereas the Lord entirely cast out every evil which was hereditary to Him from the mother, and made Himself Divine, even as to the vessels, that is, as to truths; this is what is called in the Word, Glorification.

3319. "And Esau said to Jacob"—that hereby is signified the Lord's perception from the good of the natural principle, appears from the signification of saying, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862; and from the representation of Esau, as denoting the Lord, as to the good of the natural [principle], see n. 3300, 3302, and

in what follows concerning Edom; and from the representation of Jacob, as denoting the truth of the natural [principle], see n. 3305, concerning which is the perception.

3320. "Cause me I pray to sup of the red"—that hereby is signified a desire of doctrinals; and that *this red* signifies what is apparently good, appears from the signification of supping, as denoting to be communicated and conjoined, see n. 3089; hence this expression, "Cause me to sup I pray," denotes to desire the conjunction of truth or of doctrinals with himself; and from the signification of red, as denoting good, see n. 3300, in the present case what is apparently good, because doctrinals howsoever arranged appear as good in the external form, although inwardly they are a confused heap, see n. 3316. The ground and reason why these things are mentioned, is, because hence Esau had the name Edom; for red in the original tongue is called Edom, and that for this purpose, that by Edom may be signified the good, to which are adjoined the doctrinals of truth.

3321. "Because I am weary"—that hereby is signified a state of combat, appears from the signification of being weary, or of weariness, as denoting a state of combat, see n. 3318; the reason why mention is here again made of being weary, is for the sake of confirmation, that the conjunction of good with truth in the natural principle, is effected by spiritual combats, that is, by temptations. In regard to the conjunction of good with truth in the natural principle, the case in general is this, that man's rational principle receives truths before the natural principle, and this is to the intent, that the Lord's Life, which, as was observed, is the Life of Love, may flow in through the rational into the natural principle, and dispose this latter, and reduce it to obedience: for the rational principle is of a purer nature, and the natural more crass or gross, or what is the same thing, the former is interior and the latter exterior; and it is according to an order, which may be known, that the former is capable of flowing into the latter, but not the latter into the former; hence it is, that man's rational principle can be accommodated to truths, and receive them, before his natural principle, as may manifestly appear from this consideration, that the rational man, in the course of regeneration, combats much with the natural, or, what is the same thing, the internal man with the external; for the internal man, as is also known, can see truths, and also will them, whilst the external refuses assent and resists; for in the natural man there are scientifics which are in a great measure derived from the fallacies of the senses, and which, notwithstanding their being false he believes to be true; there are also things innumerable which the natural man does not comprehend, he being respectively in shade and darkness, and what he does not comprehend, he believes either not to

exist, or not to be so: there are likewise many lusts, appertaining to self-love and the love of the world, and whatever things favor these lusts, he calls truths; and when man yields up the dominion thereto, all things thence derived are contrary to spiritual truths: besides these things, there are in the natural man reasonings, grounded in false principles impressed from infancy: moreover, the things which are in the natural man are apprehended manifestly by the senses, but not so the things which are in the rational man until the putting off the material body; this also operates as a reason, why he believes that to be all, which affects the natural senses, and that to be scarce any thing which does not affect them: such causes as these, and several others which might be mentioned, tend to produce this effect, that the natural man receives truths much later and with greater difficulty than the rational man; hence arises combat, which continues for a considerable time, and does not cease until the vessels recipient of good in the natural man are softened by temptations, as was shown above, n. 3317; for truths are nothing else but vessels receptive of good, see n. 1496, 1832, 1900, 2063, 2261, 2269, which vessels are harder in proportion as man is more fixedly confirmed in the things just now mentioned; and the more fixedly he is confirmed therein, so much the more grievous is the combat, in case he is to be regenerated. This then being the case with the natural man, that the conjunction of truths with good therein is effected by temptation-combats, it is therefore here again said, "I am weary."

3322. "Therefore he called his name Edom"—that hereby is signified his quality thence derived as to good, to which are adjoined the doctrinals of truth, appears from the signification of calling a name, or of calling by name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the representation of Edom. In the Word throughout, mention is made of Esau, and also of Edom, and by Esau is signified the good of the natural principle, before the doctrinals of truth are so fully joined to that good, and also the good of life derived from influx out of the rational [principle]; and by Edom is signified the good of the natural [principle] to which are adjoined the doctrinals of truth; but in an opposite sense, Esau signifies the evil of self-love, before false principles are so fully adjoined to that evil; and Edom signifies the evil of that love, when those false principles are adjoined to it. Several names in the Word have also an opposite sense, as has been often shown above, by reason that what is good and true in the Church, in process of time, degenerates into what is evil and false by various adulterations. That such things are signified by Esau and Edom, may appear from the following passages, "Who is this that cometh from *Edom*, with dyed garments from *Bozrah*, honorable in His apparel, walking in the multitude of His strength? where-

fore He is *red* as to His apparel, and His garments as of one that treadeth the wine-press; I have trodden the wine-press alone, and of the people there was no man with Me; I looked around but there was none to help, and I was amazed and there was none to support, and My own arm saved me," Isaiah lxiii. 1, 2, 3, 5; where it is very evident that Edom is the Lord: and that He is the Lord as to the Divine Good of the Divine Natural principle, is manifest, inasmuch as the subject treated of is concerning the conjunction of good and of truth in the Lord's Human [principle], and concerning the temptation-combats whereby He conjoined them. That garments, in this passage, are truths of the natural man, or truths of a respectively inferior order, may be seen n. 2576; and that red denotes the good of the natural [principle], n. 3300; that the Lord by his own proper power, through temptation-combats, conjoined truths to good in the natural principle, is described by His treading the wine-press alone, and by what is added, that of the people there was no man with Him, I looked around but there was none to help, I was amazed and none to support, and My own arm saved Me; that arm denotes power, see n. 878. So in the Book of Judges, "Jehovah, when *Thou wentest forth out of Seir*, when *Thou departedst out of the field of Edom*, the earth trembled, the heavens also dropped, the clouds also dropped, the mountains melted down," v. 4, 5; to depart out of the field of Edom, has nearly the same signification as, in Isaiah, to come out of Edom: in like manner in Moses, "Jehovah came from Sinai, and *rose up from Seir unto them*," Deut. xxxiii. 2: again, "I see him and not now, I behold him and he is not near; a star shall arise out of Jacob, and a sceptre shall rise out of Israel, and *Edom shall be the inheritance*, and *Seir shall be the inheritance*, of his enemies, and Israel shall cause strength, and shall have dominion over Jacob, and shall destroy the residue out of the city," Numb. xxiv. 17, 18, 19; speaking of the Lord's coming into the world, whose Human essence is called a star out of Jacob, and a sceptre out of Israel; Edom and Seir, which should be an inheritance, denote the Divine good of the Lord's Divine Natural principle; their being the inheritance of his enemies, denotes that Divine Good should succeed in the place of those things which were before in the natural principle; dominion in such case obtained over truths therein, is meant by having dominion over Jacob, and destroying the residue out of the city; that Jacob denotes truth of the natural principle, see n. 3305, and that city denotes doctrinals, n. 402, 2268, 2449, 2712, 2943, 3216; dominion is said to be had over these, when they are subordinate and subject to good, and before this they are called enemies, because they continually resist, as was shown above, n. 3320: so in Amos, "In that day I will raise up again the tent of David that was fallen down, I will hedge up the

breaches thereof, and will restore what was destroyed, and will build it up according to the days of eternity, that they may possess the *remains of Edom*, and all the nations upon whom My name is called," ix. 11, 12; where the tent of David denotes the Church and worship of the Lord; the remains of Edom denote those who are principled in good within the Church; the nations upon whom His name is called, denote those who are principled in good out of the Church; that the nations denote those who are principled in good, see n. 1259, 1260, 1416, 1849: so in the Psalms, "*Over Edom* will I cast my shoe: who shall lead me to the city of security? who shall lead me *even to Edom*? wilt not thou, O God?" lx. 8, 9, 10; where Edom denotes the good of the natural principle, which is evident from the signification of shoe, as denoting the lowest natural principle, see n. 1748. So in Daniel, "In the time of the end the king of the south shall strive with him; therefore as a storm shall the king of the north rush upon him with a chariot, and shall overflow and penetrate; and when he shall come into the land of honorableness, many shall fall together; nevertheless these shall be snatched out of his hand, *Edom* and Moab, and the first-fruits of the sons of Ammon," xi. 40, 41; speaking of the last state of the Church; the king of the north denotes false principles, or those who are in false principles, which is the same thing; Edom denotes those who are in simple good, which is a good appertaining to those who constitute the Lord's external Church; in like manner Moab and the sons of Ammon, see n. 2468; and because both, viz., Edom and Moab, signify those who are principled in good, therefore in many passages both are named together, but the difference is, that Edom denotes the good of the natural principle, to which are adjoined the doctrinals of truth, whereas Moab denotes natural good, such as has place with those with whom the doctrinals of truth are not conjoined; the former and the latter appear alike in their external form, but not in their internal. Hence now it appears why it was said, "*Thou shalt not abhor the Edomite*, because he is a brother, nor the Egyptian, because thou wast a stranger in his land," Deut. xxiii. 7; inasmuch as by the Edomite is signified the good of the natural principle, and by the Egyptian the truths thereof, which are scientifics, see n. 1164, 1165, 1186, 1462, therefore both are mentioned in a good sense. Hence also it is manifest why Jehovah said unto Moses, "that *they should not mix hands with the sons of Esau*, and there should not be given of their land, even to the treading of the sole of the foot, to the sons of Jacob," Dent. ii. 4, 5, 6. But in an opposite sense, by Esau and Edom are represented those who turn away from good, in that they altogether despise truth, and are unwilling that anything of the truth of faith should be adjoined, which is owing principally to self-love, wherefore, in an opposite sense, by Esau

and Edom such persons are signified; which was also represented by this circumstance, that the king of Edom went forth with a numerous people and a strong hand, and refused to permit Israel to pass through their border, Numb. xx. 14 to 22; this evil, viz., of self-love, which is of such a nature as not to admit the truths of faith, consequently neither the doctrinals of truth, is described in various passages of the Word by Esau and Edom, and at the same time is described the state of the Church when it becomes of such a nature; as in Jeremiah, "Against *Edom*, is there no longer wisdom in *Teman*? Hath counsel perished from the intelligent? Is their wisdom become of an ill savor? Flee ye; they have turned themselves away, they have gone into the deep to inhabit, O inhabitants of *Dedan*, because I will bring *the calamity of Esau* upon him, I will *make Esau bare*, I will reveal his hidden things, and he may not be hid; his seed is wasted, and his brethren, and his neighbors: leave thy orphans, I will make alive, and thy widows, let them confide on me; *Edom* shall be for a wasteness, every one that passeth by it shall be astonished, and shall hiss upon all the plagues thereof," xlix. 7, 8, 10, 11, 17, and the following verses: so in David, "They say, let not the name of Israel be mentioned any more, because they consult together with one heart, the *tents of Edom*, and the *Ishmaelites*, and *Moab*, and the *Hagarenes* are confederate upon thee," Psalm lxxxiii. 4, 5, 6. So in Obadiah, "Thus saith the Lord Jehovah *to Edom*, behold I have given thee a little one in the nations; thou art greatly despised, *the pride of thy own heart* hath deceived thee, dwelling in the clefts of the rock, the height of thy habitation, who sayest in thine heart, who shall pull me down to the earth? *Though thou hast exalted thyself* as an eagle, and though thou hast set thy nest among the stars, I will pull thee down thence; how are *Esau* searched out, their hidden things discovered! shall I not, in that day, destroy *the wise out of Edom*, and the intelligent *from the mount of Esau*? for the violence of thy brother Jacob shame shall cover thee, and thou shalt be cut off forever, the house of Jacob shall be a fire, and the house of Joseph a flame, and *the house of Esau* for stubble, and they shall kindle them, and shall consume them, and there shall not be any remaining *to the house of Esau*, and they of the south shall inhabit *the mount of Esau*," i. 2, 6, 8, 9, 10, 18, 19, 21; in this passage Esau and Edom denote evil in the natural man originating in self-love, which despises and rejects all truth, whence comes the devastation thereof: so in Ezekiel, "Son of man, set thy faces against *Mount Seir*, and prophesy against it, and say unto it, thus saith the Lord Jehovah, I am against thee, O *Mount Seir*, and I will stretch forth My hand against thee, and I will give thee a wasting and devastation, because thou hast eternal enmity, and causest the sons of Israel to flow

upon the hands of the sword, in the time of their destruction, in the time of the iniquity of the end, because thou hast said of two nations, and of two lands, they are mine, and we will inherit it, and Jehovah is there; and thou shalt know that I Jehovah have heard all thy reproaches, which thou hast spoken against the mountains of Israel; *Mount Seir* shall be a waste, and all *Edom wholly*," xxxv. 2, 3, 4, 8, 9, 10, 12, 15; where it is very manifest, that Edom, in an opposite sense, denotes those who despise, reject, and vilify spiritual goods and truths, which are the mountains of Israel. Again, in the same prophet, "Thus saith the Lord Jehovih, if I have not spoken in the fire of My zeal upon the remains of the nations, and upon *whole Edom*, who hath given my land themselves for an inheritance, with the joy of every heart, with contempt of soul," xxxvi. 5; where the sense is the same as above; to give the land to themselves for an inheritance, denotes to vastate the Church, that is, to vastate good and truth, which are of the Church. So in Malachi, "The Word of Jehovah against Israel, I have loved you, saith Jehovah, and ye say, wherein hast thou loved us? Is not *Esau brother to Jacob*, and I love Jacob and hate *Esau*, and I place his mountain a wasteness," i. 1, 2, 3; in this passage Esau denotes evil of the natural principle, which does not admit spiritual truth, or Israel, n. 3305, and the doctrinal of truth, which is Jacob, n. 3305; and on this account he is vastated, which is signified by being hated; that this is the signification of being hated, appears from what was adduced above out of the Word, concerning Esau and Edom in a good sense: but when truth does not suffer itself to be adjoined to good, then it is said of Jacob contrariwise, as in Hosea, "To visit upon Jacob his ways, according to his works he will recompense him, in the womb he supplanted his brother," xii. 2, 3.

3323. Verses 31, 32, 33. *And Jacob said, sell me as to-day thy birthright. And Esau said, behold I am going to die, and for what is this birthright to me? and Jacob said, swear to me as to-day, and he sware to him, and sold his birthright to Jacob.* Jacob said, signifies the doctrine of truth: sell as to-day the birthright to me, signifies that as to time the doctrine of truth was apparently prior: and Esau said, behold I am going to die, signifies that he would afterwards rise again: and for what is this birthright to me, signifies that in such case he had no need of priority: and Jacob said, signifies the doctrine of truth: swear to me as to-day, and he sware to him, signifies confirmation: and sold his birthright to Jacob, signifies that in the mean while priority was granted.

3324. "Jacob said"—that hereby is signified the doctrine of truth, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305, or what is the same thing, those who are principled in the doctrine of truth. The

subject treated of in these verses even to the end of this chapter, is concerning the right of priority, whether it be of truth or of good, or, what is the same thing, whether it be of the doctrine of truth, or of the life of good, or, what is still the same thing, whether it be of faith so far as this is truth of doctrine, or whether it be of charity so far as this is good of life. When man concludes from natural perception, he believes that faith, so far as it is truth of doctrine, is prior to charity so far as this is good of life, because he perceives how truth enters which appertains to doctrine, but not how the good, which appertains to life, enters, for the former enters by an external way, viz., that of the senses, whereas the latter enters by an internal way; also because he cannot know otherwise than that truth, inasmuch as it teaches what is good, is prior to good; and further, because the reformation of man is effected by truth and also according to truth, insomuch that man is perfected as to good in proportion to the quantity of truth which can be conjoined to it, consequently good is perfected by truth; and still more, because man may be principled in truth, and think and speak under its influence, and this with apparent zeal, and yet not at the same time be principled in good; yea, he may even, by virtue of truth, be in confidence of salvation. These, and several other such considerations lead man to suppose, when judging from the sensual and natural principle, that truth, which appertains to faith, is prior to good which appertains to charity; but all these are reasonings grounded in fallacies, because it appears so to the sensual and natural man. Essential good which is of life is prior, such good being the very ground in which truths are to be inseminated, and such as the ground is, such is the reception of the seeds, that is, of the truths of faith; truths may indeed be first stored up in the memory, like seeds in a granary, or in the little bag in the throats of small birds, but they do not appertain to the man, unless the ground be prepared, and such as the ground is, that is, such as the good is, such is their germination and fructification: but see on this subject what has been frequently shown above, which we shall here adduce under particular articles, in order that it may be known what good is, and what is truth, and that priority belongs to good and not to truth: the particulars are as follow, why a distinct idea is not formed of the difference between good and truth, n. 2507. That good flows in by an internal way unknown to man, whereas truth is procured by an external way known to man, n. 3030, 3098. That truths are vessels recipient of good, n. 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318. That good acknowledges its own truth, to which it may be conjoined, n. 3101, 3202, 3318: and that most exquisite examination is made, and caution taken, lest what is false should be conjoined to good, and what is true to evil, n. 3033, 3101, 3102. That good makes to itself

the truth to which it may be conjoined, because it does not acknowledge any thing as truth, but what agrees with it, n. 3161. That truth is nothing else but what is derived from good, n. 2434. That truth is the form of good, n. 3049. That truth has in itself an image of good, and in good the very effigy of itself, from which it exists, n. 3180. That the seed, which is truth, is rooted in the good which is of charity, n. 880. That faith cannot possibly exist but in its life, that is, in love and charity, n. 379; 389, 654, 724, 1608, 2343, 2349. That from love and charity man may look at or have respect to truths, which appertain to doctrinals of faith, but not *vice versa*, n. 2454. That to look from faith, and not from love and charity, is to look behind one's self, and to return back, n. 2454. That truth is made alive according to the good of every one, consequently according to the state of innocence and charity with man, n. 1776, 3111. That the truths of faith can be received only by those who are principled in good, n. 2343, 2349. That they who are not principled in charity, cannot acknowledge the Lord, consequently cannot acknowledge any truth of faith; and that if they profess such acknowledgment, it is somewhat merely external without an internal principle, or is grounded in hypocrisy, n. 2354. That there is no faith where there is no charity, n. 654, 1162, 1176, 2449. That wisdom, intelligence, and science, are the sons of charity, n. 1226. That the angels are in intelligence and wisdom, because they are principled in love, n. 2500, 2572. That the angelic life consists in the good things of charity, and that the angels are forms of charity, n. 454, 553. That love to the Lord is a likeness of Him, and that charity towards our neighbor is an image of Him, n. 1013. That the angels perceive whatever appertains to faith, by love to the Lord, n. 202. That nothing is alive except love and affection, n. 1589. That such as have mutual love, or charity, have the Lord's life, n. 1799, 1803. That love to the Lord and towards our neighbor is heaven itself, n. 1802, 1824, 2057, 2130, 2131. That the presence of the Lord is according to the state of love and charity, n. 904. That all the commandments of the decalogue, and all the things of faith, are contained in charity, n. 1121, 1798. That a knowledge of the doctrinals of faith is of no account, if man has not charity, for doctrinals have respect to charity as their end, n. 2049, 2116. That neither acknowledgment of truth, nor faith, can be given, unless man be principled in good, n. 2261. That the holy principle of worship is according to the quantity and quality of the truth of faith implanted in charity, n. 2190. That there is no salvation by faith, but by the life of faith, which is charity, n. 2228, 2261. That the celestial kingdom appertains to those who have faith grounded in charity, n. 1608. That in heaven all are respected from charity and faith thence derived, n. 1258. That none are

admitted into heaven, except by willing what is good from the heart, n. 2401. That they are saved who are principled in faith, provided that in faith there be good, n. 2261, 2442. That faith, which has not been implanted in the good of life, altogether perishes in another life, n. 2228. That in case cogitative faith [faith of the thought alone] was saving, all would be introduced into heaven, and it is in consequence of opposition arising from the life, that any are incapable of being introduced, n. 2363. That they who hold as a principle that faith alone is saving, contaminate truths by the falsity of such a principle, n. 2383, 2385. That the fruit of faith is good work, good work is charity, charity is love to the Lord, love to the Lord is the Lord, n. 1873. That the fruits of faith are fruits of the good which is of love and charity, n. 3146. That trust or confidence, which is said to be saving faith, cannot be given except with those who are principled in the good of life, n. 2982. That good is the life of truth, n. 1589. When it is that truths are said to have gained life, n. 1928. That good from the Lord flows into truths of every kind, but it is of the greatest importance that they be genuine truths, n. 2531. That good and truth from the Lord flow in, so far as evil and the false principle is removed, n. 2411, 3142, 3147. That good cannot flow into truth so long as man is in evil, n. 2388. That truth is not truth, until it is accepted of good, n. 2429. That there is a marriage of good and of truth in all and singular things which exist, n. 2173, 2503, 2507. That the affection of good is of life, and the affection of truth is for the sake of life, n. 2455. That truth tends to good, and proceeds from good, n. 2063. That by influx truths are called forth out of the natural man, and implanted in good in the rational man, n. 3085, 3086. That when truth is conjoined to man, it is appropriated to him, n. 3018. That in order to the conjunction of truth with good, there must be consent on the part of the understanding and of the will, and that when there is consent on the part of the will, then conjunction takes place, n. 3157, 3158. That the rational principle as to truth is formed by knowledges, and that truths are appropriated when they are conjoined with good, and that in such case they appertain to the will, and have respect to life, n. 3161. That truth is initiated into and conjoined with good, not at once, but during the whole course of the life, n. 3200. That as light without heat produces nothing, so the truth of faith produces nothing without the good of love, n. 3146. What the idea of truth without good is, and what its light is, in another life, n. 2228. That faith separate from charity is like the light of winter, and that faith grounded in charity is like the light of spring, n. 2231. That they who separate faith from charity, cannot have conscience, n. 1076, 1077. The reason why men have separated faith from charity, and have asserted that faith alone saves, n. 2231. That

the Lord, during man's regeneration, insinuates good into the truths appertaining to him, n. 2183, 2189. That man is not regenerated by truth, but by good n. 989, 2146, 2183, 2129, 2697. That the Lord during man's regeneration, goes to meet and fill the truths appertaining to him with the good of charity, n. 2063. That they who are in the good of life, and not in the truth of faith, as the gentiles and infants, receive the truths of faith in another life, and are regenerated, n. 989. Concerning the Gentiles, n. 932, 1032, 2049, 2284, 2589 to 2604. Concerning infants, n. 2290, 2291, 2292, 2293, 2302, 2303, 2304. That man is regenerated by the affection of truth, and that being regenerated he acts from the affection of good, n. 1904. That with a person about to be regenerated seed cannot take root but in good, n. 880, 989. That the light of a regenerate man is from charity, n. 854. That the same truths with one person may be true, with another less true, and with another may be false, and that this according to good which is of the life, n. 2439. What the difference is between the good of infancy, the good of ignorance, and the good of intelligence, n. 2280. Who they are that can come into the knowledges of truth and into faith, and who cannot, n. 2689. That the Church is not a Church, unless the truth of doctrinals is implanted in the good of life, n. 3310. That doctrinals do not constitute a Church, but that charity does, n. 809, 916, 1798, 1799, 1834, 1844. That the doctrinals of a Church are nothing unless men live according to them, n. 1515. That the doctrine of faith is the doctrine of charity, n. 2571. That the Church exists by virtue of charity, and not by faith separate from charity, n. 916. That every one may know from charity, whether he has the internal principle of worship, n. 1102, 1151, 1153. That the Lord's Church throughout the earth is everywhere various as to truths, but that it is one by charity, n. 3267. That the Church would be one if all had charity, although they might differ as to rituals and doctrinals, n. 1809, 1285, 1316, 1798, 1799, 1834, 1844. That out of many would be made one Church, if all accounted charity and not faith essential to the Church, n. 2982. That there are two kinds of doctrinals, doctrinals of charity, and doctrinals of faith, and that in the ancient Church there were doctrinals of charity, which at this day are lost, n. 2417. In what ignorance of truth they are, who are not principled in doctrinals of charity, n. 2435. And whereas at this day, faith is made essential to the Church, the things which the Lord has spoken concerning love and charity are not even seen or attended to, n. 1017, 2373. That good, appertaining to love to the Lord and to charity towards our neighbor, is superior and prior to truth appertaining to faith, n. 363, 364.

3325. "Sell as to-day thy birthright to me"—that hereby is signified that as to time the doctrine of truth was apparently

prior, appears from the signification of selling, as denoting to claim one's self; and from the signification of to-day, as denoting as to time; to-day, in the internal sense of the Word, signifying what is perpetual and eternal, n. 2838; to prevent this being perpetual and eternal, it is said *as to-day*, and thus by *as* is denoted, that it is apparently; and from the signification of birth-right, as denoting to be prior, viz., the doctrine of truth which is represented by Jacob, n. 3305. By prior, or priority, which is birthright [primogeniture], is meant not only priority of time, but also priority of degree, viz., which should have the dominion, good or truth; for truth, before it is conjoined to good, or, what is the same thing, they who are in truth, before they are regenerate, are always such, that they believe truth to be both prior and superior to good, and so likewise it appears at that time: but when truth is conjoined to good in them, that is, when they are regenerated, then they see and perceive that truth is posterior and inferior, and in this case good has the dominion over truth in them, which is signified by what Isaac the father said to Esau in these words, "Behold thy dwelling shall be of the fatnesses of the earth, and of the dew of heaven from above; and on thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, *when thou hast the dominion, thou shalt break his yoke from off thy neck,*" Gen. xxviii. 39, 40. But whereas within the Church there are more who are not regenerated, than who are regenerated; and whereas they who are not regenerated conclude from appearance; therefore there has been dispute, and this from ancient times, concerning the priority, whether it be of truth or of good. With those who were not regenerated, and also with those who were not fully regenerated, the opinion prevailed that truth is prior, for as yet they had no perception of good, and so long as there is no perception of good, the mind must needs be in shade, or in ignorance on things of this nature; but they who are regenerated, inasmuch as they are principled in essential good, they are enabled to perceive, by virtue of intelligence and wisdom thence derived, what good is, and that it is from the Lord, and that it flows in through the internal man into the external, and this continually, man being altogether ignorant thereof, and that it adjoins itself to the truths of doctrinals which are in the memory, consequently that good in itself is prior, although it did not before appear so. Hence then came the dispute about the priority and superiority of the one principle over the other, which was represented by Esau and Jacob, and also by Phares and Zarah the sons of Judah; by Tamar, Gen. xxxviii. 28, 29, 30; afterwards also by Ephraim and Manasseh the sons of Joseph, Gen. xlviii. 13, 14, 17, 18, 19, 20; and this because the spiritual Church is such, that it must be introduced by truth into good, and in this case be without perception of good, unless according to the

quantity and quality which lies concealed in the affection of truth, at which time it cannot be distinguished from the delight of self-love and the love of the world, which is together in that affection, and is believed to be good. But that good is the first-born, that is, the good of love to the Lord and of love towards our neighbor (for there is no other good but what is grounded in this love), may appear from this consideration, that in good there is life, but not in truth, except so far as it has life from good, and that good flows into truths, and causes them to live, as may plainly enough appear from what was said and shown above concerning good and truth, n. 3324; wherefore all are called first-born, who are principled in love to the Lord and in charity towards their neighbor, and these are also represented by the first-born in the Jewish Church, that is, are understood in a respective sense, because the Lord is the First-born, and they are in His likenesses and images. That the Lord, as to the Divine Human [principle], is the First-born, appears from David in these words, "He shall call Me, Thou art My Father, My God, and the rock of My salvation, also I will *give him the first-born*, high above the kings of the earth, My mercy will I keep for Him for evermore, and my covenant shall be fast to Him, His seed also will I place forever, and His throne as the days of ages," Psalm lxxxix. 26, 27, 28, 29; speaking of the Lord: and in the Apocalypse, "From Jesus Christ, who is the faithful witness, *the first-born of mortals*, and the prince of the kings of the earth," chap. i. 5. That the things which are written and represented concerning Him, might also be fulfilled, He was likewise by birth *the first-born*, Luke ii. 7, 22, 23. That they are also called the first-born (or first-begotten) of the Lord, who are principled in love to Him, and in charity towards their neighbor, as being likenesses and images of Him, is evident from these words in the Apocalypse, "A hundred forty and four thousands, bought from the earth; these are they who were not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever he goeth; these were bought from amongst men, *the first fruits* (first-begotten) to God and the Lamb; and in their mouth was found no guile, for they are without spot before the throne of God," chap. xiv. 4, 5; a hundred forty and four, or twelve times twelve, denote those who are principled in the faith of charity, see n. 3272; thousands denote innumerable or all those, n. 2575; virgins denote the good of love to the Lord and of charity towards our neighbor, n. 2362, 3081, consequently those who are in innocence, which is also signified by following the Lamb, for the Lord is called Lamb from innocence; hence they are said to be first fruits or first-begotten. From the above passages it is evident that the Lord, as to the Divine Human [principle], was represented in the Jewish Church by what was first-born.

(or first-begotten) and also they who are principled in love to Him, for these are in the Lord; but what is first-born (or first-begotten) has in the Word a two-fold representation, representing the Lord as to Divine celestial love, and as to Divine spiritual love; the Divine celestial love of the Lord is respective to the celestial Church, or to those who are of that Church, who are called celestial by virtue of love to the Lord; the Divine spiritual love of the Lord is respective to the spiritual Church, or to those who are of that Church, who are called spiritual by virtue of love towards their neighbor; the Divine Love of the Lord is towards all, but inasmuch as it is variously received by men, in one way by the celestial man, and in another by the spiritual man, therefore it is said to be respective. Concerning the first-born (or first-begotten) which represented the Lord as to Divine celestial love, and also those respectively who were of the celestial Church, it is thus written in Moses, "*The first-born of thy sons thou shalt give unto Me*, so shalt thou do to thy herd and to thy flock; seven days it shall be with its dam, on the eighth thou shalt give it unto Me; and ye shall be to me men of holiness," Exod. xxii. 28, 29, 30: the reason why it should be seven days with the dam was, because the seventh day signified the celestial man, see n. 84, 85, 86, 87, and because seven thence signified what is holy, n. 395, 433, 716, 881; the reason why it should be given to Jehovah on the eighth day was, because the eighth day signified what was continuous from a new beginning, viz., the continuous principle of love, see n. 2044. So again, "*The first-born* (or *first-begotten*), which is given to Jehovah for a first-born in cattle, a man shall not sanctify it, whether it be an ox, or cattle, it is Jehovah's," Levit. xxvii. 26, 27: again, "*The first fruits* of all that is in the earth, which they shall bring to Jehovah, shall be for thee (Aaron): *every opening of the womb*, as to all flesh, which they shall offer to Jehovah, in man and in beast, shall be for thee: nevertheless *thou shalt redeem the first-born* (or first-begotten) of man; and the *first-born* of an unclean beast thou shalt redeem: the *first-born of an ox*, or the *first-born of a sheep*, or the *first-born of a goat*, thou shalt not redeem, they are an holy thing, their blood shalt thou sprinkle upon the altar and their fat shalt thou burn, it is an offering of fire for an odor of rest to Jehovah," Numb. xviii. 12, 13, 15, 17: again, "*All the first-born*, which shall be born in thine herd, and in thy flock, a male, *thou shalt sanctify to Jehovah thy God*, thou shalt not do any work by the *first-born of thine ox*; and thou shalt not shear the *first-born of thy flock*; if there be any spot therein, lame, or blind, whatsoever evil spot, thou shalt not sacrifice it to Jehovah thy God," Deut. xv. 19, 20, 21, 22. Inasmuch as the first-born represented the Lord, and those who are the Lord's by virtue of love to Him, therefore the tribe of Levi was accepted instead of every first-born, and

this by reason that Levi represented the Lord as to love : Levi also signified love, for Levi denotes adhesion and conjunction, and adhesion and conjunction in an internal sense is love, on which subject, by the Divine Mercy of the Lord, more will be said in the explication of chap. xxix. 34. Concerning the Levites, it is thus written in Moses, "Jehovah spake to Moses, saying, behold *I will accept the Levites* out of the midst of the sons of Israel instead of *all the first-born, the opening of the womb*, of the sons of Israel, and *they shall be Levites unto Me*; because *every first-born thing* is for Me, in the day I smote every *first-born thing* in the land of Egypt, *I sanctified to Myself every first-born thing in Israel*, from man even to beast, they shall be for Me," Numb. iii. 11, 12, 13 : again, "Jehovah said unto Moses, number *every first-born male* to the sons of Israel, from the son of a month and upwards, and take the number of their names, and *accept the Levites for Me*, I am Jehovah, *instead of every first-born in the sons of Israel*, and the beast of the Levites *instead of every first-born* in the beast of the sons of Israel," Numb. iii. 40, 41, and the subsequent verses ; also chap. viii. 14, 16, 17, 18 ; and it is said, verse 19, that the Levites were given to Aaron, because Aaron represented the Lord as to the priesthood, that is, as to the Divine Love ; that the priesthood represented the Divine Love of the Lord, may be seen, n. 1728, 2015 : but concerning the first-born which represented the Lord as to Divine Spiritual Love, and also those respectively who are of the spiritual Church, it is thus written in Jeremiah, "In weeping shall they come, and in prayers will I bring them, I will lead them to fountains of waters, in the way of what is right, they shall not stumble therein, and I will be to Israel for a father, and *Ephraim he shall be My first born*," xxxi. 9 ; speaking of a new spiritual Church, where Israel denotes spiritual good, Ephraim spiritual truth, who is called the first-born because the subject treated of is concerning a Church to be planted, in which the intellectual principle appertaining to truth is apparently the first-born ; for Ephraim succeeded in the place of Reuben, and was made the first-born, Gen. xlviii. 5, 20 ; 1 Chron. v. 1 ; and this, because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine Spiritual Love : but that Israel is essentially the first-born, that is, spiritual good, is plain from Moses, "Jehovah said to Moses, thou shalt say unto Pharaoh, thus saith Jehovah, *Israel is My first-born son*, and I say unto thee, send My son, that he may serve Me, and thou hast refused to send him, behold I kill thy *first-born son*," Exod. iv. 22, 23 ; where Israel in a supreme sense is the Lord as to Divine Spiritual Love, but in a respective sense denotes those who are principled in spiritual love, that is, in charity towards their neighbor. In the spiritual Church, in the beginning, or when it is about to

be planted, the doctrine of truth with the external Church is the first-born, and the truth of doctrine is the first-born with the internal Church, or what is the same thing, the doctrine of faith is the first-born with the external Church, and faith itself with the internal; but when the Church is planted, or where the Church actually exists, the good of charity is the first-born with the external Church, and charity itself with the internal; but when the Church does not suffer itself to be planted, which is the case when the man of the Church can no longer be regenerated, it then recedes successively from charity, and turns away to faith, being no longer studious of life but of doctrine, and when this is the case, it casts itself into shades, and falls into false principles and evils, and thus becomes no Church, and is of itself extinguished; this was represented by Cain, in that he slew his brother Abel; that Cain is faith separate from charity, and that Abel is charity which he extinguished, may be seen, n. 340, 342, 357, 362; it was afterwards represented by Ham and his son Canaan, in that he mocked at his father Noah, see n. 1060, 1063, 1076, 1140, 1141, 1162, 1179; afterwards by Reuben the first-born of Jacob, in that he defiled his father's bed, Gen. xxxv. 22; and lastly by Pharaoh and the Egyptians, in that they treated ill the sons of Israel; that all these were cursed, is evident from the Word; that Cain was cursed, appears from these words, "Jehovah said, what hast thou done, the voice of thy brother's bloods crying to me out of the ground; and now thou art cursed from off the ground, which hath opened its mouth, receiving the bloods of thy brother from thy hand," Gen. iv. 10, 11: that Ham and Canaan were cursed, appears from these words, "Ham the father of Canaan saw the nakedness of his father, and told his two brethren, and Noah awakening out of his wine, said, cursed is Canaan, a servant of servants shall he be to his brethren," Gen. ix. 22, 24, 25; and that Reuben was cursed, appears from these words, "Reuben my first-born, thou art my strength, and the beginning of my power, excelling in honor, and excelling in virtue; light as water, thou mayest not excel, because thou hast ascended thy father's bed, then thou pollutedst my couch," Gen. xlix. 3, 4; therefore he was deprived of the birthright (primogeniture), 1 Chron. v. 1; that the same was represented by Pharaoh and the Egyptians, and that therefore their first-born and first-born things were slain, appears from their representation, as denoting scientifics, see n. 1164, 1165, 1186, by which when man enters into the mysteries of faith, he no longer believes any thing but what he can apprehend sensually and scientifically, in which case he perverts and extinguishes the things appertaining to the doctrine of faith, and especially whatever relates to charity; this is what is represented in the internal sense by the first-born and first-born things of Egypt

being slain, concerning which it is thus written in Moses, "I will pass through the land of Egypt this night, and I will smite *all the first-born in the land of Egypt*, from man even to beast, and on all the gods of Egypt I will execute judgments, I am Jehovah, and the blood shall be for a sign upon your houses, where ye are, and when I shall see the blood, I will pass besides you, and the plague shall not be to you for a destroyer in smiting the land of Egypt," Exod. xii. 12; the first-born of Egypt is the doctrinal of faith and of charity, which is perverted, as was said, by scientifics; the gods of Egypt, on whom judgments were to be executed, are false principles; by no plague being as a destroyer where blood was upon the house, is signified, in a supreme sense, where the Lord is as to Divine Spiritual Love, and in a respective sense, where spiritual love is, that is, charity towards our neighbor, n. 1001; moreover concerning Pharaoh and the Egyptians, it is thus written, "Moses said, thus saith Jehovah, in the middle of the night, I will go forth into the midst of Egypt, and *all the first-born in the land of Egypt shall die*, from *the first born of Pharaoh* that sitteth upon his throne, to *the first-born of the maid-servant* who is behind the mills, and *all the first-born of the beast*; and to all the sons of Israel a dog shall not move his tongue, from a man even to a beast," Exod. xi. 4, 5, 6, 7. And again, "It came to pass in the middle of the night, and Jehovah smote *all the first-born* in the land of Egypt, from *the first-born of Pharaoh* that sat upon his throne, even to the first-born of the captive, who was in the prison-house, and *all the first-born of the beast*," Exod. xii. 29; the reason why this was done in the middle of the night was, because night signified the last state of the Church, when there is no longer any faith, because there is no charity, n. 221, 709, 1712, 2353: so in David, "*He smote all the first-born in Egypt*, the beginning of powers in the tents of Ham," Psalm lxxviii. 51: again, "Then came Israel into Egypt, and Jacob became a stranger in the land of Ham, God *smote all the first-born in their land*, the beginning of all their powers," Psalm cv. 23, 36; the worship of the Egyptians grounded in principles of what is false, arising from truth separate from good, or, what is the same thing, from faith separate from charity, is called the tents of Ham; that tents denote worship, see n. 414, 1102, 1566, 2145, 2152, 3312; and that Ham is faith separate from charity, may be seen, n. 1062, 1063, 1076, 1140, 1141, 1162, 1179; hence is further confirmed what is signified by the first-born of Egypt being slain; and whereas all the first-born was slain, but still the first-born represented the Lord as to Divine Spiritual Love, and at the same time those who are principled in that love, therefore it was commanded, at the instant of their departure, that all the first-born should be sanctified, as it is thus written, "Jehovah spake to Moses,

saying, *sanctify to Me all the first-born, the opening of every womb*, in the sons of Israel; in man and in beast let them be Mine; thou shalt cause to pass *every opening of the womb to Jehovah*, and *every opening of the fetus of a beast*, which are to thee, males, to Jehovah. And every opening of an ass thou shalt redeem in cattle, if thou shalt not redeem it, thou shalt break its neck; and every *first-born* in thy sons thou shalt redeem. And it shall come to pass, that thy son shall ask thee to-morrow, saying, what is this? and thou shalt say to him, in a strong hand hath Jehovah brought us forth out of Egypt, out of the house of servants, and it came to pass, that Pharaoh hardened himself to send us away, and Jehovah *slew all the first-born in the land of Egypt*, from the *first-born* of man even to the *first-born* of beast; therefore I sacrifice to Jehovah *every opening of the womb*, the males, and *every first-born* of my sons I redeem," Exod. xiii. 2, 12, 13, 14, 15; chap. xxxiv. 19, 20; Numb. xxxiii. 3, 4. Hence then it may appear what is signified in the spiritual sense by birthright (or primogeniture).

3326. "And Esau said, behold, I am going to die"—that hereby is signified that he should afterwards rise again, appears from the representation of Esau, as denoting good of the natural principle, see n. 3302, 3322; and from the signification of dying, as denoting the last of a state, when any thing ceases to be, see n. 2908, 2912, 2917, 2923; and whereas the end of a former state is the beginning of a subsequent one, by going to die is here signified to rise again afterwards, in like manner as is signified by being buried; that to be buried denotes to rise again, see n. 2916, 2917, 3256. By rising again afterwards is to be understood, that good would obtain the priority or dominion over truth, after that truth, as to time, had held priority apparently, on which subject see above.

3327. "And for what is this birthright to me?"—that hereby is signified that in such case he had no need of priority, may appear without explication.

3328. "And Jacob said"—that hereby is signified the doctrine of truth, appears from the representation of Jacob, as denoting the doctrine of truth, see above, n. 3324.

3329. "Swear to me as to day, and he sware to him"—that hereby is signified confirmation, appears from the signification of swearing, as denoting to confirm, see n. 2824; and whereas confirmation was as to time, it is not said to-day, but *as to-day*, see n. 3325.

3330. "And he sold his birthright to Jacob"—that hereby is signified that priority in the mean while was granted, viz., to the doctrine of truth, which is Jacob, appears from the signification of birthright, as denoting priority, see n. 3325, which that it was in the mean while granted, appears from what was said and shown above, n. 3324, 3325. The principal reason

why truth in the beginning has dominion in the spiritual man, is, because in his first state there are delights of self-love and the love of the world, which he believes to be good, and which apply themselves to his truth, and cause in a very great measure the affection of truth in him; for he thinks at that time, that truths may be serviceable to him, either in promoting his honor or gain, or reputation in the world, or his merit in another life; all these things excite the affection of truth in him, and also enkindle it, which yet are not good, but evil; nevertheless the Lord permits that such things should influence him during this first period of regeneration, because otherwise he could not be regenerated; intelligence and wisdom come in their proper time; in the mean while by these truths he is introduced to good, that is, into charity, and when he is in charity, then first he perceives what is good, and acts from what is good, and then judges, and concludes concerning truths by virtue of such good, and those truths which do not accord with such good, he calls falses, and rejects them; thus he rules over truth, as a master over his servants.

3331. Verse 34. *And Jacob gave unto Esau bread and pottage of pulse, and he ate, and drank, and rose up, and went, and Esau despised the birthright.* Jacob gave to Esau bread and pottage of pulse, signifies the good of life gifted with the good of truth and the good of doctrinals: and he ate and drank, signifies appropriation: and rose up, signifies elevation thence derived: and went, signifies life: and Esau despised the birthright, signifies that the good of life in the mean while made no account of priority.

3332. "Jacob gave to Esau bread and pottage of pulse"—that hereby is signified the good of life gifted with the good of truth and the good of doctrinals, appears from the representation of Esau, as denoting the good of life, see n. 3300, 3322; and from the signification of bread, as denoting the good of love in general, as well celestial as spiritual, see n. 276, 680, 2165, 2177; consequently also the good of truth, for this is spiritual good; and from the signification of pottage of pulse, as denoting the good of doctrinals, for pottage signifies a heap of doctrinals, n. 3316, and pulse, the good thereof; by Jacob's giving them to Esau is signified, in the internal sense, that those things are good by the doctrine of truth, which is represented by Jacob, see n. 3305. In this last verse, by these words, and by those which follow, is described the progress as to truth and good, how it is with the spiritual man in the course of regeneration, viz., that he first learns the doctrinals of truth; next, that he is affected thereby, which is the good of doctrinals; afterwards that by looking into doctrinals he is affected with the truths which are therein, which is the good of truth; lastly, that he is willing to live according to them, which is the good of life; thus

the spiritual man, in the course of regeneration, proceeds from the doctrine of truth to the good of life: but when he is in the good of life, then the order is inverted, and from that good he respects the good of truth, from this the good of doctrinals, and from this the doctrinals of truth: hence it may be known how man from sensual becomes spiritual, and what his nature and quality is when he becomes spiritual. That these goods, viz., the good of life, the good of truth, and the good of doctrinals, are distinct from each other, may appear to those who consider the matter well with themselves; the good of life is what flows from the will, the good of truth what flows from the understanding, but the good of doctrinals what flows from science; a doctrinal is that wherein these things are contained. That pulse signifies the good of doctrinals, appears from this consideration, that wheat, barley, beans, pulse, millet, fitches, are such things as signify bread, but with a difference in the species thereof; that bread in general denotes good, is evident from what was said and shown, n. 276, 680, 2165, 2177; thus different species of good are signified by the things named, more noble species of good by wheat and barley, but less noble by beans and pulse, as is also manifest from what is written in Ezekiel, "Take to thyself wheat and barley, and beans and *pulse*, and millet and fitches, and put them into one vessel, and make them into bread for thyself," iv. 9, 12, 13.

3333. "And he ate and drank"—that hereby is signified appropriation, appears from the signification of eating, as denoting the appropriation of good, see n. 2187, 2343, 3168; and from the signification of drinking, as denoting the appropriation of truth, see n. 3069, 3089, 3168.

3334. "And rose up"—that hereby is signified elevation, appears from the signification of rising up, as denoting elevation wheresoever it occurs, see n. 2401, 2785, 2912, 2927; and from this consideration, that man is said to be elevated, when he is perfected as to things spiritual and celestial, that is, as to truth which is of faith, and as to good which is of love and charity, see n. 3171.

3335. "And went"—that hereby is signified life, appears from the signification of going, as denoting to advance into those things which appertain to good, that is, which appertain to the life, for all good is of life; in like manner nearly as is signified by departing, sojourning, and making a progress, see n. 1293, 1457.

3336. "And Esau despised the birthright"—that hereby is signified that the good of life in the mean while made no account of priority, appears from the signification of despising, as denoting to make no account of; and from the representation of Esau, as denoting the good of life, see n. 3300, 3322; and from the signification of birthright (primogeniture), as denoting priority,

see n. 3325; that it is in the mean while, or as to time, may be seen, n. 3324, 3325, 3330; hence it is plain, that by Esau despising the birthright is signified that the good of life in the mean while made no account of priority. In order that the circumstances related in this chapter concerning Esau and Jacob may be apprehended as to what they signify in the internal sense, the thoughts must be removed entirely from the historicals, consequently from the persons of Esau and Jacob, and instead thereof must be substituted the things thereby represented, viz., the good of the natural principle and its truth, or, what is the same thing, the spiritual man who is regenerated by truth and good: for names, in the internal sense of the Word, signify nothing else but things; when the good of the natural principle and its truth are apprehended instead of Esau and Jacob, it then appears evident how the case is with respect to man's regeneration by truth and good, viz., that in the beginning truth apparently has the priority and also superiority with him, although good in reality is prior and superior. In order to make it still more evident how the case is in regard to this priority and superiority, it may be expedient briefly to explain it further. It may be known to every one, that nothing can possibly enter into man's memory and remain there, unless there be a certain affection or love to introduce it; if there be no affection, or, what is the same thing, no love, there would not be any perception; it is this affection or love with which the thing that enters connects itself, and remains connected; as may appear from this consideration, that when a similar affection or love returns, that thing returns, and is exhibited present with several things besides, which had before entered from a similar affection or love, and this in a series; hence comes man's thought, and from thought his speech; in like manner also, when the thing returns, if this is effected by objects of the senses, or by objects of the thought, or by the discourse of another person, the affection also is reproduced with which the thing had entered; this experience teaches, and every one, if he reflects, may be confirmed herein; doctrinals of truth enter also in like manner into the memory, and the things which at first introduce them there are affections of various loves, as was said above, n. 3330; the genuine affection, which is that of the good of charity, is not at that time perceived, but still it is present, and so far as it can be present, it is adjoined to doctrinals of truth from the Lord, and so far also they remain adjoined; when therefore the time comes that man is capable of being regenerated, then the Lord inspires the affection of good, and thereby excites the things which were adjoined to that affection by Him, which things are called in the Word remains, and then by this affection, viz., the affection of good, He removes the affections of other loves successively, consequently also the things which were connected with them; and

thus the affection of good, or, what is the same thing, the good of life, begins to have dominion: it also had dominion before, but this could not appear to the man, for in proportion as man is in self-love and the love of the world, in the same proportion the good which is of genuine love does not appear. Hence then may be manifest what is signified in the internal sense by the things here historically related concerning Esau and Jacob.

A CONTINUATION OF THE SUBJECT CONCERNING REPRESENTATIONS
AND CORRESPONDENCES.

3337. *WHAT correspondences are, and what representations, may appear from what has been said and shown above, viz., that between the things which are of the light of heaven and those which are of the light of the world, there exist correspondences, and that the correspondences which exist in those things which are of the light of the world, are representations, n. 3225: but what the light of heaven is, and what is its nature and quality, cannot so well be known to man, because man is in those things which are of the light of the world; and in proportion as he is in these things, in the same proportion those things which are in the light of heaven appear to him as darkness, and as nothing: these two lights are what make all the intelligence of man whilst life enters by influx: the imagination of man consists solely of forms and species of such things as have been admitted by bodily vision, wonderfully varied, and if I may use the expression, modified; but his interior imagination, or his thinking principle, consists solely of forms and species of such things as have been admitted by the mind's vision, still more wonderfully varied, and if I may use the expression, modified; the things which thence exist, are in themselves inanimate, but they become animated by an influx of life from the Lord.*

3338. *Besides these lights, there are also heats, which likewise proceed from two fountains, the heat of heaven from the sun thereof, which is the Lord, and the heat of the world from the sun thereof, which is the luminary seen by our eyes; the heat of heaven manifests itself to the internal man by spiritual loves and affections, whereas the heat of the world manifests itself to the external man by natural loves and affections; the former heat causes the life of the internal man, but the latter the life of the external man; for without love and affection man cannot live at all: these heats become loves and affections by influx of life from the Lord, and hence they appear to man as if they were not heats, but still they are; for unless man derived heat thence, both as to the internal and external man, he would fall down dead in an instant: this may be evident to any one from*

this consideration, that in proportion as man is inflamed by love, in the same proportion he grows warm, and in proportion as love cools, in the same proportion he grows torpid: it is this heat, by virtue whereof the will of man lives, and it is the light just now spoken of, by virtue whereof he has understanding.

3339. *In another life these lights, and also these heats, appear livingly: the angels live in the light of heaven, and also in the heat above mentioned; from the light they have intelligence, and from the heat they have the affection of good; for the lights, which appear before their external sight, are in their origin from the Divine Wisdom of the Lord, and the heats, which are also perceived by them, are from the Divine Love of the Lord; wherefore in proportion as spirits and angels are in the intelligence of truth, and in the affection of good, in the same proportion they are nearer to the Lord.*

3340. *The above light has its opposite darkness, and the above heat has its opposite cold; therein the infernals live; their darkness arises from the false principles in which they are, and their cold is from evils; and the more remote they are from truths, so much greater is their darkness, and the more remote they are from good, so much greater is their cold: when it is given to look into the hells, where such infernals are, there appears a dark mist with which they are encompassed; and when any exhalation issues forth thence, there are perceived infatuations exhaling from false principles, and hatreds from evils. There is also granted them at times somewhat luminous [lumen], but it is like the luminous principle derived from an ignis fatuus, and even this is extinguished, and becomes darkness, as soon as they look into the light of truth; there is also granted them at times a warmth, but it is like the warmth of a filthy bath, and even this is changed into cold, as soon as they perceive any thing of good. A certain spirit was let into that dark mist, where the infernals are, in order that he might become acquainted with their state, and how it fared with them; but he was protected of the Lord by angels; discoursing with me from that place, he said, that there was in it such a rage of insanity against goodness and truth, and especially against the Lord, that he was amazed how it could possibly be resisted. for that the infernals therein breathed nothing else but hatreds, revenges, and murders, with such violence, as to be desirous of destroying all in the universe; wherefore unless this rage was continually repelled by the Lord, the whole human race would perish.*

3341. *Inasmuch as representations in another life cannot exist but by discriminations of light and shade, it is to be observed, that all light, consequently all intelligence and wisdom, is from the Lord; and that all shade, consequently all insanity and folly is from the proprium (proper life of self) appertaining to man, to spirit, and to angel; from these two origins flow forth and are derived all variegations which are of light and shade in another life.*

3342. *All the discourse of spirits and of angels is also effected by representatives ; for they exhibit, by wonderful variations of light and shade, whatever is the object of their thoughts in a living manner, before the internal, and at the same time the external sight of him with whom they discourse, and insinuate it by suitable changes of the state of the affections. The representations, which exist in such discourse, are not similar to those spoken of above, but are quick and instantaneous, together with the ideas which are the ideas of their discourse : they resemble the description of somewhat in a long series, whilst at the same time it is exhibited in a visible image to the sight ; for, what is wonderful, spiritual things themselves, of whatsoever kind, may be representatively exhibited by species of images, which are incomprehensible to man, containing inwardly in them such things as appertain to the perception of truth, and still more interiorly such things as appertain to the perception of good. Such things are also in man, for man is a spirit clothed with a body ; as may appear from this consideration, that all discourse perceived by the ear, when it ascends towards the interiors, passes into ideas not unlike the ideas of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the expressions. Whosoever rightly reflects upon this circumstance, may thence know that there is in himself a spirit, which is his internal man, and also that he has such speech or discourse after the separation of the body, because he is in the same during his life in the world, although it does not appear that he is in it, by reason of the obscurity, yea, the darkness occasioned by terrestrial, corporeal, and worldly things.*

3343. *The discourse with the angels of the interior heaven is still more beautifully and pleasantly representative, but the ideas, which are representatively exhibited, are not expressible by words, and in case they were to be expressed by any, they would exceed not only the apprehension, but also the belief ; spiritual things, appertaining to truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied by methods indefinite ; and celestial things, appertaining to good, are expressed by variations of celestial flame or heat ; thus they move all the affections. Into this interior discourse man also comes after the separation of the body, but only such a one as is principled in spiritual good, that is, in the good of faith, or, what is the same thing, in charity towards his neighbor, during his life in the world ; for inwardly he has such discourse in himself, although he is ignorant of it.*

3344. *But the discourse of the angels of the still interior or third heaven, though it be also representative, is yet such, as to be inconceivable by any idea, consequently to be indescribable. Nevertheless this idea is also inwardly in man, but in him only who is principled in celestial love, that is, in love to the Lord, and after the separation of the body he comes into it, as if born*

into it, although nothing of it could be comprehended by him under any idea, as was said, during his life in the body. In short, by representatives adjoined to ideas, discourse becomes as it were alive, least of all with man, because he is in the discourse of words; but more so with the angels of the first heaven; and still more so with the angels of the second heaven; and most of all with the angels of the third heaven, for these are most highly graduated in the life of the Lord, and whatsoever is from the Lord is in itself alive.

3345. Hence it may appear, that there are interior orders of speech or discourse, but still of such a nature, that one exists from another in order, and that one is in another by order; the speech or discourse of man is known, and also his thinking principle from which his speech or discourse flows, the analytical contents of which are such, that it is impossible they should ever be explored. The speech or discourse of good spirits or angels of the first heaven, and the thought from which it flows, is of an interior order, and contains in it things still more wonderful and inexplorable. The speech or discourse of the angels of the second heaven, and the thought from which it again flows, is of an order still interior, containing in it things still more perfect and more ineffable: but the speech or discourse of the angels of the third heaven, and the thought from which it again flows, is in most of all, containing in it things altogether ineffable: and although all these kinds of speech or discourse are such, that they appear as different from each other, nevertheless they are one, inasmuch as one forms another, and one is in another, but what exists in an exterior is representative of an interior. Man cannot believe this, because his thoughts are confined to worldly and corporeal things, and therefore he supposes that the interior things appertaining to him are nothing, when yet they are every thing, and exterior things, that is, worldly and corporeal things, which he imagines to be every thing, are respectively scarce any thing.

3346. In order that I might know these things, and be convinced thereof, it has been granted me, by the Divine Mercy of the Lord, now for several years, almost continually to discourse with spirits and angels, and with spirits or angels of the first heaven, in their own proper speech; also at times with the angels of the second heaven in their proper speech; but the speech of the angels of the third heaven has only appeared to me as a radiation of light, in which there was perception derived from the flame of good that was in it.

3347. I have heard the angels discoursing concerning human minds, and concerning their thinking principle, and the speech or discourse thence derived; they compared them to the external form of man, which exists and subsists from the innumerable forms which are within, as from the brains, the marrows, the lungs, the heart, the liver, the pancreas, the spleen, the stomach, and the

intestines, besides several other forms, as those which appertain to generation in both sexes; and from the innumerable muscles encompassing these organs, and lastly from their integuments; and that all these are compounded of vessels and fibres in close contexture, and indeed of vessels and fibres within vessels and fibres, from which are ducts and lesser forms; thus existing and subsisting from things innumerable; all which nevertheless conspire, each in its manner and measure, to the composition of the external form, in which nothing appears of the things that are within. To this form, viz., the external, they compared human minds, and the thoughts thereof, and the speech or discourse thence derived; whereas they compared angelic minds to those things which are within, which are respectively indefinite, and also incomprehensible: they compared also the faculty of thinking to the faculty of the viscera of acting according to the form of the fibres, saying, that the faculty was not of the fibres, but of the principle of life in the fibres, as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. Such comparisons, when made by the angels, are also at the same time exhibited by representatives, whereby the interior forms above spoken of are presented visibly and intellectually, as to the smallest incomprehensible parts, and this in an instant; but comparisons by things spiritual and celestial, such as are made amongst the celestial angels, immensely exceed in beauty of wisdom the comparisons made by things natural.

3348. *There were spirits from another earth attendant upon me for a considerable time; when I related to them the nature of that wisdom which is distinguished on our globe, how amongst the sciences (a skill in which is reckoned a proof of erudition) there are also analytical principles established, as a means of exploring the things appertaining to the mind and its thoughts, and that these principles are called metaphysics and logic, but that in their exploration they have advanced little further than the use of terms, and the application of certain versatile rules; and that these terms themselves are a ground of litigation, it being disputed what is meant by a form, what by a substance, what by mind, and what by soul; and that those common versatile rules are often applied in sharp contention about truths; it was instantly perceived by communication with those spirits that such analytical principles take away all sense and understanding of a thing, whensoever the mind is confined thereby to mere terms, and things on such subjects by artificial rules. They said, that such analytical principles were in this case mere black specks, which darkened the intellectual sight, and that they tend to draw down the understanding into dust; they added that with them it is not so, but that they have clearer ideas in consequence of being unacquainted with such principles. It was also given to see how wise they were; they represented the human mind in a*

surprising manner, as a celestial form, and its affections as spheres of activity agreeable thereto, and this so skilfully that they were commended by the angels: they represented also in what manner the Lord bends those affections, which in themselves are not delightful, into such as are delightful. Some of the learned of our earth were present, nor could they in the least comprehend these representations, although they had discoursed much and philosophically on such subjects, whilst they were in the body: the above spirits, when they perceived the thoughts of these learned ones, and how they confined themselves to terms, and were inclined to dispute on every point whether it was so or not, called such analytical principles feculent froth (*spumas fæculentas*).

3349. From what has been said above, it may appear what correspondences are, and what representations; but besides what has been said and shown at the end of the preceding chapters, n. 2987 to 3003, and n. 3213 to 3227, see also what has been said upon the subject in other places, viz., that all things in the literal sense of the Word are representative and significative of the things contained in the internal sense, n. 1404, 1408, 1409, 2763. That the Word written by Moses and the prophets was written by representatives and significatives, and that it could not be written in any other style, to have an internal sense, whereby there might be a communication of heaven and earth, n. 2899. That the Lord therefore spake also by representatives, because He spake also from the essential Divine [principle], n. 2900. Whence the representatives and significatives, which are in the Word and in rituals, are derived, n. 2179. That representatives had rise from the significatives of the ancient Church, and these from the perceptives of the most ancient Church, n. 920, 1409, 2896, 2897. That the most ancient people had their representatives also from dreams, n. 1977. That by Enoch are denoted those who collected the perceptives of the most ancient people, n. 2896. That in heaven there are continually representatives of the Lord and of His kingdom, n. 1619. That the heavens are full of representatives, n. 1521, 1532. That the ideas of the angels are changed into various representatives in the world of spirits, n. 1971, 1980, 1981. The representatives by which infants are introduced into intelligence, n. 2299. That representatives in nature are from an influx of the Lord, n. 1632, 1881. That in universal nature there are representatives of the Lord's kingdom, n. 2750. That in the external man there are things which correspond, and things which do not correspond, with the internal man, n. 1563, 1568.

3350. In order to show more plainly the nature of representatives, it is permitted to adduce one further instance: on a time I heard several angels of the interior heaven, who together or in consort formed a representative; the spirits about me could not perceive it, except by a certain influx of interior affection;

it was a choir, in which several of them together thought the same thing, and spake the same thing; by representations they formed a golden crown with diamonds around the head of the Lord; which was effected at the same time by quick series of representations, such as are those of thought and speech spoken of above, n. 3342, 3343, 3344: and what is wonderful, although there were several of them, still they all thought and spake as one, thus they all represented as one, and this because none was desirous to act at all from himself, still less to preside over the rest, and lead the choir, for whosoever does this, is of himself dissociated instantly; but they suffered themselves to be led mutually by each other, thus all in particular and in general to be led by the Lord. All the good, who come into another life, are brought into such harmonious agreements. Afterwards were heard several choirs, which exhibited various things representatively, and although there were several choirs, and several in each choir, still they acted as one, for from the form of varieties together there resulted a one, containing in it what was beautifully celestial. Thus the universal heaven, which consists of myriads of myriads, can act as one, in consequence of being principled in mutual love, for thus they suffer themselves to be led of the Lord; and what is wonderful, the greater their numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly they all and singular become one: this is the case also, as the angels are of a more interior heaven, for all perfection increases towards interiors.

3351. *They who formed the choirs on this occasion, were of the province of the lungs, consequently of the Lord's spiritual kingdom; for they flowed gently into the respiration; but the choirs were distinct, some appertaining to voluntary respiration, and some to spontaneous.*

3352. *A continuation of the subject concerning correspondences and representations, especially concerning those in the Word, will be given at the close of the following chapter.*

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